



The Church of Scotland

REPORTS, DECISIONS,  
LEGISLATION AND  
MINUTES

# **JESUS SAID: FOLLOW ME!**

**and I will make you  
fish for people.**

**And immediately they  
left their nets and  
followed him.**

General Assembly 2019

[www.churchofscotland.org.uk/ga](http://www.churchofscotland.org.uk/ga)

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**COMMISSION IN FAVOUR OF  
SIR RICHARD WALTER JOHN MONTAGU DOUGLAS SCOTT  
DUKE OF BUCCLEUCH & QUEENSBERRY  
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 Eighteenth 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 Right Entirely Beloved Cousin, Sir Richard Walter John Montagu Douglas Scott, Duke of Buccleuch and Queensberry, Knight of Our Most Ancient and Most Noble Order of the Thistle, Knight Commander of Our Most Excellent Order of The British Empire 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 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 Richard Walter John Montagu Douglas Scott, Duke of Buccleuch and Queensberry, to be Our High Commissioner to the said General Assembly of the Church of Scotland.

GIVING AND GRANTING unto the said Sir Richard Walter John Montagu Douglas Scott, Duke of Buccleuch and Queensberry, 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 Richard Walter John Montagu Douglas Scott, Duke of Buccleuch and Queensberry, 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 Richard Walter John Montagu Scott, Duke of Buccleuch and Queensberry, 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 Seventeenth 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:

AND WE ordain the said Commission to be further extended in the most ample and best form with all clauses needful and to pass the Seal aforesaid per saltum without passing any other Seal or Register.

These presents shall be a sufficient Warrant to the Keeper of the Registers of Scotland for writing the said Commission in the Register of the Great Seal, and to the Keeper of the said Seal for causing the same to be appended thereto.

Given at Our Court at Buckingham Palace this Seventeenth day of October 2018 in the year sixty-seventh year of Our Reign.

Per Signaturam Manu Serenissimae Dominae Nostrae Reginae Supra Scriptam



**HER MAJESTY'S LETTER  
TO THE  
GENERAL ASSEMBLY  
TO 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.

We know that in the life of the Church the valuing of tradition is woven together with the courage to experiment. This is as it should be. We will watch with interest as new forms of church emerge and We pray that God will richly bless those who seek to find the path to renewal.

In what are undoubtedly difficult days for the Christian Church in Northern Europe We have been encouraged to hear of the ways in which Scottish Churches are renewing their ecumenical partnerships. It has also been gratifying to hear of the close cooperation between the Church of Scotland and the Church of England as on both sides of the border they seek to minister to every local community. We were delighted to hear that the Church of Scotland has shared with the Church of England a season of prayer.

We know that the Church of Scotland has long been closely engaged with the people of the Holy Land. We have been pleased to hear of how the Church is still seeking ways in which it can use its buildings and people to form partnerships which foster peace, reconciliation and community in Israel and Palestine.

We greatly admire the Church's commitment to those who come to Scotland as refugees. It is good to know that these new arrivals are being made welcome and that such hospitality is drawing together people of many faiths.

We are grateful for the stability which the Church offers individuals and communities in these days of uncertainty. Yet We are aware that a reformed church must be always reforming as circumstances change. So it is good to know that the Church of Scotland continues adapt and renew her forms and structures seeking to be true to the Gospel while being deeply concerned for the people of this nation.

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, His Grace, The Duke of Buccleuch and Queensberry, KBE 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 continue to be in our prayers.

The reappointment of the Duke of Buccleuch and Queensberry as Your Majesty's Lord High Commissioner to our General Assembly has been much appreciated. His Grace has developed a warm relationship with the Church of Scotland and it is good to have him back in our company as a friend of the Kirk.

We rejoice with Your Majesty, in the birth of Archie Harrison Mountbatten-Windsor and pray that much love, good health and happiness will surround him.

These are indeed challenging times for the Christian Church and it is good to know that Your Majesty continues to pray for us as we stretch towards being the Church which God is calling us to be. In these efforts we need to work with other denominations and we value Your Majesty's interest in these developing relationships.

We were pleased to hear that Your Majesty has welcomed our close partnership with the Church of England. Soon after the close of this Assembly we will be sharing with our brothers and sisters in the global prayer initiative "Thy Kingdom Come" and this along with other ties can only strengthen our common concern for the local church both north and south of the border.

It is good to know that Your Majesty is aware of our presence and work in Israel and Palestine. In what is a complex setting we continue to seek to be faithful to our calling to be the Church of the One who preached a gospel of reconciliation in what we refer to as the Holy Land.

In these days where so many are driven from their homes by war or hardship we renew our commitment to those who seek security and safety in Scotland. We continue to offer a warm welcome and practical support to our newest neighbours.

These are indeed uncertain times. We hope that the Church of Scotland can continue to express the unchanging love of God to all the people of this nation. We may change how we work but the core tasks remain the same.

Finally, we commend to the unfailing grace 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 the Right Reverend Colin Sinclair, Moderator of the General Assembly on this 20th day of May 2019.







The Church of Scotland

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REPORTS AND INDEX

**JESUS SAID:**  
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GENERAL ASSEMBLY 2019

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## ASSEMBLY ARRANGEMENTS COMMITTEE MAY 2019

### Proposed Deliverance

#### The General Assembly:

1. Receive the Report.
2. Approve the Order of Business for the first two days. (Order of Proceedings)
3. Thank Rev Dr Martin Scott for his service as Precentor to the General Assembly and appoint Rev Douglas Galbraith to act as Precentor for this year's General Assembly.
4. Appoint Mr Roy Pinkerton to index the verbatim record.
5. Invite Commissioners to submit to the first meeting of the Business Committee nominees for consideration to serve on the Selection Committee.
6. Note the revised regulations concerning the process for the election of the Committee to Nominate the Moderator and in particular note the new deadline for Commissioners to submit nominations for the Committee to Nominate the Moderator.
7. Instruct the Assembly Arrangements Committee, in consultation with the Legal Questions Committee, to bring proposals to the General Assembly of 2020 which would lead to a reduction in the membership of the General Assembly.
8. Affirm the place of Heart & Soul as a positive contribution to the ongoing life and witness of the Church and agree to Heart & Soul continuing beyond 2020 noting that discussions will continue about the form, shape and budget of this event;
9. Instruct the Committee to proceed with preparation of Volume XII of the *Fasti Ecclesiae Scoticae*, to cover the period from 1 October 1999 to 30 September 2020 and to be published in 2021.
11. 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;
12. Encourage congregations to consider using *Bibleworld Books* as a way to improve literacy levels amongst children in their communities;
13. Endorse the Society in its efforts to encourage confidence in the gospel and in providing Scripture resources for mission purposes;
14. Commend the Society's global outreach to the generosity of congregations and members.

#### Scottish Bible Society

10. Urge the Scottish Bible Society to pursue its ongoing efforts to address the challenge of global Bible translation as they play their part in the ambitious *Bible Translation Roadmap*;

## Report

### 1. THE VERY REV SUSAN BROWN

Very soon after she was nominated Susan Brown indicated that “Walking with...” would be the theme of her year in office. During these last months she has certainly followed through on that concept. Literally and metaphorically, Susan has walked many miles with many people. Along with her husband Derek, she has travelled to Uruguay and Argentina, India and Pakistan. In these places she represented the Church of Scotland with warmth and integrity. Nearer home Susan walked with a wide range of fellow travellers in Presbytery visits, ecumenical and interfaith encounters, interactions with those in positions of power and responsibility. Wherever she walked she did so with humility, good humour and a genuine interest in those she found at her side.

Serving as Moderator placed heavy demands on Susan, Derek and their family and friends as she set up home far from home and yet she responded unhesitatingly to invitations and challenges.

The Church is indebted to her for the service she has given and we wish her well as she returns to parish ministry in Dornoch and the welcome opportunity to walk with her own people.

### 2. THE PRECENTOR

#### Rev Dr Martin Scott

The Committee wishes to express its sincere thanks to the Rev Dr Martin Scott for his service to the Assembly as Precentor since his appointment in 2016. Dr Scott’s outstanding musical talents were used to wonderful effect as he led the Assembly in singing Hymns and Psalms. The Assembly also benefited from his organ playing and his bringing together the Assembly choir for the Closing Worship. The Committee wishes Rev Dr Martin Scott every blessing for the future.

The Committee is most thankful to the Rev Douglas Galbraith for being willing to step in as Precentor for this year’s Assembly. The Committee will be making arrangements to appoint a new Precentor for next year’s Assembly.

### 3. PRESBYTERY REPRESENTATION

The Presbytery returns show that there are in all the Presbyteries 1045 charges, whether vacant or not and that there are 212 other ministers (excluding retired minister) who are members of Presbyteries. Representation is calculated for each Presbytery in accordance with Act III, 2000 and the total number of Commissioners is made up as follows: 332 ministers, 332 elders and 23 deacons.

### 4. PROPOSED AMENDMENTS TO STANDING ORDERS

The Committee has various proposals to amend Standing Orders and these are explained below. According to Standing Order 128, proposals to alter the Standing Orders should be contained in the Report of the Legal Questions Committee. The explanation and proposed amended text is given below, but the proposed section of deliverance actually effecting the change is contained in the Report of the Legal Questions Committee.

#### 4.1 Section I – Commissions

Standing Orders 1 to 8 (now 1 to 7) have been rewritten to reflect more accurately the current process of transmitting Commissions to the Principal Clerk’s office. Specific provision has been made that the default method of receipt for the Assembly reports will be electronic although a hard copy may be requested. The timings have also been brought forward slightly, with the aim of appointing Commissioners earlier; this in turn should facilitate their preparation and planning for attending the Assembly, for example, receiving briefing from their Presbytery Clerk and arranging accommodation.

#### 4.2 Section II – Conduct of Business – Business Committee

Last year’s report indicated that the Committee would be reviewing the size and role of the Business Committee. The Business Committee currently numbers forty Commissioners, including the Convener and Vice-Convener of the Assembly Arrangements Committee, plus the Moderator, Clerks, Procurator and Law Agent, i.e. 45 people in total. The Committee usually meets on the opening day of the Assembly at the close of the morning session.

The Committee’s functions relate to (1) determining the order of business of the Assembly subsequent to the first two days (the Assembly Arrangements Committee is responsible for the first two days’ business and provides a



draft of the subsequent order of business to the Business Committee), (2) appointing the Selection Committee and (3) dealing with the Moderator's correspondence and other communications during the Assembly. Experience has shown that the Committee is unwieldy in its current form and is no longer fit for purpose. A much smaller group could effectively oversee its functions.

It is proposed that the Business Committee be reduced to 7 people, being the Convener and Vice-Convener of the Assembly Arrangements Committee, plus the Moderator, Clerks, Procurator and Law Agent.

#### 4.3 Section VI – Order of Debate

Minor amendments are proposed to Standing Orders 84, 86, and 89. SO 84 is about the actual process of making a motion during an Assembly sitting, while SO 89 makes provision for giving advance notice of a motion. The latter is to be encouraged, but equally the Committee does not wish to detract from the dynamics of debate. The amendments proposed should help to clarify these aspects.

#### 4.4 Other Amendments

The opportunity will also be taken to amend the Standing Orders to ensure that the language covers both "him" and "her".

The proposed text of all the amended Standing Orders (save for him/her changes) is set out in Appendix B. Bold font indicates new wording; deleted wording is not specifically shown.

### 5. ELECTION OF COMMITTEE TO NOMINATE THE MODERATOR

In 2014 new Regulations were introduced to elect the Committee to Nominate the Moderator. Under these Regulations the Committee has the power to amend the Schedule which sets out the procedures for electing a Committee to Nominate the Moderator. The Committee has amended these procedures to extend the deadline for submitting nomination forms for the election to the Committee to Nominate the Moderator from Monday at 12 noon to Tuesday at 10 am. All nomination forms should be submitted to the Assembly Office within this new timescale.

Ballot papers will be ready for collection by Commissioners in person and on production of their Assembly pass on Wednesday morning. In response to feedback received from Commissioners the ballot papers will no longer be printed

with each Commissioners' unique number; the Schedule to the Regulations has been amended accordingly. The ballot will close at 5 pm on the Wednesday. The names of those nominated will be announced on Thursday and will appear in the Friday Daily Papers.

The amended Schedule to **NOMINATION OF THE MODERATOR OF THE GENERAL ASSEMBLY REGULATIONS** *Edinburgh, 18 May 2013, Sess. I*, is attached to this report at Appendix C.

### 6. THE ASSEMBLY HALL

The General Assembly Hall is a magnificent building with a vibrant history that speaks not only to the Church but also to the Nation. The Committee continues to oversee the maintenance and repairs of this Grade A listed building but these costs are considerable. The Committee has endeavoured to offset some of these costs by hiring the Hall out as a venue for events. Last year the Hall was let to the Assembly Theatre for a short lease in the Spring and for the Jazz Festival and the Fringe in the Summer. The Hall was also used for a few one-day events.

To let the Hall out for more events would require not only employing additional staff to oversee and manage the events but also inward investment into the Hall. The Committee has also looked in detail at the possibility of securing a longer-term let of the Hall but this presented further challenges not least the assessed rateable value of the Hall which stands at £152,750 and so produces a resultant annual rates charge of £75,000. In terms of section 22 of the Valuation and Rating (S) Act 1956, so long as the Hall continues to be used by the Church it benefits from an exemption from payment of rates. Were the Church to cease this use, and the occupier of the Hall become liable for payment of non-domestic rates, this would operate as a significant disincentive for many prospective tenants. At the time of writing this Report, the Committee is continuing to explore both this and other options to secure the future of the Hall.

In the meantime, the Committee is wholly cognisant of the restrictions that the Hall presents, not least in terms of disability access and mobility issues generally. All Presbyteries are asked to provide in advance of the Assembly details about any disability or mobility issues that affect any of their Commissioners so that the Committee can put in place appropriate arrangements.



## **7. THE FUTURE VISION FOR THE GENERAL ASSEMBLY**

The Committee continues to keep under review how the General Assembly is working for the life of the Church. In its work over the past year the Committee has been mindful of the instruction of the General Assembly of 2018 to the Council of Assembly to work collaboratively to bring about structural change and reform of the institution to enable a Church structure that is lean and fit for purpose to lead reform. This instruction should also apply to the General Assembly itself.

The Committee has been considering the current size of the General Assembly. Church membership in 2017 was 55% less than it was in 2000 when the Church Courts Act, which determines the membership of the General Assembly, was first enacted. However, the size of the General Assembly has remained unchanged. The Committee has been considering how there could be an equitable reduction in the membership of the General Assembly. One way to do this would be to change the number of commissions to which each Presbytery is entitled from 'one in four' to 'one in five'. In addition, consideration has also been given to the number of former Moderators together with the current consequent requirement for commissioning equalising elders. To make such reductions would require alterations to the Church Courts Act (Act III 2000) and Standing Orders and they would result in the General Assembly's membership being approximately 560 rather than the current 715 Commissioners.

Reducing the size of the General Assembly would not only result in cost savings to the Church and be more broadly good stewardship of the Church's resources it may also be of benefit to Presbyteries who find it difficult to fill their allocations.

A paramount consideration for the Committee is to ensure that Commissioners are enabled and empowered to participate fully in the business and the decision-making of the General Assembly. This is because one of the key functions of the General Assembly is to review, scrutinise and hold to account the work of the Councils and Committees of the Church. There are different ways in which the business of the General Assembly could be conducted, such as consensus decision making for certain types of decisions and participatory budgeting approaches. How we conduct the different types of business that comes before

the General Assembly requires deeper consideration and the size of the General Assembly does affect what would be possible. The role of the General Assembly in identifying financial priorities for the Church has been included in the work of the Special Commission, whose report and recommendations will be in the Order of Proceedings. The outcome of the Special Commission's work will also need to be fully considered.

As with many of our Church buildings, the configuration of the Assembly Hall does impose restrictions on how we meet and handle the business that is before the General Assembly yet to meet elsewhere would have significant cost implications and would introduce another set of issues and compromises. The Committee is also aware at the time of writing this report that there may be proposals before the Assembly regarding the future care and use of the Assembly Hall – these will need to be taken into account when reviewing our size, meeting and debating patterns. It is also certainly true that some of the electronic equipment currently used at the General Assembly is reaching the end of its serviceable life. The Committee would need to be sure of the future Commissioner numbers before any investment was made into new devices. Further still such decisions are also contingent on what proposals may come to the General Assembly about the future care and use of the Assembly Hall.

## **8. CIRCULATION BREAKS**

At last year's Assembly the Committee introduced circulation breaks and invited a sample of Commissioners to provide feedback. Over 90% of the respondents found the circulation breaks to be helpful or very helpful for meeting new people and for practicalities such as comfort breaks and refreshments. A detailed analysis of the feedback from the survey can be found at Appendix D. In addition to this feedback, the Assembly Doctor highly commended the breaks for the health and wellbeing of all Commissioners.

In the light of this positive feedback the Committee has again timetabled circulation breaks throughout the week. In addition to the refreshments available in the Rainy Hall, the Grassmarket Project will also be providing tea or coffee and a biscuit for £1.60 in the Quad.

## 9. THE GENERAL ASSEMBLY IN THE DIGITAL AGE

During the General Assembly of 2018 a representative sample of Commissioners was invited to provide feedback on the use of digital publications (see General Assembly 2018 Feedback analysis at Appendix D). Analysis of that data suggests that about half of ministers and a quarter of elders are engaging with the digital publications. Of those who had used digital documents, 64% said their experience was "Good" or "Very Good". Constraints to greater adoption include:

- availability of suitable hardware
- battery life
- unfamiliarity with software particularly when switching between documents

The redesigned GA Publications website **[www.gapublications.co.uk](http://www.gapublications.co.uk)** has been well received by Commissioners. The Communications Department is working closely with APS (who print the Assembly papers) to integrate the dedicated General Assembly site with the main Church of Scotland site and reduce duplication where possible. **[www.churchofscotland.org.uk/ga](http://www.churchofscotland.org.uk/ga)** is the gateway to all General Assembly related material. Reports, Order of Proceedings and Daily Papers continue to be available in PDF, ePUB and MOBI formats and, following a request during the 2018 Assembly, are also available in a dyslexia-friendly font. Noting the difficulties regarding viewing multiple documents which was expressed in feedback, the Committee is considering how best to present all required information in a single daily updated format, rather than simply digitising former paper-based solutions. While tablet computers tend not to require charging during the day, laptops do and there will be increased availability of charging points around the Hall. To enhance WiFi provision, the Committee, in conjunction with the Information Technology Department, has installed a new dedicated fibre optic connection in the General Assembly Hall. The New College systems remain available as a backup system.

### 9.1 Daily Papers

Last year printed Daily Papers were not in Commissioners' pigeon holes; rather they were picked up from the Rainy Hall as required. Monitoring the actual use and adjusting the successive print runs resulted in savings of over £1000. In the light of this saving, Daily Papers will once again be available

for download or a hard copy will be available each day for collection in the Rainy Hall if required.

The Committee confirms that Volume II of Deliverances and Legislative Acts has been discontinued and this has resulted in reduced printing and postage costs. The collated deliverance is now available within a few weeks of the Assembly, and the now renamed Reports, Decisions, Legislation and Minutes (formerly Volume III) is published early Autumn.

### 9.2 Daily Podcast

**[stream1.churchofscotland.org.uk/about\\_us/general\\_assembly/news\\_updates](http://stream1.churchofscotland.org.uk/about_us/general_assembly/news_updates)**

Last year Laurence Wareing produced a daily concise audio summary of each day's proceedings. This was appreciated by many within and beyond the Church and will continue this year. During the General Assembly of 2018 and in the weeks following there were nearly 11,000 podcast downloads.

### 9.3 Webcast

The proceedings of the General Assembly, including Heart & Soul, will again be webcast and can be viewed via **[www.churchofscotland.org.uk/ga](http://www.churchofscotland.org.uk/ga)** or at **[www.heartandsoul.org.uk](http://www.heartandsoul.org.uk)**. The British Sign Language option will also be available. Entire proceedings will be available to view online. Council and Committee reports, indexed by reporting body and date, will be available within 24 hours and will remain as a playback option.

### 9.4 The Digital Future

The Committee is committed to moving the Assembly over the next 5 years to being 'paper free'. By 2024 we envisage digital being the norm, with printed copies being issued in exceptional circumstances. A number of our sister denominations at their Assemblies and Synods now run solely on an electronic basis and the Committee is exploring what lessons can be learned from their experiences.

### 9.5 Preparation of Commissioners

The feedback survey from last year's Assembly found that over 80% of Commissioners had found the new 'Being a Commissioner' leaflet helpful. The Committee has produced a revised 'Being a Commissioner' leaflet for this year's Assembly with a focus upon how to move a motion.

The Committee continues to encourage and support Presbyteries' briefing and preparation of Commissioners in advance of the General Assembly, in particular, through the introductory videos which cover the practices and

procedures of the Assembly. In addition, the Conveners of Councils and Committees of the Church have also provided videos giving an overview of the matters which they will be bringing to this year's Assembly. All these video clips can be found at [www.churchofscotland.org.uk/ga](http://www.churchofscotland.org.uk/ga)

Once again, the Committee will be holding a 'First time Commissioners' Briefing' on the Friday night before the opening of the Assembly. All first time Commissioners are invited but the evening is open to any Commissioner who wishes to "brush up" on Assembly procedures.

## 10. HEART & SOUL 2019

For the ninth year, Heart & Soul, with the theme *Follow Me!*, will take place in Princes Street Gardens on Assembly Sunday, 19 May. This great celebration of our Church life offers a warm welcome to Commissioners, congregations near and far, and local residents and visitors who are simply curious to see something of what the Church is about. As in previous years Heart & Soul 2018 welcomed around 5,000 visitors to Princes Street Gardens.

During the 2018 event, visitors saw significant changes to the layout and many commented that the 'villages' of stories allowed them to engage with more exhibitors and congregations sharing their work. The Committee have made further changes to the layout for 2019 based on the experience of visitors, exhibitors and the event team. The layout will continue to offer opportunity to engage with the stories that are being told.

The "In Conversation" tent was a great success and will again offer a wide range of speakers from church and civic life on a diverse range of topics. The Committee is pleased that once again a number of musical groups from congregations across the Church of Scotland will be offering their talents as part of the event. Heart & Soul 2019 will again have something for every age and stage and allow participants to feel a sense of belonging to something bigger than a local congregation. In an effort to include more people in the event there has been a greater investment from the existing budget into Heart & Soul Local. A live broadcast of different parts of the event, including Closing Worship, will be available on the General Assembly page of the Church website. This broadcast will be hosted with interviewers speaking with stall holders, visitors and performers to bring a real flavour of the event to people in places where travel times do not allow easy access to the event. The Committee hopes that congregations and members from further afield may gather

together in Church Halls and homes, to watch with friends and be a part of Heart & Soul.

It is likely that 2019 will be the last year in Princes Street Gardens for the foreseeable future due to significant plans for redeveloping the space. The Committee is identifying possible alternative venues that will allow Heart & Soul to continue to celebrate the life of the Church.

Full details of the event can be found at [www.churchofscotland.org.uk/ga](http://www.churchofscotland.org.uk/ga) or on the dedicated Heart & Soul website [www.heartandsoul.org.uk](http://www.heartandsoul.org.uk)

## 11. REVIEW OF HEART & SOUL

The General Assembly of 2016 instructed "the Committee to continue providing management of the Heart & Soul event until 2020 and to continue discussions with the Council of Assembly concerning ongoing funding and resource implications for Heart & Soul, with a review to be reported to the General Assembly of 2019."

The Committee reports that a full review has taken place with the review group surveying almost 400 visitors and 60 exhibitors on a wide range of questions on impact, reach, experience and required changes. The review concluded that Heart & Soul is well received by the Church and that, whilst recognising the challenges of location and timing for some, part of the success of the event is being in Edinburgh during the General Assembly. The Committee has already sought to respond to this by increasing the proportion of budget available to Heart & Soul Local, allowing more people to access the content of the event.

Heart & Soul has a unique place in the life of the Church as a setting where creativity can grow and collaboration between Councils, Committees and agencies of the Church can develop in a natural and effective way. The event, whilst still having a place within the annual calendar, must continue to develop beyond that which people feel is 'traditionally' what happens at Heart & Soul. As the Church looks at new ways of working at a national level, Heart & Soul can play a part in ensuring a platform for co-operation and showcasing the work that is taking place.

The full review is available as Appendix E to this report. Following positive discussion with the Council of Assembly the Committee recommends that Heart & Soul continues beyond 2020 and that the shape and form of the event should be kept under discussion, particularly when there may be changes within the national structure. The

Committee and the Council recognise that there are variables which cannot yet be determined and that, whilst the event should remain an important part of the life and witness of the Church, further discussion will be required in respect of the budget and management responsibility.

The Committee wishes to thank those who participated in and conducted the review of Heart & Soul.

## 12. COMMISSIONERS' EXPENSES

The Committee recommends the following rates for payment of expenses:

Overnight subsistence not exceeding £75.00 for each night.

Daily out-of-pocket expenses not exceeding £15 per day.

Mileage rate, when no public transport is available, 25p per mile.

If staying in the Edinburgh area with family or friends up to £80 in total may be claimed towards a gift or meal by way of gesture of thanks.

Further details appear on the reverse of the claim form issued to Commissioners.

## 13. FASTI ECCLESIAE SCOTICANAE

A small working group (consisting of the Very Rev Dr Finlay Macdonald, Mary Macleod, Christine Paterson, Roy Pinkerton and David Stewart) has begun work on the preparation of the next volume of the *Fasti*, the official record of ministers who have served within the Church of Scotland since the Reformation. The plan is to create a volume XII to cover the period from 1 October 1999 to 30 September 2020, and for this to be published in 2021.

So far, the working group aims to proceed as follows:

- Roy Pinkerton, the current indexer of the verbatim record of the Assembly, has volunteered to start work on the detailed text. This is an enormous task and the Committee is extremely grateful to Mr Pinkerton for offering his time and talent. Mr Pinkerton will be supported by the working group and consideration will be given as to whether clerical assistance for him will be required.

- The intention is that the *Fasti* will continue to be a record of ministries, detailing, according to parish, who has been minister there and the dates related to their ministry. As in previous volumes, additional sections on non-parish ministers will also be compiled. However, in light of existing Data Protection Law, certain information included in previous volumes relating to, for example, a minister's spouse and children, will be omitted.
- The working group envisages publishing only a certain number of hard copy volumes, and not creating an online resource.

*In the name of the Committee*

FIONA SMITH, *Convener*

DONALD MCCORKINDALE, *Vice-Convener*

GEORGE J WHYTE, *Secretary*

## Appendix A

### REPORT OF THE SCOTTISH BIBLE SOCIETY

‘Don’t just listen to God’s word. You must do what it says. Otherwise, you are only fooling yourselves.’

*James 1:22 (NLT)*

In June 2018, a celebration to mark ‘One Million Bibles to Cuba’ was held in Havana. This celebration was not only an answer to prayer for many church leaders and our colleagues at the Bible Commission in Cuba, but it reaffirmed their commitment to get the Word of God into the hands of those who need it. For the population of 11.5 million Cubans, for almost six decades they have lived in a socialist state largely isolated from the rest of the world. Despite this, the church is growing and driving this growth is a hunger for God’s Word. Whilst over one million Bibles have been distributed in recent years, the need for more Bibles remains urgent as church growth outstrips supply. There was a lovely poignant moment during the celebration when the ‘millionth’ Bible was presented to a young girl. She symbolised all that Cubans hope for in terms of a bright future. May God answer prayers for many more Cubans to find true hope and peace in our Lord Jesus Christ.

Thanks to the prayers and generous financial gifts of congregations, volunteers and donors, we provided a significant number of Bibles towards the ‘One Million Bibles to Cuba’ project. Other projects we have helped, include:

- Providing Bibles in a language people understand – translating the Old Testament for 300,000 Birifor-speakers in Burkina Faso and surrounding countries so that a full Bible can be published in this language.
- Distributing Bibles to thousands of people – the church in China is growing so fast that there is a virtual Bible famine. Many believers long for their own Bible but are often unable to afford one.
- Distributing Bibles where there is a shortage – thousands of English and Chichewa language Bibles distributed to Sunday Schools in Malawi.
- Responding to persecution – in Iraq, Bibles have been replenished for Iraqi Christians after ISIS ransacked churches and burned Bibles in the Ninevah Plains.

Along with our fellow Bible Societies in the United Bible Societies we will be playing our part in the *Bible Translation*

*Roadmap* which sets out a bold vision and a Bible translation strategy to work towards over the next 20 years. The aim is to halve the number of people who don’t have the Bible in their language by providing first translations, to increase Scripture engagement by completing new and revised translations, and to finish the translation projects already underway. Altogether, if the goals are met, 600 million people will be reached by providing 1,200 Bible translations during the next two decades.

In Scotland, we expanded our all-age Bible engagement resources. Using the stunning illustrations from our *Bibleworld Books* project, we produced free downloadable resources for churches and groups to tell stories from the Bible. It was exciting to see our debut Easter resource, ‘A Tale of Two Gardens’ downloaded so many times and to know that churches or groups were using this to share the story of Jesus’ death and resurrection. It was encouraging to receive feedback about the resource, including this comment, “We used this at our Messy Church on Wednesday night. We pre-recorded the narrative and played it alongside the PowerPoint. You could have heard a pin drop! Was a great tool to use!”

We have been encouraged by the remarkable impact of the Bible-based Trauma Healing programme we introduced to Scotland. Twelve months after the first training event was held, 40 people have been trained to lead groups, 10 groups have been established, and 100 people have attended groups. From the Isle of Lewis to the central belt, this incredible resource is seeing lives transformed through the Bible. One minister who attended a training course said, “I think every church in Scotland should have a Trauma Healing group and use this material.”

Scottish church leaders tell us that the need for such a resource is huge. A glance at today’s papers reminds us of everyday traumas that impact lives in Scotland: addiction, suicide, grief, relationship breakdown, chronic illness. Bible-based Trauma Healing is equipping people to address these issues using material that has been developed over the last 25 years by the Trauma Healing Institute, transforming the lives of 1.3 million people in 94 different countries.

In the Bible, James writes words of wisdom to the early Christians, urging them to put what they believe about God into action in daily life (James 1:22). This brings to mind old sayings like ‘actions speak louder than words’ or ‘practice what you preach’ or ‘walk the talk’. Apparently, followers of



Aristotle discussed philosophy as they walked. They walked the talk. Jesus and his disciples also discussed life and theology as they went about day-to-day life.

We urge Christians across Scotland to engage with the Bible, ponder what God is saying, discuss it with others, work out what it means for us today, rely on the Holy Spirit's power within us - walk the talk. We live out the life of Jesus within us in our daily lives.

## Appendix B

### TEXT OF AMENDED STANDING ORDERS

#### Schedule A

Standing Orders 1 to 8 (now 1 to 7), 16, 84, 86 and 89 will read:

1. Roll of Presbytery. Each Presbytery Clerk shall, by **15 December** 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 **30 November** immediately preceding.
2. Presbyterial Representation. **The Clerks of Assembly will thereafter intimate to Presbyteries what will be their representation in the ensuing Assembly. Any queries shall be settled by the Assembly Arrangements Committee at the request of the Clerks.**  
The decision of the Assembly Arrangements Committee shall be subject to review by the Assembly on Petition by the Presbytery concerned.
3. Question Arising. Should there arise between the month of **December** 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. Transmission of **names and details of Commissioners**. The names, in alphabetical order, full postal addresses, **email addresses, charges and types of commission (ie minister, deacon or elder)** of Commissioners from Presbyteries, shall be transmitted by Presbytery Clerks to the Clerks of Assembly not later than **31 January** in each year so far as they have been elected by that time.

**In transmitting the names of Commissioners to the Clerks of Assembly**, the Clerk of each Presbytery **is certifying** that to the best of his or her knowledge the Elders named therein are bona fide **ruling** Elders and are commissioned by the Presbytery.

5. Committee on Commissions. The Committee on Commissions shall consist of the Clerks **and the Convener of the Assembly Arrangements Committee**; the Principal Clerk shall be Convener. The Committee shall prepare and print a list of Commissioners **for submission to the Assembly**. 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, an **electronic copy (unless a hard copy has been previously requested)** of the volume of Reports and Proposed Deliverances and a copy of all Assembly Papers then available.
6. Objections. **During the sittings of the Assembly**, 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 or her Commission, and also any person or persons who may object to such Commission, **and the Committee on Commissions shall have power to settle any such matters.**
7. Late Commissions. It shall be competent at any **time prior to the opening** of the Assembly to lodge with the Clerks of Assembly Commissions which have not previously been transmitted to them; **and the Committee on Commissions shall settle any queries as to whether or not such Commissions are valid. Once the Assembly has opened and the Roll of Commissioners has been laid on the table, no further Commissions may be received.**
16. **The Business Committee shall consist of the Convener and Vice-Convener, plus the Moderator, the Clerks, the Procurator and the Law Agent.**

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 **previously** 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.
86. Priority **of Deliverance over other motion**. The Deliverance on the Report of a Committee shall take precedence of any other motion on that subject.
89. Notice of Motion. **Commissioners are encouraged to give advance Notice of motions**. Any Commissioner may, during the sittings of the Assembly, give **advance** 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, **if received in time to do so**, be printed in the "Assembly Papers" not later than the day 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.

## Appendix C

### SCHEDULE TO THE REGULATIONS CONCERNING THE NOMINATION OF THE MODERATOR OF THE GENERAL ASSEMBLY

#### PROCEDURE FOR ELECTIONS TO THE COMMITTEE

##### Proposal of Candidates

1. During each General Assembly, Commissioners may propose a candidate or candidates to serve on the Committee. The Assembly Papers shall include a Proposal Form for proposing the names of candidates to serve on the Committee. Proposals shall proceed as follows:
  - (1) Only those whose names appear on the Roll of Commissioners may propose candidates;
  - (2) No Commissioner may propose more than one candidate for each of the two constituencies;
  - (3) Those who propose candidates shall have established that their proposed candidate is both willing and able to serve on the Committee;
  - (4) Each Proposal Form must be signed by two Commissioners, as a proposer and seconder, and by their candidate(s);
  - (5) In signing the Proposal Form the candidate shall sign statements to confirm that (a) they are willing and able to serve on the Committee and (b) they have not served on the Committee in either of the previous two years;
  - (6) Proposals shall be closed at ~~12 noon~~ 10am on the ~~Monday~~ Tuesday of the General Assembly week, whereupon the Clerks will make arrangements for the list of candidates, together with their Commissioner number and the names of their proposers and seconds, to be printed and published in the Assembly Papers; and
  - (7) With the Proposal Form all candidates shall submit a short candidate's statement of no more than 50 words, which shall be printed and published along with the list of candidates.

##### Ballot Paper(s)

2. Where voting is required, it shall take place by written ballot. The Ballot Paper(s) shall be prepared as follows:
  - (1) The Clerks shall publish the names of candidates in the form of Ballot Paper(s), one for each constituency where an election is required. On the Ballot Paper(s) the name of each candidate shall be stated together with their Commissioner number. The names of the candidates shall be listed in order of Presbytery number as per the Roll of Commissioners.
  - (2) ~~Each Ballot Paper shall be numbered with a unique identifying number, being the~~



Commissioner number of the Commissioner receiving the Paper.

- (3) Save where specific alternative arrangements are made, the Ballot Paper(s) shall be collected by the Commissioners in person on the ~~Tuesday~~ Wednesday morning of the General Assembly week upon production by each Commissioner of their Assembly pass.
- (4) If a Ballot Paper is spoiled, a Commissioner may receive a fresh one upon applying to the Assembly Office at least one hour prior to close of voting and producing for inspection both the spoiled paper and their Assembly pass.
- (5) Ballot Paper(s) shall be submitted to the Assembly Office by 5pm on the Wednesday of the General Assembly week, at which time voting shall close.

### Election results

3. Once voting has closed:
  - (1) The Panel of Tellers shall count the votes recorded on all timeously submitted Ballot Paper(s).
  - (2) The results of the election, including the votes cast for each candidate and confirmation of the names of the fifteen Commissioners elected to the Committee, shall be published in the Assembly Papers.

## Appendix D

### GENERAL ASSEMBLY 2018 – FEEDBACK

The General Assembly of 2018 saw the introduction of circulation breaks, and Commissioners are increasingly encouraged to use digital resources. Feedback was sought on these issues as well as the preparation of Commissioners.

The main points are:

- Even split of those who did, and did not use the electronic resources

- Lack of access to technology was the biggest reason not to use them
- Close to two-thirds of those who did use them had a “Good” or “Very good” experience
- Circulation breaks were extremely well received
- Preparation, including the “Being a Commissioner” leaflet and First Time Commissioners’ evening, was found to be very helpful.

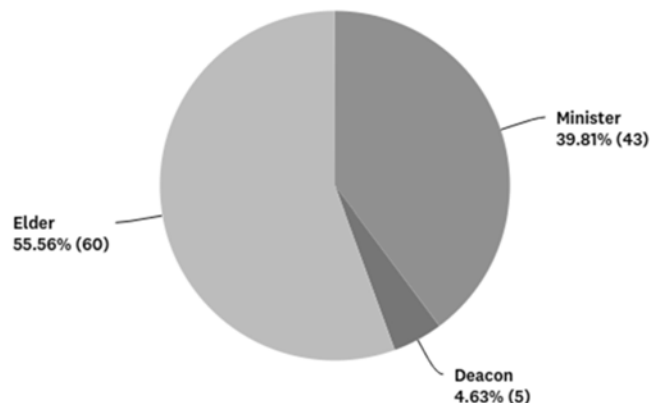
This report summarises the responses; the questionnaire and the full text responses to open questions are available on the General Assembly webpage.

### RESPONSES

A brief survey was placed in the pigeon-holes of every third Commissioner to ensure the most representative sample. Further comments were invited from other Commissioners. Delegates and visitors were invited to return a modified form.

Around 230 questionnaires were distributed to Commissioners, and 112 (48%) were returned. One email was received with comments, and two delegates’ forms were returned.

#### Q10 In what capacity are you attending?

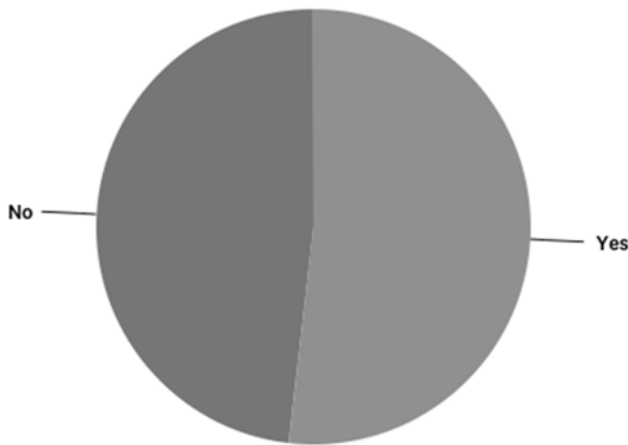


Distributing the surveys using the pigeon-holes has resulted in what appears to be a very representative sample, with 56% of responses coming from elders, 40% from ministers and 5% from deacons. Responses were received from Commissioners from 38 of the 46 Presbyteries. (Presbyteries without a response were West Lothian, Wigtown and Stranraer, Moray, Lochaber, Lewis, Shetland, International Charges and Jerusalem). In addition, there was an even split between those who use, and don't use, the electronic documents, indicating that we have managed to capture the views of people with differing experiences of the digital GA.

THE DIGITAL GA

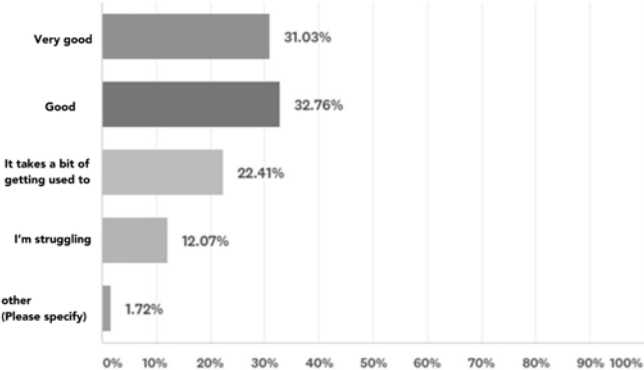
There was an even split between those who had (57; 51.8%) and had not (53; 48.2%) made use of the electronic documents.

Q1 Have you made use of the electronic documents from gapublications.co.uk?



For those who **had** used them, 64% said that their experience was "Good" or "Very good", while 22% felt that "It takes a bit of getting used to". 12% felt that they were "struggling". Their full experiences were rated as shown below:

Q3 If YES, how would you rate your experience



For those who had **not** used the electronic documents, 6 (13.6%) said that more information would help them transfer, while 8 (18.2%) said that hands-on training would be of use. 31 other responses were received and are listed on the General Assembly webpage. Of those who offered comment, 35.5% said that they lacked an appropriate device with which to access the documents, and 19.3% said that they preferred hard copy, for example:

*Assumption being made that all Commissioners have access to suitable digital equipment with sufficient battery life.*

*I prefer paper to flick back and forward and write quick notes etc. I am unlikely to want to use electronic. I also feel I'd less likely refer back to electronic afterwards.*

Two people mentioned the lack of charging facilities and a further two spoke of eyesight issues which prevented them reading from screens for a long period. Other single comments included the lack of broadband in the parish, to stop printing the materials, and the need to find more time.

The fourth question related to additional IT resources. The most popular request was for better indexing of documents with 14 of the 29 comments relating to this, for example:

*I tried both options but in the end, the paper option was more flexible and useful for me. It was difficult to flick back and forward to deliverances and specific points being discussed especially in some of the topics that had many pages. I had to give up and revert to using the Blue Book.*

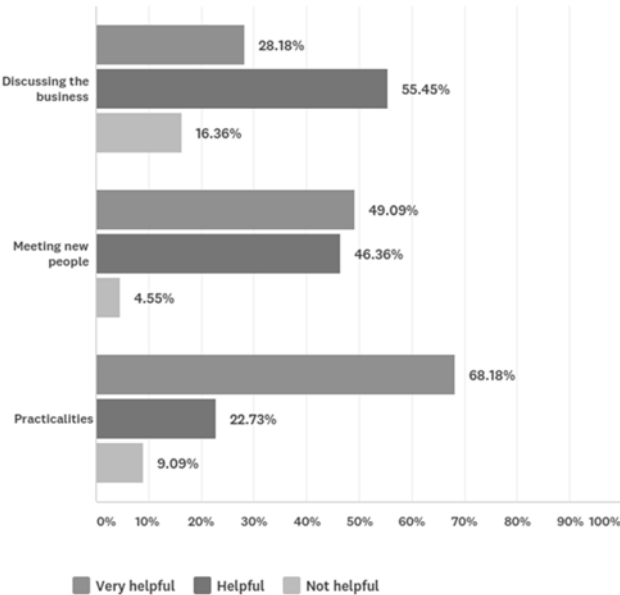
Four people mentioned charging points, and three asked if the Daily Papers documents could include the relevant

reports so that they were easy to find. A further two comments asked about training.

### CIRCULATION BREAKS

The circulation breaks were very well received, with over 90% of respondents finding them helpful or very helpful for meeting new people and for practicalities such as comfort breaks and refreshments. Using the breaks to discuss business was found to be slightly less helpful, but 84.3% still found it at least helpful. The full responses are given here:

#### Q5 Did you find the circulation breaks helpful for:



Around half of the responses provided comments about the circulation breaks, with a number of comments about queues or congestion when trying to get refreshments. People appreciated the opportunity to get fresh air, and a number spoke of the benefits of not having people entering and leaving during debates as they knew there would be an official break in which they could move.

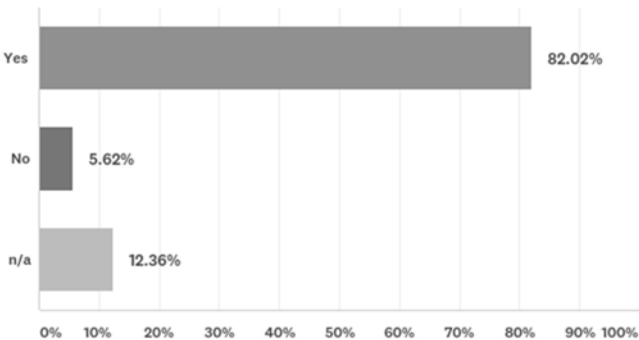
*A bit crowded at first but got better. I was a bit against them before Assembly but was soon looking forward to them, and didn't feel the need to leave the Assembly during sessions.*

*Just that the circulation breaks are too congested. Had it been raining would people have gone outside?*

### PREPARATION PRIOR TO THE ASSEMBLY

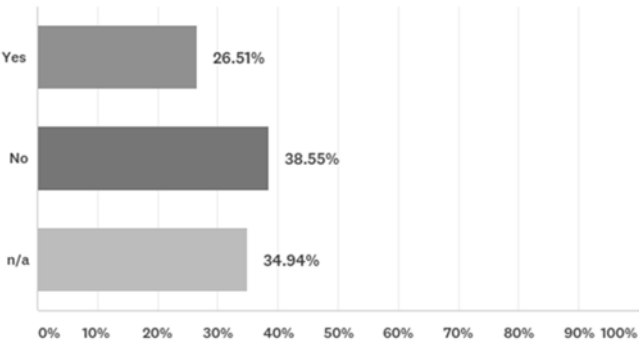
2018 was the first year in which a "Being a Commissioner" leaflet was distributed to Commissioners ahead of the Assembly. 82% of respondents found it helpful, while some declared themselves experienced Commissioners and admitted to not looking at it.

#### Q6 Did you find the "Being a Commissioner" leaflet helpful



Some Presbyteries organised local events for Commissioners in preparation for the General Assembly. 27% of respondents had engaged with these events, while 39% had not. 35% indicated that they had not been aware of local events.

#### Q7 Did you engage with your Presbytery's Commissioners' preparation



Commissioners attending for the first time are invited to a First Time Commissioners' event on Friday evening. This was

very well received with 86% of respondents who had attended the event saying that it was useful.

There were 8 comments from people about other things they wished they had known before coming to Assembly. Four of these related to procedure, three to travel and accommodation arrangements and one about the late arrival of the strategic plan.

### OTHER COMMENTS

64 of the responses included additional comments, listed on the General Assembly webpage. Many of these related to the circulation breaks. There were around 15 comments about how helpful Stewards and other staff had been, and how well organised the week was. The videos on the web site were commended. A couple of comments related to expenses and a further two to preamble before questions.

Fiona J Tweedie, 6 June 2018

## Appendix E

### ASSEMBLY ARRANGEMENTS COMMITTEE HEART & SOUL REVIEW

#### Background

Heart & Soul, an event to celebrate the life of the Church, was launched in May 2011. The first event, Roll away the Stone, was seen as an opportunity for the Church to come together and share in a sense of unity and hope for our common mission. The development of the event has been key to including more people in the work of the Church of Scotland and its General Assembly, as well as providing a more informal gathering space for Commissioners. The event combines stories from congregations, Presbyteries, departments of the Church and external organisations with music, art, drama, culminating in a worship service in the Ross Bandstand.

Over the years the number of visitors to each year's Heart & Soul has grown to just under 5000, with over half of the visitors surveyed stating they had attended more than four events in the eight year period. Commissioners are encouraged to attend and many congregations, particularly from areas within two hours commute of Edinburgh, organise groups and encourage individuals to attend.

The General Assembly of 2016 instructed "the Committee to continue providing management of the Heart & Soul event until 2020, and continue discussions with the Council of

Assembly concerning ongoing funding and resource implications for Heart & Soul, with a review to be reported to the General Assembly of 2019". As part of the review a survey of both visitors and exhibitors was undertaken. Over 370 visitor responses and 60 exhibitor responses were recorded. The visitor surveys were completed by individuals living in all but two Presbytery areas. The full results of these surveys are available on the General Assembly webpage.

#### The Visitor Experience

When invited to comment on what aspects of Heart & Soul had the most impact on congregational life, most of those surveyed responded with: worship, conversation and congregational stories told through exhibitions and Christian organisation displays.

*I was amazed at the number and variety of displays in the tents and the number of like-minded people there. It was interesting to find out about work that goes on at a National/International level and also to see what other churches are doing and what other organisations provide.*

Visitors have spoken positively about the inspiration that Heart & Soul gave them to establish new projects in their own churches and communities.

Some who completed the survey expressed regret that Heart & Soul has not been successful as an evangelistic tool for the Church whilst others spoke of the great opportunity for the Church to show it is alive and well from such a vantage point in the heart of the capital. The Committee draw attention to the founding principle of the event which was to "Celebrate the Life of the Church". Heart & Soul is an event for members of the Church to come together and celebrate as well as gain inspiration and insight into new ways of working and possibilities for mission. Those who have been to Heart & Soul and took time to complete the survey spoke of an event that was 'uplifting', 'refreshing', 'varied', 'encouraging', 'energetic', 'fun' and 'inspiring'.

*It is a brilliant opportunity to celebrate being the Church of Scotland. We meet with people across the breadth of the denomination and share stories with them, while acknowledging our differences. It is a neutral meeting space which encourages people to put aside what divides us, and focus on what unites us.*

#### The Exhibitor Experience

Part of the success of Heart & Soul over the years has undoubtedly been the encounters visitors have had with

those sharing stories. Whether they were stories from congregations or Presbyteries, or stories from Christian organisations engaged in mission work, the stories have helped shape a number of new initiatives in congregations throughout the country.

The exhibitors, and in particular congregations, have spoken warmly about the ability to reconnect with people who had moved from congregations many years before.

*The number of people with an earlier connection with the congregation who have moved away over the years and who wanted to reminisce with current members about the influences which affected them and shaped their faith.*

Congregations have spoken of Heart & Soul being a catalyst for deepening relationships within their membership.

*Our congregation had a stand at Heart & Soul in 2013, five years after our union of three congregations. Working together to create our display and make gifts to hand out to visitors had a huge positive impact as people came together and got to know each other better. The excitement on the day was fantastic - the feeling of being part of a vibrant, loving community was intense. It has had a lasting impact on relationships within the congregation.*

Many organisations who have exhibited at Heart & Soul have spoken of a connection with the Church of Scotland and members through the event.

*[Heart & Soul] enables us to promote our activities, attract new supporters to our ministry and interact with existing supporters.*

*[Heart & Soul gives us] courage to keep going in an ever-changing world, love and a sense of belonging.*

The Committee place on record its grateful thanks to the many exhibitors and congregations who have taken the time to share their stories as part of Heart & Soul.

### **The Church Experience**

The Committee have always sought to give a suitable profile to Church Councils and Committees at Heart & Soul in recognition of the value of conversation and encounter as part of the event.

*It was so useful for me as Session Clerk to chat to members of the Legal Team, just before the new GDPR launch date. [It was] great to speak to people face to face.*

The Committee is aware that in a climate of diminishing resources there may be constraints on the involvement of Councils and Committees, however the impact of their presence should not be underestimated. It is equally important, as one exhibitor suggested, that the representatives of all Church bodies are involved in 'active listening on behalf of the Council'.

The Committee express continued thanks to all Councils, Committees and agencies of the Church who give of their time and expertise to ensure that the work of the Church of Scotland is showcased and highlighted to members who attend Heart & Soul.

*It is an opportunity to meet many people connected with or not connected with WMC and to share opportunity with them. It is important that all Councils of the Church are visible and this is an opportunity to be visible! It is an important occasion for partners from the World Church who are at the General Assembly to see some of the breadth of the Church - not just a business meeting but the exciting things that are going on at congregational level. It is important to ensure the voice of the World Church is heard.*

### **Timing and Location**

The Committee is mindful, and the results from the survey confirmed, that for many, a Sunday afternoon in Edinburgh results in an inability to attend Heart & Soul, particularly as a group from a congregation. The Committee, however, is aware of a number of congregations north of Aberdeen who have been able to arrange for a bus to bring members to the event.

The Assembly Arrangements Committee looked closely at the timing and location of Heart & Soul as part of an internal review in 2017. This review concluded that part of the success of Heart & Soul has been the link to the General Assembly, offering the Assembly the chance to meet together in fellowship and showcase the work of the Church to Commissioners and visitors alike.

The review also looked closely at the possibility of other venues, including venues outwith Edinburgh. A number of years ago the Project Board investigated, with some vigour, moving Heart & Soul to Glasgow for the year. Whilst the desire to do so was not in question, the challenge of the logistics of moving a General Assembly event to another city, along with 800 Commissioners and delegates, ultimately meant that the plan could not be implemented.

The desire to make Heart & Soul available to more people continued and 'Heart & Soul Local' was developed. This allows for congregations, or groups of congregations, to gather together, share their own stories of mission and development and watch live broadcasts from the Edinburgh event. Although the numbers participating within this initiative are small, the option to join the event has been greatly appreciated. This is an area in which there is continual development.

### Organisation and Budget

The Committee delivers Heart & Soul each year within, and where possible, under, budget. The budget for the event is part of the overall costs of the General Assembly and has been set at the sum of £50,000 each year. A Grant of £15,000 is given each year out of the Mission and Renewal fund, reducing the cost to the General Assembly to between £25,000 to £30,000.

Over and above this, each organisation (including Church Councils, Committees and agencies, congregations and Presbyteries) that exhibits at the event pays the hire of their marquee and associated costs. Every exhibitor chooses what level of involvement they wish in Heart & Soul which allows them to plan activities, displays and budget. Councils, Committees and agencies of the Church have altered their involvement over the years with increasing and decreasing presence depending on available resources, both in terms of finance and staffing.

From comments made as part of the review, the Committee feels that the cost to the Church represents good value. It should be noted that from the inception of the event the budget has remained static, whereas costs have significantly increased. Whilst this has been excellent stewardship of the resources of the Church, the increased costs have often been borne by those who exhibit at the event. There is legitimate concern that the burden of cost increases need to be recognised within the budgetary process for the event and that after almost a decade of events an increase in the budget is necessary to continue the positive development and impact.

The event is well managed with a Project Board appointed by, and reporting to the Assembly Arrangements Committee, with project management of the event currently provided for a fee by Sanctus Media. The skill and dedication of the Sanctus Media staff have ensured the continued development and success of Heart & Soul.

### Conclusion

Heart & Soul has a unique place in the life of the Church to enable members of congregations to come together and experience the commonality of Christian experience within the Church of Scotland and allow people to feel the sense of belonging to something bigger than a local congregation.

*[Heart & Soul] is a beacon of positivity, bringing people together from all over the country. It is a wonderful, celebratory event to sustain individuals during more difficult times.*

The event allows people the opportunity to encounter others in the same situations, as well as discover new ways in which they can develop their own congregational life and witness, as well as celebrate the roots of the Church of Scotland.

Whilst accepting that, for some, the timing and location of Heart & Soul will always present certain challenges, the Committee are resolute in a determination to ensure that the reach of Heart & Soul can be experienced well beyond Princes Street Gardens. The review has found that there is both a great love and real need for an event such as Heart & Soul within the annual calendar of the Church.

The Committee recommend to the General Assembly that Heart & Soul continue beyond 2020 and that a realistic budgetary increase is achieved to allow the development of the event both within and beyond central Edinburgh thus ensuring that Heart & Soul continues to celebrate the life of the Church.

DELEGATION OF THE GENERAL ASSEMBLY MAY 2019

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 General Assembly of 2016 instructed that from 1 January 2017 the only form of constitution which congregations may adopt and which may be granted by the Delegation should be the Unitary Constitution, and urged those congregations constituted in terms of the Model Deed and other forms of constitution to adopt the Unitary Constitution. 55 congregations adopted the Unitary Constitution in 2018, compared to 91 in 2017.

The Delegation once again expresses the hope that those congregations who have not yet reviewed their constitution will do so in the course of this year.

*In the name and on behalf of the Delegation*

GEORGE J WHYTE, Chairman  
MARY E MACLEOD, Secretary





## COMMISSION OF THE GENERAL ASSEMBLY

3 OCTOBER 2018

### CONCERNING A REPORT OF THE COUNCIL OF ASSEMBLY SEEKING THE APPOINTMENT OF A SPECIAL COMMISSION

*At Edinburgh, and within the Assembly Hall, the 3<sup>rd</sup> day of  
October 2018 at 10.30am.*

The Commission of the General Assembly was constituted with prayer by the Moderator, the Rt Rev Susan Brown.

The List of Commissioners was laid on the Table.

*It was moved, seconded and agreed:*

In terms of section 7 of Act VI 1997, to proceed with the business outlined in the papers sent ahead of this meeting.

The Business Convener gave a report.

The Commission took up consideration of a Report of the Council of Assembly which was given in by Dr Sally Bonnar, Convener.

*It was moved and seconded-*

#### **The Commission of the General Assembly:**

1. Receive the Report.
2. Appoint a Special Commission of five persons independent of the present Councils of the Church to consider the matters within the following remit, to consult widely and to report to the General Assembly of 2019:
  - a) to review the governance structures of the Church of Scotland Charity number SC011353 and make recommendations for a trustee body which would conform to best practice (including the avoidance of conflicts of interest) in terms of charity law while being true to Presbyterian church polity;
  - b) to recommend key principles for a national structure which is *“lean and fit for purpose to lead reform”* (GA 2018) and which would ensure that the General Assembly can effectively and

efficiently direct its Councils and Committees so that they prioritise their work and resources to support the mission of the local Church;

- c) to recommend what further work should be done to embed these principles and review the current pattern of Councils and Committees in order that these might better focus on the Church’s understanding of its vocation to be a national church engaged in mission.

3. Appoint as members of the Special Commission the following persons: *To insert names.*

*It was moved, seconded and agreed as an amendment of Section 3:*

*Amend Section 3 to read:*

Appoint as members of the Special Commission the following five persons: Rev Professor David Fergusson as Convener, James McNeill QC, Sarah Davidson, Morag Ross QC and Rt Rev Dr Peter Forster.

*The Deliverance as amended was then agreed.*

*It was moved, seconded and agreed:*

Appoint the Clerks as a Committee to Prepare the Minute.

*It was moved, seconded and agreed:*

Instruct the Legal Questions Committee to report the proceedings to the General Assembly of 2019 in terms of sections 15 and 16 of Act VI 1997.

The Commission of Assembly concluded at 11.25 am with the Benediction pronounced by the Moderator.

ASSEMBLY HALL  
EDINBURGH, 3 October 2018, 11.25 am



## MINUTE OF THE APPEAL HEARING BEFORE THE JUDICIAL COMMISSION

### IN THE MATTER OF AN APPEAL AGAINST A DECISION OF THE PRESBYTERIAL COMMISSION GIVEN ON 12 DECEMBER 2017

**HELD AT 121 GEORGE STREET, EDINBURGH ON  
FRIDAY 22 JUNE 2018 AT 10AM**

**Sederunt:** Ms Morag Ross QC, Convener of the Judicial  
Commission  
The Rev Colin Renwick, Vice-Convener of the  
Judicial Commission

The Rev Dr George J Whyte, Principal Clerk  
Ms Christine Paterson, Depute Clerk

And ten members of the Judicial Commission  
("the Commission") as per the signed Sederunt  
sheet

#### **For the Appellant:**

Mr John Kydd, Thorntons

#### **For the Special Committee of the Presbytery:**

The Rev Dr Alistair May, Convener of the Special  
Committee  
Dr Nigel Lawrie, Member of the Special  
Committee

The Hearing was opened with prayer. Introductions were  
made.

In terms of Rule 8 of the Rules of Procedure set out in  
Schedule 2 to the Appeals Act (Act 1 2014) ("the Act"), the  
appeal proceeded as follows:

- each Party made comment supplementary to their  
Written Argument and Supplementary Note (if any), and  
was given the opportunity to make response to the  
Written Argument and Supplementary Note (if any)  
lodged by the other Party;
- each Party answered questions put to them by members  
of the Commission; and
- the Appellant was given the last word.

The Parties were removed and the Commission discussed its  
decision. The Parties were then recalled and the decision of  
the Commission, including a brief oral summary of the main  
reason for the decision, was given by the Convener.

The decision of the Commission was to dismiss the appeal as  
to severity of censure and uphold the censure imposed by  
the Presbyterial Commission.

In relation to grounds 1 and 2 in the Appellant's Note of  
Appeal, there was a breach of the principles of natural  
justice, in terms of section 2(3)(b) of the Appeals Act, but it  
was not a material breach, and these grounds were not  
upheld.

Grounds 3, 4 and 5 were dismissed.

The decision in respect of grounds 1 to 5 was unanimous.

On ground 6, the majority view of the Commission, having  
regard to all relevant matters, was that the censure imposed  
by the Presbyterial Commission was appropriate.

The decision in respect of ground 6 was by a majority of 8 to  
3.

The Convener confirmed that written reasons for the  
Commission's decision would follow within twenty one days.

The Convener thanked everyone present for their  
submissions, their questions and their attendance. The  
Convener expressed the Commission's concern for the  
Appellant, his family and all affected by this matter and  
asked that all present remember those persons in their  
prayers.

The Hearing was closed at 3.07pm with the saying of the  
Grace.



## RETURNS TO OVERTURES MAY 2019

### Proposed Deliverance

#### The General Assembly:

1. Receive the Report.
2. Convert into a Standing Law of the Church the Discipline Overture, as printed in Appendix B.

### Report

#### 1. INTRODUCTION

**1.1** As will be seen from the Returns detailed in Appendix A, the Discipline Overture sent to Presbyteries by last year's General Assembly received sufficient support to be presented for enactment.

#### 2. COMMENTS FROM PRESBYTERIES ON THE OVERTURE

**2.1** Comments were received from twenty four Presbyteries. The Committee consulted with the Legal Questions Committee and the working group in order to determine how best to address these.

**2.2** Some Presbyteries expressed concern that in a case where a respondent was ultimately exonerated having gone through a lengthy legal process involving considerable personal expenditure on legal expenses, there was no means to recoup these costs. This is a change which was introduced last year with the passing of the Legal Aid in Disciplinary Proceedings Regulations (Regs I 2018) in response to the significant sums which the Church has been paying in legal costs. The Committee is not aware of any other sphere of professional regulation in which such recompense is possible, and believes that there are sufficient safeguards built into the process to avoid such a scenario occurring.

**2.3** One Presbytery enquired why certain protected characteristics which appear in the Equality Act such as pregnancy and maternity, do not appear in the Overture. The Solicitor advises that section 16(8) of the Overture makes provision for direct or indirect discrimination in terms of the Equality Act being a disciplinary offence, so this covers all of the protected characteristics listed in section 4 of the Equality Act (i.e including pregnancy/maternity and marriage/civil partnership).

The reason for the definition of "Protected Characteristic" being given separately in the Overture is to tie in with the definition of "Harassment" in the same section. This reflects the terms of section 26(5) of the Equality Act, dealing with harassment, for the purposes of which the relevant protected characteristics are as listed in the Overture's

definition. Pregnancy/maternity and marriage/civil partnership are not included in that list.

**2.4** There was concern that the Overture reflects a centralisation of function away from Presbyteries. In practice, the introduction of Special Committees of Presbytery, populated by persons outwith the Presbytery from a central list, had already effected that change. Under current discipline procedure for ministers, a matter does not return to Presbytery once a Special Committee has been appointed. In relation to elders, readers and office bearers, the process of reporting to Presbytery and Presbytery effecting a final decision was thought to be unsatisfactory as the interests of confidentiality often meant that a Presbytery was making decisions without full information. Feedback from Presbyteries indicated that they did not relish this task.

**2.5** Some Presbyteries commented upon the wider categories of disciplinary offence, as compared to existing legislation, and felt that the terminology might be unclear. It is agreed that section 16(2) ought to be changed so as to refer to an "Instruction" of the General Assembly rather than a "Deliverance". The Committee also agrees that the words "or Committee" in section 16(4) should be deleted. Otherwise, during the drafting process, the working group considered the terms of section 16 very carefully over several meetings and is satisfied with the final terms of the Overture. It was felt that some leeway in terminology is appropriate. The Guidance which is being produced to accompany the Act gives some assistance with the definition of "Bullying". The definitions used of Bullying and Harassment in the Overture were developed from ACAS wording and follow from much careful thought by the working group.

**2.6** An issue raised by several Presbyteries was concern that the Overture could unintentionally compromise the right to liberty of opinion, enshrined in Article V of the Articles Declaratory. The Committee does not believe that the terms of the Overture inhibit this inherent constitutional freedom.

**2.7** One Presbytery felt that section 16(14) is essentially a gagging clause but the injunction to say nothing during the disciplinary process is an existing disciplinary offence and confidentiality is in the interests of all involved in a disciplinary matter.

**2.8** Another Presbytery noted that only ministers can be reprimanded, not any other category of respondent. The

working group has decided that "reprimand" should be introduced as a possible censure for all categories of respondent and the Overture has been amended accordingly.

**2.9** There were comments that the Overture gives too much power to a Presbytery Clerk, in terms of deciding whether or not to make a Referral. A Presbytery can however decide to delegate these powers to a group if it feels that the matter should not rest with the Clerk alone.

**2.10** It was suggested that the Assessor should be accompanied at interviews, to provide a witness and as a practical matter. The Overture already provides that the Assessor may be accompanied by the Adviser at interviews and that interviews may be digitally recorded. The working group has decided that all interviews should be recorded, and the Overture has been adjusted accordingly.

**2.11** One Presbytery questioned the standard of proof which applies, i.e. the balance of probabilities rather than beyond reasonable doubt. This is the existing standard and is thought to be appropriate in matters of professional discipline. A matter for which a criminal conviction could not be obtained might still be of concern to the Church. The choice of the lower standard of proof was intentional, to enable such a matter to be pursued.

**2.12** Another Presbytery found issue with section 47(3) of the Overture, and the severing of the pastoral tie while an appeal is pending. The working group deliberated very carefully over this section but considered that the provisions of the Overture reflect the situation in the civil sphere and that the alternative (i.e. to state that the tie cannot be severed while an appeal is pending) would provide an incentive to appeal and detract from the authority of the Discipline Tribunal.

**2.13** One Presbytery raised the importance of contextual awareness on the part of Assessors and Advisers. The Committee would encourage those responsible for the recruitment of such persons to be aware of such sensitivities.

**2.14** Section 17(6) was queried in that it only requires that a respondent be told of an alleged offence generally rather than specifically. This is an early section where the respondent is being advised for the first time of the allegations and would not affect the overall principle that at an early stage in any investigation the respondent must be fully advised of the detail of the alleged offence(s) and of the identity of the complainer(s).



**2.15** The need to hold the first diet and proof in public was queried. This is currently the practice and the working group saw no need to change it, having regard to the maxim "*justice must not only be done, it must be seen to be done*". There is provision for exceptions in section 31. The wording of section 31 has been clarified to note that all proceedings should be held in public, save where an exception applies.

**2.16** One Presbytery suggested that the Assessor should always have experience in Church law. The appointment of the Adviser is intended to provide knowledge of Church practice and procedure.

### 3. OTHER PROPOSED REVISALS TO THE OVERTURE

**3.1** In light of the above comments from Presbyteries and also due to representations from other interested parties, the Committee has decided that the Overture as printed in Appendix B should be revised so as to clarify certain matters. Some of these are mentioned above. Others to note are:

- (i) In sections 2, 10 and 14, the wording has been adjusted slightly to refer also to (i) the Acts of the General Assembly dealing with the Ordained Local Ministry and the Diaconate, and (ii) Temporary Certificates of Eligibility.
- (ii) At section 27(2), any such guidance will also be passed to the Ministries Council to be retained in a personal file for the respondent. Notification to the Council has also been included in sections 40(1)(iii) and (iv).
- (iii) It was pointed out at the Assembly in 2018 that some rationalisation of section 29 is needed and this has been effected.
- (iv) The timeframe in section 30(2) has been extended in light of experience.

### 4. CONSEQUENTIAL AMENDMENTS AND REPEALS

**4.1** The full set of consequential amendments has been drafted and inserted in section 53. It should be noted that these now include a direction to an elder on joining a Kirk Session to declare that they have not previously been ordained as an elder in the Church of Scotland and then resigned that status or had that status judicially removed.

There are also various amendments to the Appeals Act, in particular:

- (i) The pool for the Judicial Commission becomes the Judicial Panel and is reduced to 20 people. It will supply members for the Discipline Tribunal and the Judicial Commission and also persons to act as Reviewers under Discipline Act;
- (ii) Members shall be eligible for reappointment to the pool after serving a four year term; and
- (iii) The Judicial Commission shall be reduced to five persons (including Convener and Vice-Convener), with a quorum of three.

### 5. ADJUSTMENTS TO TEXT

**5.1** These are mainly set out and explained above. The Overture as printed in Appendix B is shown with additions underlined and deletions shown in strike-through, so as to highlight textual amendment from the version of the Overture that was published in the Remits booklet.

*In the name and by the authority of the Committee*

GEORGE J WHYTE, *Convener*

## Appendix A

### RETURNS

No of Presbyteries		Members voting for	
Approving	Disapproving	Approving	Disapproving
41	4	1,738	206

## Appendix B

### Discipline 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 2018.*

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

### **Part 1 DEFINITIONS, INTERPRETATION AND PRELIMINARY MATTERS**

#### 1. For the purposes of this Act:

- (1) "Administrative Suspension" shall mean an instruction given, at any stage of proceedings in terms of this Act, by a Presbytery or any Committee or individuals holding delegated powers from Presbytery so to do, to a Respondent to abstain from the exercise of all of the functions of the office held by the Respondent until the final disposal of proceedings under this Act and "Administratively Suspended" shall be construed accordingly. For the avoidance of doubt, Administrative Suspension shall not constitute or form a part of any form of Censure.
- (2) "Adviser" shall mean a Minister, being a member of Presbytery, selected from a list maintained by the Legal Questions Committee, who acts as an adviser to an Assessor.
- (3) "Alternative Contact" shall mean the alternative contact to the Presbytery Clerk in terms of the Complaints Procedure.
- (4) "Assessor" shall mean (i) an Elder, being a member of a Kirk Session, who is legally qualified and has knowledge of Church Law, or (ii) a solicitor employed in the Church's Law Department, or (iii) an investigator with experience of the investigation of professional misconduct: any such person in category (i), (ii) or (iii) being appointed from a panel of Assessors in terms of section 17(2), and all Assessors being appointed to the panel by the General Assembly on the nomination of the Nomination Committee.
- (5) "Auxiliary Minister" shall have the meaning ascribed to it in the Registration of Ministries Act (Act II 2017).
- (6) "breach" shall mean material breach.
- (7) "Bullying" shall mean a course of conduct (i.e. conduct which occurs on at least two occasions) amounting to offensive, threatening, abusive, malicious, intimidating or insulting behaviour that may be an abuse or misuse of power, position or knowledge through means that undermine, humiliate, denigrate or injure the person concerned and which is behaviour occurring in circumstances where it would appear to a reasonable individual that it would amount to bullying of that person.
- (8) "Censure" shall have the meaning given to it in Part 10.
- (9) "Censure with consent" shall mean a Censure consented to by the Respondent.
- (10) "Complainer" shall mean a person, Committee or other body making a Disciplinary Complaint.
- (11) "Complaints Procedure" shall mean the complaints procedure operated by Presbyteries as initially approved by deliverance of the General Assembly of 2014 and as amended from time to time.
- (12) "Council" shall mean the Ministries Council or any Task Group or Committee of the Ministries Council.
- (13) "Deacon" shall have the meaning ascribed to it in the Registration of Ministries Act (Act II 2017).
- (14) "Disciplinary Complaint" shall mean (i) a written allegation or allegations that a Disciplinary Offence has been committed or (ii) circumstances coming to the attention of Presbytery which indicate that a Disciplinary Offence may have been committed.

- (15) "Disciplinary Offence" shall have the meaning assigned to it in Part 4.
- (16) "Disciplinary Proceedings" shall mean those proceedings carried out in accordance with the provisions of Part 8 in respect of any Disciplinary Offence alleged to have been committed by a Respondent.
- (17) "Discipline Tribunal" shall mean a body of three or five persons drawn from the Judicial Panel and constituted to hear Disciplinary Proceedings under this Act, more particularly described in section 7.
- (18) "Elder" shall mean a person ordained as an elder (whether or not serving on a Kirk Session, save where otherwise specified in this Act).
- (19) "Graduate Candidate" shall have the meaning ascribed to it in the Selection and Training for Full-Time Ministry Act (Act X 2004).
- (20) "Harassment" shall mean unwanted physical, verbal or non-verbal conduct related to a Protected Characteristic which has the purpose or effect of violating the dignity of another person or creating an intimidating, hostile, degrading, humiliating or offensive environment for that person, declaring that in deciding whether conduct has that effect, there shall be taken into account the perception of that person, the other circumstances of the case and whether it is reasonable for the conduct to have that effect.
- (21) "Investigatory Proceedings" shall mean those proceedings carried out in accordance with the provisions of Part 7 in respect of any Disciplinary Offence alleged to have been committed by a Respondent.
- (22) "Judicial Commission" means the Judicial Commission as defined in the Appeals Act (Act I 2014).
- (23) "Judicial Panel" shall mean the pool of persons from which shall be appointed (a) a Reviewer, and (b) the members to serve on the Discipline Tribunal and the Judicial Commission.
- (24) "Judicial Suspension" shall mean any suspension imposed as a Censure in terms of Part 10.
- (25) "Legal Aid Fund" shall mean the Fund maintained by the Legal Questions Committee in terms of the Legal Aid in Disciplinary Proceedings Regulations (Regulations X 2018).
- (26) "Licentiate" shall have the meaning ascribed to it in the Candidates, Licentiates and Probationers Act (Act XI 1994).
- (27) "Minister" and "Minister of Word and Sacrament" shall have the meanings respectively ascribed to them in the Registration of Ministries Act 2017 (Act II 2017).
- (28) "Office-Bearer" shall, for the purposes of this Act only, mean an individual who is serving on a Congregational Board, Deacons' Court or Board of Management, or any other body deemed by the Presbytery to form part of the governance arrangements of any congregation, or on any committee of any of these bodies or of a Kirk Session or Presbytery, and shall, for the avoidance of doubt, include all Clerks and Treasurers, whether or not such individuals are serving as voting members of any such governing body.
- (29) "Ordained Local Minister" shall have the meaning ascribed to it in the Registration of Ministries Act (Act II 2017).
- (30) "Procedural Review" shall mean a procedural review carried out by a Reviewer in terms of sections 19(3), 22(2) or 27.
- (31) "Protected Characteristic" shall mean any of the following:  
Age  
Disability  
Gender re-assignment  
Race  
Religion or belief  
Sex

Sexual orientation

- (32) "Reader" shall have the meaning ascribed to it in the Readership Act (Act XVII 1992).
  - (33) "Referral" shall mean the referral by a Presbytery of a Disciplinary Complaint to an Assessor in terms of Part 5.
  - (34) "Register of Ministry" shall mean the Register referred to in section 2 of the Registration of Ministries Act (Act II 2017).
  - (35) "Respondent" shall mean a person referred to in section 10 against whom a Disciplinary Complaint has been made or has arisen.
  - (36) "Reviewer" shall mean a person selected from the Judicial Panel and appointed by the Convener or Vice-Convener of the Legal Questions Committee to carry out a Procedural Review.
  - (37) "Victimisation" shall mean subjecting another person to a detriment because that person has brought a Disciplinary Complaint under this Act, given evidence or information in connection with proceedings under this Act, or done any other thing for the purposes of or in connection with this Act, unless that person acted in bad faith in so doing.
2. For the purposes of this Act (a) the singular shall include the plural unless the contrary intention appears; (b) any reference to a "section" or a "Part" shall be to a section or Part of this Act, (c) any reference to "days" in relation to periods of time or time limits shall be to consecutive calendar days; and (d) any reference to an Act of the UK or Scottish Parliament shall include a reference to any subsequent modification, replacement or re-enactment thereof; and (e) any reference to a Certificate of Eligibility shall include a Temporary Certificate of Eligibility.
  3. Meetings of the Assessor and the Adviser or of the Discipline Tribunal may be held by conference telephone call, video conference or the like electronic means and proceedings at any meeting held by such means shall be as valid as if the Assessor and Adviser or the members of such Tribunal and any other parties, recorded as attending such meeting, had all been physically present, in person, at a single geographic location.
4. No Assessor, Adviser or Reviewer shall:
    - (1) take part in any proceedings involving the Presbytery of which they are a member or in which the Kirk Session of which they are a member is situated; or
    - (2) be appointed to the Discipline Tribunal or a Judicial Commission in any single case or series of related cases in which they have acted as Assessor, Adviser or Reviewer, which proceeds against any Respondent in terms of this Act.
  5. The rules of civil evidence in Scots Law shall apply to the conduct of any proceedings governed by this Act and the standard of proof required shall be the balance of probabilities. Where the Disciplinary Complaint is the same as, or substantially similar to, any charge brought against the Respondent in criminal law and the Respondent is proved to have been convicted of the offence in criminal law, by or before any court in the United Kingdom, then the Respondent shall be taken to have committed that offence, unless the contrary is proved.
  6.
    - (1) The Assessor may sist proceedings under this Act at any time, in whole or in part, in any of the following situations: (i) pending the outcome of any civil or criminal proceedings or relevant investigations which relate to the Complaint, (ii) due to the ill-health of the Respondent or of a material witness which, in the opinion of the Assessor, having taken such professional advice or considered such evidence as they consider appropriate, prevents the Respondent or material witness from taking part in such proceedings; or (iii) for any other reason which the Assessor deems appropriate.
    - (2) Once a sist has been imposed, it shall be presumed to continue until such time as the circumstances leading to its imposition no longer pertain, but the appropriateness of the sist continuing shall be subject to review, upon request by the Respondent, at three-monthly

intervals from the date of its imposition. Each such review shall be undertaken and decided upon by the Convener, whom failing the Vice-Convener, of the Legal Questions Committee, who shall have power to lift the sist upon cause shown by the Respondent. In making a decision, the Convener or Vice-Convener of the Legal Questions Committee shall first consult with the Solicitor of the Church and the Principal Clerk.

7. The Discipline Tribunal shall be variously constituted as follows:

- (1) In the circumstances of a matter proceeding under Part 8 (*Disciplinary Proceedings*), it shall mean a body of up to five persons, of whom at least one is a Minister or Deacon and one is an Elder, three persons being selected from the Judicial Panel together with a Convener and a Vice-Convener appointed in terms of section 16 of the Appeals Act (Act I 2014). In this case the quorum of the Tribunal shall be three persons, one of whom must be the Convener, or
- (2) In the circumstances of a matter proceeding under Part 9 (*Accelerated Procedure*) it shall mean a body of up to three persons, comprising one Minister and one Elder selected from the Judicial Panel, together with a Convener appointed in terms of section 16 of the Appeals Act (Act I 2014). In this case the quorum of the Tribunal shall be two persons, one of whom must be the Convener.

The Solicitor of the Church shall normally serve as Secretary to the Discipline Tribunal but may appoint a Depute to act in his or her place in any particular case. The Secretary shall not be a member of the Discipline Tribunal.

8. Where an Assessor becomes unable to continue with consideration of and/or investigation of and/or disciplinary proceedings in respect of a Disciplinary Complaint, then a new Assessor shall be appointed and the consideration and/or investigation and/or disciplinary proceedings shall continue, subject to all time limits which apply being recalculated to start again as if the Referral had been made on the date on which the new Assessor is appointed.

9. When, in the course of proceedings under the Local Church Review Act (Act I 2011) or the Congregations in an Unsatisfactory State Act (Act I 1988), the Presbytery receives a Disciplinary Complaint indicating that a Disciplinary Offence may have been committed by a Respondent, it may proceed in one of the following ways: (i) it may proceed simultaneously in terms of this Act, or (ii) it may resolve to initiate proceedings under this Act following the completion of the existing proceedings, or (iii) it may resolve to sist the existing proceedings and initiate proceedings under this Act.

### **Part 2 THOSE SUBJECT TO DISCIPLINE IN TERMS OF THIS ACT**

10. The following shall be subject to discipline in terms of this Act:
- (1) Ministers of Word and Sacrament;
  - (2) Licentiatees;
  - (3) Graduate Candidates;
  - (4) Deacons;
  - (5) Readers;
  - (6) Candidates and Probationers in training for the Ministry of Word and Sacrament and Diaconate as referred to in the Selection and Training for Full-Time Ministry Act (Act X 2004), the Deacons Act (Act VIII 2010) and the Ordained Local Ministry Act (Act IX 2011);
  - (7) Candidates in training for the Readership as referred to in the Readership Act (Act XVII 1992);
  - (8) Elders;
  - (9) Office-Bearers;
  - (10) Persons holding Certificates of Eligibility issued under the Admission and Re-admission of Ministers Act (Act IX 2002).

### **Part 3 JURISDICTION**

11. It is declared that any proceedings under this Act are part of the exclusive jurisdiction of the Church and in accordance with the Articles Declaratory of the Constitution of the Church of Scotland in Matters Spiritual, as hereby interpreted by the Church.

12. Where an individual against whom an allegation made in terms of this Act is an employee of any congregation or any Court or Committee of the Church, nothing in this Act shall prejudice the application of civil employment law.
13. For the avoidance of doubt, it is declared that nothing in this Act shall reduce the general power of Presbytery to impose an Administrative Suspension on any individual subject to its jurisdiction in terms of this Act, at any time.
14.
  - (1) Proceedings under this Act shall be initiated by the Presbytery having jurisdiction in terms of this section.
  - (2) Ministers of Word and Sacrament and Deacons shall be subject to the jurisdiction of the Presbytery with which they are registered on the Register of Ministry created by the Registration of Ministry Act (Act II 2017).
  - (3) Licentiates shall be subject to the jurisdiction of the Presbytery within the bounds of which is the congregation of which they are a member, which failing, the Presbytery of Edinburgh.
  - (4) Candidates and Probationers in training for the Ministry of Word and Sacrament and Diaconate shall be subject to the jurisdiction of the Presbytery which is supervising them, in terms of sections 18 and 19 of the Selection and Training for Full-Time Ministry Act (Act X 2004) (in the case of the Diaconate, as applied by section 3 of the Deacons Act (Act VIII 2010)), and sections 13 and 14 of the Ordained Local Ministry Act (Act IX 2011).
  - (5) Candidates in training for the Readership shall be subject to the jurisdiction of the Presbytery which appoints the regent referred to in section 2(e) of the Readership Act (Act XVII 1992).
  - (6) Graduate Candidates shall be subject to the jurisdiction of the Presbytery which issued their Graduate Candidate's Certificate in terms of section 22 of the Selection and Training for Full-Time Ministry Act (Act X 2004).
- (7) Elders and Office-Bearers shall be subject to the jurisdiction of the Presbytery within the bounds of which is the congregation of which they are a member or in which they serve as an Office-Bearer.
- (8) Readers shall be subject to the jurisdiction of the Presbytery upon the Roll of which they appear.
- (9) Persons holding Certificates of Eligibility issued under the Admission and Re-admission of Ministers Act (Act IX 2002) shall be subject to the jurisdiction of the Presbytery within the bounds of which they normally reside, which failing, the Presbytery of Edinburgh.
15. Should a Disciplinary Complaint come to the notice of a Presbytery other than that having jurisdiction in terms of this Part 3, it shall communicate the same to the Presbytery having jurisdiction, together with all information pertaining thereto in its possession.

#### **Part 4 DISCIPLINARY OFFENCES**

16. "Disciplinary Offence" shall mean:
  - (1) conduct which is declared censurable by the Word of God;
  - (2) a breach of an Act, Regulation or ~~Deliverance Instruction~~ of the General Assembly;
  - (3) a breach of an established custom of the Church;
  - (4) a breach of an order or instruction of any court of the Church ~~or Committee~~;
  - (5) a breach of a Respondent's vows of ordination;
  - (6) a refusal to accept, or an attempt to subvert, the authority of any court of the Church or Committee;
  - (7) conduct unbecoming the office held by the Respondent in the Church or likely to reflect adversely on the Church or bring its name into disrepute;
  - (8) conduct which is not in conformity with the law or practice of the Church and which constitutes direct or indirect discrimination in terms of the Equality Act 2010;



- (9) Harassment or Victimisation as defined in sections 1(20) and 1(3637) respectively;
- (10) dishonest or deceitful behaviour;
- (11) Bullying;
- (12) conduct which results in the placing of the name of a Respondent on the Sex Offenders' Register or the Respondent's inclusion on the Children's List and/or the Adults' List kept under section 1(1) of the Protection of Vulnerable Groups (Scotland) Act 2007;
- (13) failure by an individual to advise the Church's Safeguarding Service of (a) any act, default or omission, or (b) any circumstances arising, bearing upon that individual's suitability to undertake Regulated Work as defined in the Protection of Vulnerable Groups (Scotland) Act 2007;
- (14) other than as permitted in terms of this Act, the issuing by any person subject to this Act of any form of statement about, or details concerning, the alleged Disciplinary Offence, or participating in any interview or discussion with the media or publishing any material on social media regarding an alleged Disciplinary Offence, in all cases after the Presbytery receives notice of an alleged Disciplinary Offence and until the conclusion of any Disciplinary Proceedings and any appeals relating thereto; and
- (15) disobedience of an Instruction issued under section 40.

## **Part 5 REFERRAL**

17. (1) Whenever a Disciplinary Complaint comes to the notice of the Presbytery, it shall be considered by the Presbytery Clerk (or the Alternative Contact), whom failing, any member of Presbytery holding delegated powers from Presbytery to act for the Presbytery in respect of the Complaints Procedure or otherwise holding delegated powers from Presbytery to deal with matters of discipline.

- (2) If, following consideration in terms of section 17(1), it is decided that the Disciplinary Complaint should be considered under this Act, the Presbytery shall appoint an Assessor and shall refer the consideration of such Disciplinary Complaint to such Assessor. Before making a decision that the Disciplinary Complaint should not be considered under this Act, the Presbytery Clerk shall seek the advice of the Principal Clerk.
- (3) Consideration shall also be given at this stage as to whether or not an Administrative Suspension should be imposed on the Respondent in terms of Part 6.
- (4) Where there is a Complainer, the Presbytery Clerk shall send written acknowledgement of the Disciplinary Complaint to the Complainer within seven (7) days of its receipt.
- (5) Once a Referral has been made, the following restrictions shall apply to a Respondent (with the exception of those Respondents referred to in section 10(8) or 10(9)) until such time as proceedings under this Act are finally disposed of:
  - (a) the Respondent shall not be entitled to demit his or her status or to resign from a Church appointment; a Minister of Word and Sacrament or a Deacon shall be permitted to demit his or her charge or to resign from a Church appointment, but if he or she does so, he or she shall remain under the jurisdiction of the Presbytery until proceedings under this Act are finally disposed of; and
  - (b) the Council may not issue an extract of the Respondent's entry in the Register of Ministry if he or she seeks to leave the jurisdiction of the Presbytery.
- (6) The Presbytery Clerk shall write to the Respondent to confirm that a Disciplinary Complaint has been received, advising as to its general nature and confirming that a Referral has been made and in addition, shall confirm the



- matters referred to in sub-paragraphs (a) and (b) above of subsection (5). The Presbytery Clerk shall, at the same time, send to the Respondent copies of (a) this Act and (b) the Guidance for Respondents prepared in terms of Part 16 and shall notify the Secretary of the Council in writing that the Referral has been made (save where the Respondent is one referred to in section 10(8) or 10(9)).
- (7) Notwithstanding subsection (5) above, a Respondent may, provided that no appeal is being taken to the Judicial Commission and provided also that the procedure set out in section 33 of Act VIII 2003 is followed, demit status at any time after the Discipline Tribunal issues a decision on Censure in the Respondent's case.
  - (8) At the same time as appointing the Assessor, the Presbytery shall make suitable arrangements for the provision of pastoral support for (i) the Respondent and his or her family, (ii) any Complainer(s), (iii) any witnesses in respect of the Disciplinary Complaint residing within the bounds of the Presbytery, (iv) the congregation and (v) any Office-Bearers involved in the Disciplinary Complaint. The Presbytery may call upon a neighbouring Presbytery and/or the Secretary of the Council to assist in the provision of pastoral support. The Presbytery Clerk shall make a written report on the arrangements, so made, to the Assessor, when appointed.
  - (9) In the Assessor's report to the Presbytery in terms of section 19(1), the Assessor shall comment on the arrangements for pastoral support made by the Presbytery in terms of section 17(8), providing an assessment as to their adequacy and may raise any inadequacy with Presbytery during the course of his or her consideration of the Referral and may make suggestions as to how such inadequacy could be rectified.
  - (10) Except insofar as provided herein, once an Assessor has been appointed, the Presbytery shall have no further part in the proceedings.
18. (1) The Presbytery shall also appoint an Adviser to work with the Assessor on the Disciplinary Complaint. The Adviser shall provide support to the Assessor and may be present at any interview conducted by the Assessor. Before taking any decisions under this Act, the Assessor shall consult with the Adviser.
  - (2) The Assessor will consider the Disciplinary Complaint and, if necessary, obtain any additional information, to allow the Assessor to decide whether the Disciplinary Complaint falls into one or more of the following categories:
    - (a) it is in a form which cannot sensibly be responded to, or
    - (b) it is otherwise an abuse of process, or
    - (c) it is frivolous or vexatious, or
    - (d) it has no reasonable prospect of providing grounds for disciplinary action in terms of this Act, or
    - (e) it would be more appropriately dealt with by the Presbytery under the Complaints Procedure, or
    - (f) it is suitable to be dealt with in terms of the Alternative Dispute Resolution Processes Act 2014 (Act VI 2014) or otherwise by mediation, conciliation or facilitated conversation or similar processes, or
    - (g) the Presbytery has no jurisdiction to consider the Disciplinary Complaint, or
    - (h) it cannot be pursued because a Complainer is not willing to be identified to the Respondent, or is not willing to disclose a document to the Respondent and there is no other evidence supporting the Disciplinary Complaint.
  19. (1) Within twenty eight (28) days of the receipt of the Referral by the Assessor, he or she shall decide whether the Disciplinary Complaint satisfies any of the criteria set out in section

- 18(2). The Assessor shall confirm this in a report sent to the Presbytery, the Complainer (if any) and the Respondent. Where the Assessor decides that the Disciplinary Complaint satisfies any of the criteria set out in section 18(2), he or she shall also state whether the Disciplinary Complaint should be considered by Presbytery in terms of the Complaints Procedure. When the Assessor decides that the Disciplinary Complaint satisfies any of the criteria set out in section 18(2) the Assessor shall, at the same time advise the Presbytery and the Complainer of their right to a Procedural Review.
- (2) For the avoidance of doubt, a decision by the Assessor that the Disciplinary Complaint satisfies any of the criteria set out in section 18(2) shall not be subject to appeal or dissent and complaint or any other form of review, other than a Procedural Review carried out by a Reviewer.
  - (3) With respect to a Procedural Review the following will apply:
    - (a) A Procedural Review must be requested by the Presbytery or the Complainer within fourteen (14) days of the date upon which the Assessor reported his or her decision to the Presbytery and the Complainer.
    - (b) A Procedural Review can be sought only on one or both of the following grounds: (a) that there was an irregularity in the process followed by the Assessor which materially influenced his or her decision; and/or, (b) that his or her decision was materially influenced by incorrect material fact.
    - (c) Such request shall be made by sending or delivering a written request to the Presbytery Clerk, and such request shall also intimate, in brief, specific, numbered propositions, the grounds in subsection (b) above relied on by the Presbytery or the Complainer.
  - (d) In the event that the Reviewer determines that one or both of the foregoing grounds have been established, he or she shall order a new Referral to be made to a different Assessor.
  - (e) In the event that the Reviewer determines that neither of the foregoing grounds has been established, the decision of the Assessor shall be deemed to have become final.
  - (f) The decision of the Reviewer as regards the Procedural Review shall be final and not subject to appeal, dissent and complaint or any other form of further review.

#### **Part 6 ADMINISTRATIVE SUSPENSION**

20. (1) At any time after a Disciplinary Complaint comes to the notice of the Presbytery, the Presbytery, or any Committee or individuals holding delegated powers from Presbytery so to do, shall be entitled, at its or their discretion, to impose an Administrative Suspension on the Respondent. This entitlement shall be without prejudice to the general power of Presbytery described in section 13.
- (2) In the event that the Respondent is a Minister and he or she has been Administratively Suspended, the Presbytery shall appoint an Interim Moderator to the Respondent's charge.
- (3) Without prejudice to section 20(1), where the Respondent is a Candidate or Probationer in terms of section 10(6) or 10(7), the Council may impose an Administrative Suspension on the Respondent in respect of their candidature or Probationer training, as the case may be, pending a decision in terms of section 20(1) by the Presbytery or any Committee or individuals holding delegated powers from Presbytery, as the case may be. The Secretary of the Council shall advise the relevant Presbytery of any Administrative Suspension so imposed.
- (4) If the Respondent falls within section 10(1), (2), (3), (4), (5), (6), (7) or (10) then the Presbytery

shall advise the Secretary to the Council of the fact that an Administrative Suspension has been imposed.

- (5) Once an Administrative Suspension has been imposed, it shall be presumed to continue until such time as the circumstances leading to its imposition no longer pertain; but the Administrative Suspension shall be subject to review, upon request by the Respondent or the Assessor, at three-monthly intervals from the date of its imposition. Each such review shall be undertaken and decided upon by the Convener, whom failing the Vice-Convener, of the Legal Questions Committee, who shall have power to lift the Administrative Suspension upon cause shown by the Respondent or the Assessor. In making a decision, the Convener or Vice-Convener of the Legal Questions Committee shall first consult with the Solicitor of the Church and the Principal Clerk.

## **Part 7 INVESTIGATORY PROCEEDINGS**

21. (1) If the Assessor, following consideration in terms of section 19(1) decides to commence Investigatory Proceedings, he or she shall:

- (a) intimate in writing to the Respondent the terms of the Disciplinary Complaint and the nature of the evidence purported to exist in support of it;
- (b) invite the Respondent to provide a written answer to the Disciplinary Complaint to the Assessor within fourteen (14) days of the Respondent's receipt of such intimation, always provided that the Respondent shall not be obliged to answer; and
- (c) give notice to the Presbytery of the commencement of Investigatory Proceedings.

22. (1) Within fourteen (14) days of the Assessor's receipt of the Respondent's written answer to the Disciplinary Complaint (or if no such written

answer is received, within twenty eight (28) days of the likely receipt by the Respondent of the Assessor's invitation in terms of section 21(1)(b)), the Assessor must decide which one of the following courses of action to take:

- (a) to determine that the Respondent has no case to answer in terms of this Act;
- (b) to offer the Respondent, with the consent and concurrence in writing, of a Convener (or Vice-Convener) of the Discipline Tribunal an opportunity to consent to a Censure, available for acceptance for a period of twenty eight (28) days, in order to conclude the Investigatory Proceedings, the Respondent having received legal advice; or
- (c) to continue to investigate the Disciplinary Complaint.

- (2) In the case of a decision by the Assessor in terms of section 22(1)(a), such decision shall not be subject to appeal or dissent and complaint or any other form of review, other than a Procedural Review carried out by a Reviewer on the same basis as set out in section 19(3). The Assessor shall confirm any decision in terms of section 22(1)(a) in a report sent to the Presbytery, the Complainer (if any) and the Respondent, which report shall include a statement of the reasons for his or her decision. In intimating his or her decision and the reasons, the Assessor shall advise the Presbytery and the Complainer (if any) of their right to a Procedural Review.

23. An offer of a Censure with consent, in terms of section 22(1)(b) shall be open for acceptance by the Respondent within a period of twenty eight (28) days from the date of issue and if not so accepted shall be deemed to be refused. If such an offer is accepted, the Censure with consent shall be recorded as is appropriate, depending on the person and on the type of Censure with consent, according to the general scheme specified in Part 10 and in each case, the recording of the Censure with consent shall conclude the Investigatory Proceedings, subject only to further procedure under Part 13.

24. (1) In the event that the Assessor decides to continue to investigate the Disciplinary Complaint in terms of section 22(1)(c), the Assessor shall carry out such investigations as he or she, in his or her sole discretion, deems necessary to determine whether a Disciplinary Offence may have been committed. Subject to subsection (2), such investigations shall be concluded within twenty eight (28) days of the date on which the Assessor's decision, in terms of section 22, is made.
  - (2) The Convener, whom failing the Vice-Convener, of the Legal Questions Committee shall have power, on cause shown by the Assessor or the Respondent, to grant a further period or periods for completion of the investigation. Reasons for the Convener's or Vice-Convener's decision shall be given. In making a decision, the Convener or Vice-Convener of the Legal Questions Committee shall first consult with the Solicitor of the Church and the Principal Clerk. No second or subsequent extension shall be granted without the Respondent being given the opportunity to make representations as to whether or not the extension should be granted.
  - (3) In all cases under this Act, the Assessor shall keep a record of the Investigatory Proceedings. The record shall comprise all evidence obtained by the Assessor including witness statements. ~~Any of the interviews conducted by the Assessor may~~ shall be digitally recorded ~~at the option of the Assessor.~~
25. If, in the course of the Investigatory Proceedings, an Assessor becomes aware of further allegations against the Respondent, which may constitute a Disciplinary Offence, then the Assessor shall proceed to consider and, if appropriate, investigate such allegations in terms of this Part.
26. At the conclusion of the Assessor's investigation and before deciding whether to initiate Disciplinary Proceedings under Part 8, the Assessor shall again make known to the Respondent the substance of the Disciplinary Complaint being considered by the Assessor and the nature of the evidence existing in support of it and shall offer the Respondent the opportunity to make any answer thereto, in person or in writing; provided that he or she shall not be obliged to answer.
27. (1) Upon consideration of the Disciplinary Complaint and evidence submitted and of any answers given, the Assessor shall be entitled to resolve that no further investigation shall be carried out and that no Disciplinary Proceedings should be instituted if there is no *prima facie* case to answer. In that event, the Assessor shall confirm this in a report sent to the Presbytery, the Complainer (if any) and the Respondent, which report shall include a statement of the reasons for his or her decision. In intimating his or her decision, the Assessor shall advise the Presbytery and the Complainer (if any) of their right to a Procedural Review.
- (2) At such time, the Assessor may also issue guidance to the Respondent regarding his or her conduct. Such guidance will be kept in the Record referred to in section 24(3) and will also be reported to the Secretary of the Council and recorded by him or her in a personal file for the Respondent.
- (3) For the avoidance of doubt, a decision not to initiate Disciplinary Proceedings against the Respondent, in relation to the whole or any part of a Complaint, shall not be subject to appeal or dissent and complaint or any other form of review other than a Procedural Review carried out by a Reviewer in terms of section 19(3).
- (4) In the circumstances where either (i) no Procedural Review is requested within the time frame applicable and that time frame has expired, or (ii) a Procedural Review takes place and the decision of the Assessor is upheld, then Presbytery shall thereafter recall any Administrative Suspension imposed in terms of sections 13 or 20.

## Part 8 DISCIPLINARY PROCEEDINGS

28. (1) In the event that the Assessor decides to initiate Disciplinary Proceedings, he or she shall prepare
  - (a) a Notice of Complaint setting forth the alleged Disciplinary Offence or Disciplinary Offences (hereinafter referred to as "Charge" or "Charges") in respect of which it is proposed that Disciplinary Proceedings should be commenced, and
  - (b) a summary of the evidence, whether from witnesses, documents or otherwise, that is considered to support the Charge or Charges made.
- (2) The Notice of Complaint will run in the name of the Presbytery and will be in such form that, in respect of each Disciplinary Offence, there is set out the date(s), time(s) and place(s) of the Disciplinary Offence(s) and the facts necessary to constitute the Disciplinary Offence(s).
- (3) The Assessor shall also intimate to Presbytery his or her decision to initiate Disciplinary Proceedings.
29. (1) The Assessor shall initiate Disciplinary Proceedings by lodging with the Solicitor of the Church:
  - (a) the Notice of Complaint;
  - (b) a list of the names and addresses of the witnesses to be adduced by the Assessor;
  - (c) a list of the productions to be put in evidence by the Assessor;
  - (d) the summary of the evidence referred to in section 28(1)(b); and
  - (e) a request to the Solicitor to appoint a first diet and to grant a warrant to the Assessor for service of the Notice of Complaint and to cite the Respondent to attend the first diet.
- (2) The Solicitor of the Church shall notify the Convener and Vice-Convener of the Legal Questions Committee that a Notice of Complaint has been lodged, shall and arrange for

the selection of a Discipline Tribunal and shall, thereafter in the name of the Tribunal:

- (a) fix a date for the first diet, being a date not earlier than fourteen days after the expiry of the period specified for intimation and service lodging of the Assessor's request under section 29(1)(e); and
  - (b) serve on the Respondent, by both first class and "signed for" post or personally by means of a Sheriff Officer, the items listed at sections 29(a) to (d), and the Notice of Complaint on
  - (c) and intimate the first diet and a list of the names of those selected to serve on the Discipline Tribunal to the Respondent within such period as he or she shall appoint.
- (3) ~~The Solicitor of the Church shall, within the period fixed for intimation and service, intimate to the Respondent the date fixed for the first diet and shall serve upon him or her by both first class and "signed for" post or personally by means of a Sheriff Officer:~~
- ~~(a) the Notice of Complaint and lists of witnesses and productions; and~~
  - ~~(b) a summary of the evidence specified in section 28(1)(b).~~
- In intimating the date of the first diet, the Solicitor of the Church shall draw to the attention of the Respondent the provisions of section 32 as to failure to appear.
- (43) In the event that service of the Notice of Complaint has not been timeously or regularly effected, the Solicitor shall ~~as aforesaid:~~
- (a) re-serve on the Respondent the Notice of Complaint as above items listed at sections 29(a) to (d); and
  - (b) fix a fresh date for the first diet, being a date not earlier than fourteen days after

the expiry of the period specified for the fresh intimation and service date of re-service in terms of section 29(3)(a).

30. (1) The first diet will be held before the Discipline Tribunal.
- (2) At the first diet the Respondent may challenge:
- (a) the competency or relevancy of the Notice of Complaint; or
  - (b) the constitution of the Discipline Tribunal: provided that, in respect of any challenge to the competency or relevancy of the Notice of Complaint, intimation of the ground of such challenge must be given to the Assessor and the Secretary to the Discipline Tribunal not later than ~~twenty four (24) hours~~ fourteen days before the diet is due to be held, and any challenge to constitution shall be disposed of immediately, unless the Discipline Tribunal consider that the matter cannot be decided without proof.
- (3) At the first diet the Discipline Tribunal may:
- (a) adjourn the first diet for any reason;
  - (b) allow the Notice of Complaint to be amended by deletion, alteration or addition, so as to cure any error or defect in it or meet any objection to it, on such conditions as they think fit;
  - (c) sustain or repel any challenge to the competency or relevancy of the Notice of Complaint in whole or in part;
  - (d) defer consideration of such challenge until after proof,
  - (e) deal with any practical and/or procedural matters related to the Notice of Complaint which can usefully and expeditiously be dealt with at the first diet. The Discipline Tribunal shall have the power to make any order or determination which is just and reasonable, which order or determination shall be final.

- (4) After disposal or deferment of any challenge referred to in subsection (2) above, the Respondent shall be required to state whether he or she admits or denies each of the Charges, if any, which remain on the Notice of Complaint.
- (5) Where the Respondent admits all the individual Charges brought, the Discipline Tribunal shall, after hearing and considering any statement by the Assessor and any statement by or on behalf of the Respondent in mitigation, pass such Censure upon the Respondent as appears to it appropriate or discharge the Respondent and shall record its decision in a document signed by the Convener. The provisions of section 37(1) shall apply.
- (6) Where the Respondent denies some, or all, of the Charges brought, the Discipline Tribunal will appoint a date for the proof of those charges which are denied and defer consideration of the question of Censure in respect of any Charges which are admitted, until close of the proof; provided that the Assessor may:
  - (a) accept any denial of any individual Charge; or
  - (b) accept an admission of an individual Charge in part;
 in which case the proof will be confined to those Charges which are denied and which denial is not accepted by the Assessor.
- (7) The date appointed for proof shall be not less than twenty eight (28) days nor more than fifty six (56) days after the first diet or any adjournment thereof, but the Discipline Tribunal shall have power, upon cause shown by either party, to fix a date outwith that period, or to adjourn the proof diet.
- (8) Where the Discipline Tribunal has appointed a date for proof, it may make an Order requiring the Respondent to intimate to the Secretary to the Discipline Tribunal and to the Assessor, within such period as they shall specify, a list of the names and addresses of the witnesses to be



adduced and a list with copies of the productions to be put in evidence by him or her.

- (9) Where (a) the Respondent has intimated in writing to the Assessor and to the Secretary to the Discipline Tribunal (i) that there is no challenge in terms of section 30(2) and (ii) that the Charge or Charges on the Notice of Complaint are all denied, and (b) both the Assessor and the Respondent intimate in writing to the Secretary to the Discipline Tribunal that there are no other matters which they wish to raise at the First Diet, it shall not be necessary to hold a First Diet and instead the Convener, Vice-Convener and Secretary of the Discipline Tribunal shall appoint a date for the proof of the Charge or Charges and make any Order in terms of section 30(8).

31. ~~The first diet and proof.~~ All proceedings in terms of Part 8 or Part 9 shall take place in public except (a) where either the Assessor or the Respondent request that and show cause why, the hearing, or part thereof, should be held in private; or (b) where the hearing of evidence from any person, or narration of facts thereof, in the opinion of the Discipline Tribunal, is likely to prejudice morals or public order, to affect adversely the interests of justice or the private life of the parties or in any other special circumstances where publicity would prejudice the interests of justice, provided that, in any event, the Discipline Tribunal shall restrict publicity only to the extent which it deems to be strictly necessary.
32. If a party fails to attend or be represented at the time and place fixed for the proof, without cause shown, the Discipline Tribunal may (a) adjourn the proof to a later date; (b) if that party is the Assessor, dismiss the Notice of Complaint; or (c) if that party is the Respondent, proceed to hear the proof in his or her absence, to reach a decision thereon and if appropriate, to pass Censure.
33. (1) Witnesses shall be required by the Convener to take the oath or to affirm prior to giving evidence.

- (2) The proceedings at the proof shall may be digitally recorded.
- (3) If produced by either party, the notices issued by the Assessor in terms of section 21(1)(a) and/or section 23 and any answers thereto by the Respondent, shall be admissible in evidence.
- (4) In subsection (2) "the proceedings at the proof" shall, unless the Discipline Tribunal directs otherwise, mean the whole proceedings to the close of the proof, including, without prejudice to that generality: (a) discussions on all matters arising in the course of the proof and the decision of the Discipline Tribunal on any such matter, (b) the evidence led at the proof, and (c) the speeches of the parties or their solicitors on their behalf.

34. Each party shall be entitled to give evidence, to call witnesses, to question any witness and to address the Discipline Tribunal, provided that the Respondent shall have the right to speak last.
35. Subject to sections 33 and 34, the conduct of the proof shall be in such manner as the Discipline Tribunal considers most appropriate for the determination of the issues before it and to the just handling of the proceedings.
36. (1) No proof shall fail, or the ends of justice be allowed to be defeated, by reason only of any discrepancy between the Notice of Complaint and the evidence.
- (2) It shall be competent, at any time prior to the decision of the Discipline Tribunal, unless the Discipline Tribunal see just cause to the contrary, to amend the Notice of Complaint by deletion, alteration or addition, so as to:
  - (a) cure any error or defect in it;
  - (b) meet any objection to it; or
  - (c) cure any discrepancy or variance between the Notice of Complaint and the evidence,



provided that no amendment to the Notice of Complaint may change the character of the Charge or Charges .

- (3) If it appears to the Discipline Tribunal that the Respondent may, in any way, be prejudiced in his or her defence on the merits of the Charges by any amendment made under this section, the Discipline Tribunal shall grant such remedy to the Respondent by adjournment, or otherwise, as appears to the Discipline Tribunal to be just.

37. (1) At the close of the proof, the Discipline Tribunal shall give its decision on whether and if so to what extent, each Charge on the Notice of Complaint has been established and the decision shall be recorded in a document signed by the Convener, provided that the Discipline Tribunal may take time to consider its decision and adjourn the diet of proof to a later date for that purpose.
- (2) Upon giving its decision and, in the event of any Charge being found to be established or admitted (including, without prejudice to that generality, those Charges admitted and deferred in terms of section 30(6)), after hearing and considering any statement by the Assessor and the Respondent in mitigation, the Discipline Tribunal shall pass such Censure, if any, upon the Respondent as appears to it appropriate according to the circumstances of each charge. In determining the appropriate Censure, no account shall be taken of any prior period of Administrative Suspension.
- (3) After giving its decision in terms of subsection (1), the Discipline Tribunal shall set forth in a document (a) those findings in fact which it has made and (b) the Censure, if any, which it has imposed, giving reasons for both elements of its decision. The Discipline Tribunal shall also record the majority by which its decision in respect of (i) each Charge, and (ii) Censure, or absolute discharge, was reached.
- (4) The Secretary of the Discipline Tribunal shall send the documents, referred to in sections 37(1)

and 37(3), to each of the parties, the Session Clerk(s) of the congregation(s) concerned, the Presbytery Clerk, and the Principal Clerk of the General Assembly and the Secretary of the Council (save where the Respondent is one referred to in section 10(8) or 10(9)) and shall make them available for public inspection.

#### **Part 9 ACCELERATED PROCEDURE WHERE THE RESPONDENT DESIRES TO ADMIT ALLEGATIONS**

38. (1) If, at any stage of proceedings prior to the service of a Notice of Complaint, the Respondent indicates that he or she wishes to admit all, or any, of the allegations made against him or her, he or she shall be entitled so to intimate to the Assessor. Said admission must be in writing and signed by the Respondent. It should include a statement by the Respondent that he or she has received legal advice on the matter. The admission shall not be accepted by the Assessor in the absence of a statement that legal advice has been received. In the event that the Assessor is willing to accept the said admission, either immediately or after making such other enquiries or investigations he or she considers appropriate, the Assessor shall, as soon as practicable, proceed to adjust and agree a Joint Minute with the Respondent, or his or her solicitor. The said Joint Minute, which shall be signed by or on behalf of both parties, shall set out:
  - (a) the Disciplinary Offence or Disciplinary Offences which are admitted;
  - (b) an agreed summary of the material facts; and
  - (c) such other information as it is agreed should be before the Discipline Tribunal to assist it in reaching an appropriate disposal of the case.

In the event that the Assessor is either unwilling to accept the said admission or, following upon discussions with the Respondent or his or her solicitor, he or she concludes that it will not be

- possible to agree the terms of the Joint Minute, he or she shall be entitled to resume their investigations, and if appropriate, proceed to prosecute the case in accordance with the other provisions of this Act.
- (2) The Assessor shall, after signature thereof, transmit the Joint Minute to the Solicitor of the Church, who shall proceed to notify the Convener and Vice-Convener of the Legal Questions Committee and arrange for the selection of a Discipline Tribunal. The Solicitor shall thereafter, in name of the Tribunal, fix a date for a diet before the Tribunal, being a date not earlier than fourteen (14) days after the date of intimation thereof. The Solicitor shall intimate the said date to the Assessor and the Respondent and his or her solicitor.
  - (3) At the said diet, the Discipline Tribunal shall, after hearing and considering any statement by the Assessor and any statement by the Respondent in mitigation, pass such Censure upon the Respondent as appears to it appropriate or discharge the Respondent and shall record its decision, with brief reasons therefor, in a document signed by the Convener. The Tribunal shall be entitled *inter alia* to take into account the fact that an early plea was made and mitigate any Censure as it sees fit. In determining the appropriate Censure, no account shall be taken of any prior period of Administrative Suspension.
  - (4) In the event that the Respondent at the diet withdraws or modifies, to any extent, the admission previously made to all, or any, of the Disciplinary Offences, unless this is accepted by both the Assessor and the Tribunal, the diet shall be adjourned and thereafter the case shall proceed, as directed by the Tribunal, in accordance with the other provisions of this Act.

## Part 10 CENSURES

39. The Discipline Tribunal shall dispose of all discipline cases as seems appropriate to it. In reaching a decision as to a suitable Censure, it shall not take into account any prior period of Administrative Suspension. It shall,

however, take into account any previous Censures imposed on the Respondent by the Discipline Tribunal or any matter, which it considers relevant, in any personal file for the Respondent, held by the Council, which shall be made available to it by the Secretary of the Council.

40. The Censures available to the Tribunal, in respect of any Respondent, shall comprise the following or any combination thereof:
  - (1) Ministers of Word and Sacrament and Deacons
    - (i) **Reprimand**, which shall be an expression of disapproval of particular behaviour with counsel regarding future conduct. Such reprimand shall be reported by the Tribunal to:
      - (a) the Presbytery and recorded by it in a record apart; and
      - (b) the Secretary of the Council and recorded by him or her in a personal file for the Respondent.
    - (ii) **Instruction** regarding training, counselling, mentoring or such other course of action as the Discipline Tribunal shall consider appropriate. Such instruction shall be reported by the Tribunal to:
      - (a) the Presbytery and recorded by it in a record apart; and
      - (b) the Secretary of the Council and recorded by him or her in a personal file for the Respondent.
  - Disobedience of an Instruction shall constitute a Disciplinary Offence.
  - (iii) **Suspension** from the status and functions of ministry either (a) for a fixed period of up to three years,<sup>[1]</sup> or (b) without limit of time, but subject to a minimum period of suspension. Such suspension shall be reported to the Secretary to the Council. In all cases, suspension will result in the re-categorisation of the Respondent to Category S in the Register of Ministry and suspension may only be lifted in accordance with

- section 28 of the Registration of Ministries Act (Act II 2017) upon application by the Respondent. In the event of an individual, who is suspended, having his or her pastoral tie severed, in no circumstances shall he or she be eligible to be re-appointed to the same charge.
- (iv) **Removal** of the status and functions of ministry. Such removal of status shall be reported to the Secretary to the Council. In accordance with section 34 of the Registration of Ministries Act (Act II 2017), the Respondent's name shall immediately be removed from the Register of Ministry and recorded in List D. In all cases, restoration of status can only be sought through application in accordance with the Admission and Readmission of Ministers Act (Act IX 2002). No such application may be lodged until a period of at least four years has elapsed since the date of removal of the Respondent's status and functions.
- (2) Graduate Candidates
- (i) **Reprimand**, which shall be an expression of disapproval of particular behaviour with counsel regarding future conduct. Such reprimand shall be reported by the Tribunal to:
- (a) the Presbytery and recorded by it in a record apart, and
- (b) the Secretary of the Council and recorded by him or her in a personal file for the Respondent.
- (ii) **Instruction** regarding training, counselling, mentoring or such other course of action as the Discipline Tribunal shall consider appropriate. Such instruction shall be reported by the Tribunal to:
- (a) the Presbytery and recorded by it in a record apart; and
- (b) the Secretary of the Council and recorded by him or her in a personal file for the Respondent.

Disobedience of an Instruction shall constitute a Disciplinary Offence.

- (iii) **Suspension** from status for a specified minimum period of up to three years, subject to restoration by the Council in consultation with the Presbytery, upon petition by the Respondent following the expiry of such period. The Council shall take into account the length of suspension served and may insist upon such discernment, assessment and training processes and placements as it sees fit.
- (iv) **Removal** of status, subject to restoration by the Council in consultation with the Presbytery, upon petition by the Respondent. No such petition may be lodged until a period of at least four years has elapsed since the date of removal of such status. The Council shall take into account the length of removal and may insist on such discernment, assessment and training processes and placements as it sees fit.
- (3) Licentiates
- (i) **Reprimand**, which shall be an expression of disapproval of particular behaviour with counsel regarding future conduct. Such reprimand shall be reported by the Tribunal to:
- (a) the Presbytery and recorded by it in a record apart, and
- (b) the Secretary of the Council and recorded by him or her in a personal file for the Respondent.
- (ii) **Instruction** regarding training, counselling, mentoring or such other course of action as the Discipline Tribunal shall consider appropriate. Such instruction shall be reported by the Tribunal to:
- (a) the Presbytery and recorded by it in a record apart; and
- (b) the Secretary of the Council and recorded by him or her in a personal file for the Respondent.

Disobedience of an Instruction shall constitute a Disciplinary Offence

- (iii) **Suspension** from the Roll of Licentiates for a specified minimum period of up to three years, subject to restoration by the Council, in consultation with the Presbytery, upon petition by the Respondent following the expiry of such period. The Council shall take into account the length of suspension served and may insist upon such discernment, assessment and training processes and placements as it sees fit.
- (iv) **Removal** from the Roll of Licentiates, subject to restoration by the Council, in consultation with the Presbytery, upon petition by the Respondent. No such petition may be lodged until a period of at least four years has elapsed since the date of removal from the Roll. The Council shall take into account the length of removal and may insist on such discernment, assessment and training processes and placements as it sees fit.
- (4) Candidates and Probationers
- (i) **Reprimand**, which shall be an expression of disapproval of particular behaviour with counsel regarding future conduct. Such reprimand shall be reported by the Tribunal to:
  - (a) the Presbytery and recorded by it in a record apart, and
  - (b) the Secretary of the Council and recorded by him or her in a personal file for the Respondent.
- (ii) **Instruction** regarding training, counselling, mentoring or such other course of action as the Discipline Tribunal shall consider appropriate. Such instruction shall be reported by the Tribunal to:
  - (a) the Presbytery and recorded by it in a record apart; and
  - (b) the Secretary of the Council and recorded by him or her in a personal file for the Respondent.

Disobedience of an Instruction shall constitute a Disciplinary Offence.

- (iii) **Suspension** from status for a specified minimum period of up to three years, subject to restoration by the Council in consultation with the Presbytery, upon petition by the Respondent following the expiry of such period. The Council shall take into account the length of suspension served and may insist upon such discernment, assessment and training processes and placements as it sees fit.
- (iv) **Removal** of status, subject to restoration by the Council in consultation with the Presbytery, upon petition by the Respondent. No such petition may be lodged until a period of at least four years has elapsed since the date of removal of such status. The Council shall take into account the length of removal and may insist on such discernment, assessment and training processes and placements as it sees fit.
- (5) Readers
- (i) **Reprimand**, which shall be an expression of disapproval of particular behaviour with counsel regarding future conduct. Such reprimand shall be reported by the Tribunal to:
  - (a) the Presbytery and recorded by it in a record apart, and
  - (b) the Secretary of the Council and recorded by him or her in a personal file for the Respondent.
- (ii) **Instruction** regarding training, counselling, mentoring or such other course of action as the Discipline Tribunal shall consider appropriate. Such instruction shall be reported by the Tribunal to:
  - (a) the Presbytery and recorded by it in a record apart; and
  - (b) the Secretary of the Council and recorded by him or her in a personal file for the Respondent.

Disobedience of an Instruction shall constitute a Disciplinary Offence.

(iii) **Suspension** from the status and duties of the Readership for a specified minimum period of up to three years, subject to restoration by the Presbytery (but only with the agreement of the Council) upon petition by the Respondent following the expiry of such period. In considering whether the suspension shall be lifted, the Council shall take into account the length of suspension served and may insist on such discernment, assessment and training processes and placements as it sees fit.

(iv) **Removal** of the status and duties of the Readership, subject to restoration by the Presbytery (but only with the agreement of the Council) upon petition by the Respondent. No such petition may be lodged until a period of at least four years has elapsed from the date of removal of status and duties. In considering whether the petitioner should be restored to such status and duties, the Council shall take into account the length of suspension served and may insist upon such discernment, assessment and training processes and placements as it sees fit.

(6) Elders and other Office Bearers

(i) **Reprimand**, which shall be an expression of disapproval of particular behaviour with counsel regarding future conduct. Such reprimand shall be reported by the Tribunal to:

- (a) the Kirk Session and recorded by it in a record apart, and
- (b) the Presbytery and recorded by it in a record apart.

(ii) **Instruction** regarding training, counselling, mentoring or such other course of action as the Discipline Tribunal shall consider appropriate. Such instruction shall be reported by the Tribunal to:

- (a) the Kirk Session and recorded by it in a record apart; and
- (b) the Presbytery and recorded by it in a record apart.

Disobedience of an Instruction shall constitute a Disciplinary Offence.

(iii) **Suspension** from membership of a Kirk Session and from holding any other office within a congregation for a specified minimum period of up to three years, subject to restoration by the Presbytery, with the agreement of the Kirk Session, upon petition by the Respondent following the expiry of such period.

Such suspension shall be reported by the Tribunal to:

- (a) the Kirk Session and recorded by it in a record apart; and
- (b) the Presbytery and recorded by it in a record apart.

An Elder, having been restored by Presbytery following suspension and being invited to become a member of another Kirk Session (i.e. not the one from which he/she was suspended), shall inform both the Session Clerk and the Presbytery Clerk of the circumstances of his/her suspension and may only be so admitted if the Kirk Session in question then agrees to proceed.

(iv) **Removal** from the status and office of Elder, subject to restoration by the Presbytery with the agreement of the Kirk Session upon petition by the Respondent. No such petition may be lodged until a period of at least four years has elapsed from the date of removal of status and office.

Such removal shall be reported by the Tribunal to:

- (a) the Kirk Session, and recorded by it in a record apart; and
- (b) the Presbytery and recorded by it in a record apart.

A person, having had the status of Elder restored following removal and being invited to become a member of another Kirk Session (i.e. not the one from which he/she was removed) shall inform both the Session Clerk and the Presbytery Clerk of the circumstances of his/her suspension removal. They shall not accept such an invitation until a period of at least four years has elapsed since their removal from such status.

- (v) In the case of Office Bearers who are not Elders, **Removal** from a particular office held.

Such removal shall be reported by the Tribunal to:

- (a) the Kirk Session and recorded by it in a record apart; and
- (b) the Presbytery and recorded by it in a record apart.

An Office Bearer who is not an Elder and who is subsequently invited to take office in another congregation, shall inform both the Session Clerk and the Presbytery Clerk of the circumstances of his/her removal and may only be appointed to that office if the Kirk Session in question then agrees to it.

- (7) Persons holding Certificates of Eligibility

- (i) **Reprimand**, which shall be an expression of disapproval of particular behaviour with counsel regarding future conduct. Such reprimand shall be reported by the Tribunal to:

- (a) the Presbytery and recorded by it in a record apart; and
- (b) the Secretary of the Council and recorded by him or her in a personal file for the Respondent.

- (ii) **Instruction** regarding training, counselling, mentoring or such other course of action as the Discipline Tribunal shall consider appropriate. Such instruction shall be reported by the Tribunal to:

- (a) the Presbytery and recorded by it in a record apart; and
- (b) the Secretary of the Council and recorded by him or her in a personal file for the Respondent.

Disobedience of an Instruction shall constitute a Disciplinary Offence.

- (iii) **Removal** of the Certificate of Eligibility, subject to grant of a new Certificate of Eligibility in terms of the Admission and Readmission of Ministers Act (Act IX 2002). Such removal shall be reported by the Tribunal to the Secretary of the Council. No application for a new Certificate of Eligibility may be lodged until a period of at least four years has elapsed from the date of removal of the previous Certificate of Eligibility.

## **Part 11 DISCIPLINE TRIBUNAL: ADDITIONAL POWERS AND RULES OF PROCEDURE**

- 41. Where, in the view of the Discipline Tribunal, it is necessary to do so in the interests of justice, the Tribunal shall have power to order either party to produce, within such period as the Tribunal shall consider reasonable, any document or other article in that party's possession and any such document or other article shall be a Production in the proceedings and may be founded upon. Such a power shall be exercisable at any time up to the conclusion of the Proof.
- 42. The Discipline Tribunal may relieve a party from the consequences of a failure to comply with a provision of this Act shown to be due to mistake, oversight or other excusable cause, on such conditions as the Tribunal thinks fit.
- 43. The Discipline Tribunal shall have power to make regulations concerning the practice and procedure to be followed in any proceedings brought before the Discipline Tribunal, in terms of this Act, provided that such regulations shall be laid before and be subject to alteration, revocation, amendment or modification by the General Assembly.

44. No member of the Discipline Tribunal shall participate in any proceedings brought by a Presbytery of which he or she is a member or within the bounds of which there is a congregation of which he or she is a communicant member. This section shall not apply to the Solicitor of the Church.
45. Any decision of the Discipline Tribunal may be taken by a majority of its members.

## **Part 12 APPEALS**

46. (1) If either the Assessor or the Respondent is dissatisfied with any decision of the Discipline Tribunal, they may appeal to the Judicial Commission in terms of the Appeals Act (Act I 2014). No right of appeal or dissent and complaint shall be allowed in respect of any act or decision done or taken in terms of this Act, otherwise than in accordance with the provisions of this Act or the Appeals Act (Act I 2014).
- (2) In the case of any appeal against the severity of Censure, taken by any party, it shall be open to the Judicial Commission to vary the Censure in the direction of greater severity or greater leniency. In varying any Censure, no account shall be taken by the Judicial Commission of any prior period of Administrative Suspension.

## **Part 13 IMPLEMENTATION OF DECISION/CENSURE AT PRESBYTERY**

47. The Presbytery shall meet within not less than twenty-one (21) and not more than thirty-five (35) days after receiving intimation of the written decision of the Discipline Tribunal and shall implement the decision of the Discipline Tribunal. The Presbytery shall similarly meet to take appropriate steps after a Respondent accepts a Censure with consent. If the Respondent is a parish minister:
  - (1) In the event that the decision has not involved Judicial Suspension or removal from office, it shall (a) lift any Administrative Suspension upon the individual concerned; (b) relieve the Interim Moderator of duty; and (c) undertake such steps in relation to other individuals and

superintendence of its members and congregations as it finds necessary.

- (2) In the event that the decision has involved a period of Judicial Suspension of less than six months, the Presbytery shall, at its meeting, confirm the appointment of an Interim Moderator or make a new appointment and shall undertake such steps against other individuals and superintendence of its members and congregations as it finds necessary.
- (3) In the event that the decision has involved a period of Judicial Suspension of six months or more, or the removal of status of the Respondent, then: (i) the pastoral tie shall be severed; (ii) any parish of which the Respondent was minister shall be deemed to have become vacant on the date on which the written decision of the Discipline Tribunal was issued and (iii) any other ordained appointment which the Respondent held shall terminate on that date. The Presbytery shall, at its meeting, confirm the foregoing matters and it shall also confirm the appointment of an Interim Moderator or make a new appointment and shall undertake such steps against other individuals and superintendence of its members and congregations as it finds necessary.

In the event of an appeal being taken to the Judicial Commission against the decision of the Discipline Tribunal, (a) a Respondent, who is a parish minister, shall be entitled to remain in occupation of the manse pending the outcome of the appeal, and (b) the Presbytery shall meet again not less than twenty-one (21) and not more than thirty-five (35) days after receiving intimation of the written decision of the Judicial Commission and shall implement the decision of the Judicial Commission. The foregoing sections of this section 47 shall then apply *mutatis mutandis*. Where the decision of the Judicial Commission involves a change to a Censure imposed on a Respondent, who is a parish minister, (a) the Presbytery shall implement the foregoing sections of this section 47 so far as practicable and may seek the advice of the Principal Clerk as to dealing with any practical consequences of the Judicial Commission's decision, and (b) where that



change is from a Judicial Suspension of six months or more or a removal of status to a Judicial Suspension of less than six months such that the pastoral tie would not have been severed, then the Respondent shall be entitled to be compensated for stipend which should have been paid to him or her for the period from the date of the Discipline Tribunal's decision until the earlier of (a) six months after the date of the Judicial Commission's decision and (b) the date upon which the Respondent takes up remunerated employment or office.

#### **Part 14 REPRESENTATION**

48. The Assessor and the Respondent may be represented by a solicitor or counsel at any stage of the Investigatory Proceedings, Disciplinary Proceedings or appeal.

#### **Part 15 EXPENSES**

49. A Respondent shall be entitled to apply for financial assistance towards the costs of legal representation (a) where a Censure with consent is being accepted, and (b) in the conduct of Disciplinary Proceedings under Part 8 and any appeal following thereon, in each case in terms of the Legal Aid in Disciplinary Proceedings Regulations (Regulations X I 2018).

#### **Part 16 GUIDANCE ON THE IMPLEMENTATION AND OPERATION OF THIS ACT**

50. The Legal Questions Committee shall issue Guidance on the implementation and operation of this Act, which shall be reviewed by it, from time to time.

#### **Part 17 ADMINISTRATIVE SUPPORT FOR ASSESSORS**

51. In cases where administrative assistance is provided to an Assessor, any cost incurred will normally require to be met by the Presbytery in question, although in cases where a Presbytery does not hold sufficient funds, application may be made via the Principal Clerk to the Legal Aid Fund.

#### **Part 18 COMMENCEMENT DATE AND SAVING PROVISIONS**

52. This Act shall come into force on *[date the Overture is passed at the General Assembly of 2019]*. Where a Special Committee of Presbytery was appointed under Act III 2001, Act IV 2007, Act V 2007 or Act I 2010 prior to *[relevant date]* and has served a Notice of Complaint upon a Respondent before *[relevant date]*, such a matter shall continue until final disposal (including any appeal) in accordance with the law in force immediately before *[relevant date]*. Otherwise all disciplinary matters, whether new or ongoing, shall from *[relevant date]* be dealt with under the provisions of this Act. Any disputes as to what that shall mean in practice for any particular matter shall be resolved by the Convener and Vice-Convener of the Legal Questions Committee, upon application by any of the Special Committee, an Assessor or the Respondent, as the case may be, and the decision of the Convener and Vice-Convener shall be final and binding. In making such decision, the Convener and Vice-Convener of the Legal Questions Committee shall first consult with the Solicitor of the Church and the Principal Clerk.

#### **Part 19 CONSEQUENTIAL AMENDMENTS AND REPEALS**

53. With effect from the date of passing of this Act, other Acts of the General Assembly shall be amended or repealed as follows:

##### **ACT X 1932 (Election and Admission of Elders and Deacons)**

*After the first sentence of section 5 add:*

*"As part of this process, the Kirk Session shall require all elders-elect to confirm that they have not previously been ordained as an elder in the Church of Scotland and then resigned that status or had that status judicially removed."*

##### **ACT I 1988 (Congregations in Unsatisfactory State)**

*Delete the second sentence of section 17 and substitute "The procedure shall, except as herein provided, be as in section 46 of the Discipline Act (Act ZZ 2019)."*

##### **ACT III 2000 (Church Courts Act)**

*In section 37(1), delete "Act I 2010" and substitute "Act ZZ 2019".*

##### **ACT III 2001 (Discipline of Ministry)**

*This Act is to be repealed save that it shall remain in force for*

*matters where a Special Committee of Presbytery was appointed prior to [relevant date] – ie date of passing of Overture at GA 2019*

**ACT VI 2002 (Co-operation between Presbyteries)**  
*In section 2, add at the end “and Act ZZ 2019”.*

**ACT IX 2002 (Admission and Re-admission of Ministers Act)**  
*In section 4(2), after “Act III 2001 (as amended)” add “or Act ZZ 2019”.*

**ACT VIII 2003 (Vacancy Procedure)**

1. *In section 3(b), add at the end “or section 40 of Act ZZ 2019”.*
2. *In section 18(6) add at the end “or the Discipline Act (Act ZZ 2019).”*

**ACT X 2004 (Selection and Training for Full-Time Ministry)**

*At the start of section 23, add:*

*“Subject always to the provisions of the Discipline Act (Act ZZ 2019), which shall apply in respect of a Disciplinary Complaint (as that term is defined in the Discipline Act) relating to a Candidate, Probationer or Graduate Candidate (as those terms are used in this Act).”*

**ACT IV 2007 (Protection against Bullying), ACT V 2007 (Protection against Discrimination) and ACT I 2010 (Discipline of Elders, Readers and Office-Bearers)**

*These Acts are to be repealed save that they shall remain in force for matters where a Special Committee of Presbytery was appointed prior to [relevant date] – ie date of passing of Overture at GA 2019*

**ACT IX 2011 (Ordained Local Ministry)**  
*At the start of section 18, add:*

*“Subject always to the provisions of the Discipline Act (Act ZZ 2019), which shall apply in respect of a Disciplinary Complaint (as that term is defined in the Discipline Act) relating to a Candidate, Probationer or Graduate Candidate (as those terms are used in this Act).”*

**ACT I 2014 (Appeals)**

1. *Add a further definition to section 1, “Definitions and Interpretation” as follows:*

*““Discipline Tribunal” means a Discipline Tribunal constituted under the provisions of the Discipline Act (Act ZZ 2019).*

2. *Delete the existing section 4(3) and substitute the following:*

*“(3) The Judicial Commission shall hear the following cases:*

- (i) *Appeals under the Discipline of Ministry Act (Act III 2001), the Protection against Bullying Act (Act IV 2007), the Protection against Discrimination Act (Act V 2007), the Discipline of Elders, Readers and Office-Bearers Act (Act I 2010) and the Discipline Act (Act ZZ 2019), being appeals against the decisions of the Presbyterial Commission and of Discipline Tribunals in discipline cases, except in matters of doctrine;*
- (ii) *Appeals in all cases arising under the Congregations in an Unsatisfactory State Act (Act I 1988); and*
- (iii) *Appeals in Personal Cases.*

*For the avoidance of doubt, the Judicial Commission shall not hear appeals to the Ministries Appeal Panel in accordance with Act VI 2007.”*

3. *Delete the existing Part 3 and substitute the following:*

### **“PART 3: THE JUDICIAL COMMISSION**

#### **14. Appointment of members of the Judicial Panel**

*(1) There shall be a pool of persons, known as the Judicial Panel, from which there shall be drawn the persons to serve on the Discipline Tribunal and the Judicial Commission.*

*Members of the pool may also serve as Reviewers under the Discipline Act (Act ZZ 2019).*

*(2) The Judicial Panel shall comprise twenty people being ministers, elders and deacons nominated by the Nomination Committee and appointed by the General Assembly. All members of the Judicial Panel shall be qualified to practise as lawyers or shall be experienced in the law and practice of the Church.*

*(3) The members of the Judicial Panel shall initially be appointed for a term of four years, and shall be eligible for reappointment for further terms of four years.*

*(4) In the event of a member of the Judicial Panel*

approaching the end of their current term of appointment and not wishing to be reappointed but being then engaged in the hearing of a case or an appeal, he or she shall continue in office, but only until the Discipline Tribunal or the Judicial Commission has recorded its decision in the case or appeal in question, as the case may be.

(5) The Procurator of the Church shall not be eligible for inclusion in the Judicial Panel but may be requested to attend a sitting of the Judicial Commission if it is so determined at the Appeal Management Hearing referred to in Schedule 2.

### **15. Constitution of the Judicial Commission**

Whenever a sitting of the Judicial Commission is required, the Clerks of Assembly shall select the following persons:

- (i) Subject to the provisions of section 23(1) three persons, including at least one minister or deacon and one elder, all selected at random from the Judicial Panel; and
- (ii) A Convener and a Vice-Convener, from those appointed under section 16 below.

No person who has been selected for the Discipline Tribunal for a particular matter shall thereafter be selected for the Judicial Commission for the same matter.

### **16. Conveners & Vice-Conveners of the Discipline Tribunal and the Judicial Commission**

(1) The General Assembly, on the nomination of the Nomination Committee, and in accordance with the Standing Orders of the General Assembly, shall appoint up to twelve persons to be Conveners and/or Vice-Conveners of the Discipline Tribunal and the Judicial Commission, all of whom shall be qualified to practise as lawyers or shall be persons experienced in the law and practice of the Church.

(2) Each sitting of the Discipline Tribunal shall be chaired by a Convener so appointed, or by a Vice-Convener so appointed when one is required according to the Discipline Act (Act ZZ 2019).

(3) Each sitting of the Judicial Commission shall be chaired by either a Convener or a Vice-Convener so appointed.

(4) The person who chairs a sitting (or hearing) of the Discipline Tribunal or Judicial Commission shall have a casting vote.

### **17. Quorum**

The quorum of the Judicial Commission shall be three persons.

### **18. Sittings**

Sittings of the Judicial Commission shall be called by the Principal Clerk.

### **19. Report to the General Assembly**

A Minute of proceedings of the Judicial Commission shall be incorporated in a written report to the General Assembly, but shall not be subject to review by the General Assembly.

### **20. Relation to Legislation**

The Judicial Commission 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."

- 4. *In paragraph 16.1 of Schedule 2, after "Act III 2001" add ", the Discipline Act (Act ZZ 2019) and the Legal Aid in Disciplinary Proceedings Regulations (Regs I 2018)"*

### **ACT II 2017 (Registration of Ministries)**

- 1. *In sections 11, 12 and 13, in the wording for category S, after "Discipline of Ministry Act (Act III 2001)" add "or the Discipline Act (Act ZZ 2019)" and after "Act III 2001" in the last line, add "or Act ZZ 2019".*
- 2. *In paragraphs 2(1) and 2(2) of Schedule 2, after "(Act III 2001)" add "or section 40 of the Discipline Act (Act ZZ 2019)".*
- 3. *In paragraph 2(2)(i) of Schedule 2, after the words "Presbyterial Commission" add "or Discipline Tribunal, as the case may be,".*

### **References**

- [1] This to tie in with the Registration of Ministries Act and the way it deals with those who are out of parish ministry for over three years and who would at that point lose their category "O" registration

## LEGAL QUESTIONS COMMITTEE MAY 2019

### Proposed Deliverance

#### The General Assembly:

1. Receive the Report.
2. Amend Standing Orders 1 to 8, 16, 84, 86 and 89 as detailed in section 4 and Appendix B of the Report of the Assembly Arrangements Committee. (*Section 1 – Amendments to Standing Orders*)
3. Pass an Act amending the Election and Admission of Elders and Deacons Act (Act X 1932) as set out in Appendix A. (*Section 3 - Membership of Church Courts and Appendix A*)
4. In relation to Presbytery Review: (*Section 5 – Presbytery Review*)
  - a) Note that ten Presbyteries have engaged with Presbytery Review since the General Assembly of 2018 and thank all those who took part in the exercise;
  - b) Agree that a further round of Presbytery Reviews should be carried out in 2019-2020 if sufficient Presbyteries offer to take part; and
  - c) Instruct the Committee, in consultation with others, to prepare legislation to ensure that Presbytery Review engages all Presbyteries on a regular basis and to report to the General Assembly of 2020.

### Report

#### 1. AMENDMENTS TO STANDING ORDERS

The Report of the Assembly Arrangements Committee contains various proposals to amend Standing Orders. The details, including the proposed amended text of the Orders, are set out in full in there, in section 4 and Appendix B to the Report. In line with Standing Order 127, the section of deliverance to amend Standing Orders is however contained in the Report of this Committee.

#### 2. DISCIPLINE LEGISLATION

**2.1** The Discipline Overture is being presented to the Assembly in terms of the Returns to Overtures report. The working group which produced the Overture has continued its labours over the past year to address arrangements which will be needed if the new Discipline Act is approved by the Assembly.

**2.2** The group has produced Guidance to accompany the Act. This is not of any legal effect but addresses in more detail the practical side of operating the Act and covers some issues which may arise during a disciplinary process. In particular, it contains advice on what the congregation may be told and the need for confidentiality during the discipline process.

**2.3** The group has paid particular attention to the needs of respondents who may need guidance negotiating the discipline process. Three initial measures are proposed to support respondents:

- 1) A written overview of the process, complete with a flowchart, will be made available to respondents to serve as an easy-to-follow guide.
- 2) Respondents will be told that they can be accompanied to all meetings. The accompanier will be allowed to ask questions for clarification, but not to speak for the respondent.
- 3) An additional resource will be provided in the form of a booklet to guide respondents through the process in plain language.

**2.4** Work has also been done on recruiting Assessors and Advisers, arranging training for Assessors, and

considering matters of styles, IT and administrative support. The consequential amendments flowing from the Act have been finalised and are contained in the Returns to Overtures Report.

**2.5** Finally, it should be noted that the discipline process is separate from the complaints procedure, which applies to less serious matters. Details of the complaints process can be found on the Church's website.

### **3. MEMBERSHIP OF CHURCH COURTS**

#### **3.1 Introduction**

**3.1.1** The 2017 General Assembly instructed the Committee to undertake a consultation exercise in relation to the membership of Church Courts. A report on this consultation was then presented to the 2018 General Assembly, which instructed the Committee, in consultation with others, to prepare a new Church Courts Act and to bring a new Act to a future Assembly for approval.

**3.1.2** The Committee had initially been minded to prepare and to present a proposed new Church Courts Act to this year's General Assembly. However, the 2018 General Assembly subsequently instructed the Council of Assembly to return to the General Assembly of 2019 with a radical action plan. The Committee recognises that such a plan may ultimately result in proposals for restructuring within the Church, which could potentially affect the courts of the Church. Rather than prepare fresh legislation, which might immediately require significant reworking, the Committee determined to restrict this year's proposals to the amending of existing legislation.

#### **3.2 Proposed Amendments**

**3.2.1 Fixed Term Membership of Kirk Sessions:** The Committee proposes an amendment to the Election and Admission of Elders and Deacons Act (Act X 1932), which would allow Kirk Sessions the option of appointing elders to membership of Kirk Sessions for fixed term periods. In bringing this proposal the Committee has consulted with the Mission and Discipleship Council and with the Theological Forum. Both bodies have agreed that a legitimate distinction can be drawn between being 'ordained as an elder for life' and 'serving on a Kirk Session for life'. Elders can serve within congregations in other ways and ordination does not necessarily imply unending presence on a Kirk Session. (The Report of the Mission and Discipleship Council explains this more fully.) It is hoped that this proposal may encourage

some individuals to accept membership of Kirk Sessions in the knowledge that it will not entail an indefinite commitment. Similarly, it is hoped that the measure may allow others to step down from membership of Kirk Sessions, where appropriate, and to use their gifts as elders in other ways. Since the members of Kirk Sessions all serve as charity trustees, it is important that those who fulfil such roles at any particular time are actively involved in meetings. The proposed wording is set out in Appendix A.

### **3.3 For future consideration**

**3.3.1 Attendance at Meetings of Kirk Session and Presbytery:** The Committee has continued to consider issues of non-attendance by members of Kirk Sessions and Presbyteries. This is widely recognised as a significant issue which potentially has pastoral and disciplinary implications, as well as raising questions in relation to charity trusteeship. The Committee is nevertheless cautious about bringing proposals which would be hard to enforce in practice. The matter will remain under consideration as any future legislation is drafted.

### **4. SAME SEX MARRIAGE**

**4.1** The Committee received a remit at the Assembly of 2018 *"to prepare legislation enabling those Ministers of Word and Sacrament and Deacons who wish to do so to be nominated to solemnise same-sex marriage ceremonies in accordance with Section 9(1A) of the Marriage (Scotland) Act 1977, while also providing safeguards to address issues identified both in section 9 of the Report and in the Opinion of the Procurator annexed at Appendix I but only if the Committee finds that the said safeguards, in their opinion, sufficiently protect against the risks they identify; and report to the General Assembly of 2020."*

**4.2** In undertaking this remit, the appointed sub-group has been considering the relevant aspects of Church Law and civil legislation. Account has also been taken of the wide range of local circumstances which can pertain when the solemnisation of marriage takes place. Consideration has also been given to the deliberations of other churches which have been considering similar issues.

**4.3** The Committee is not yet ready to report its conclusions in relation to this matter, but expects to do so at the Assembly of 2020.



## 5. PRESBYTERY REVIEW

**5.1** The General Assembly of 2018 agreed that a further round of Presbytery Reviews should take place. Presbyteries which had not been reviewed in 2017-2018 were invited to take part. The Presbyteries of Uist, Kincardine & Deeside, Buchan, Perth, Dundee, Kirkcaldy, Falkirk, Dunfermline, Glasgow, and Dumbarton signed up. The Presbytery of England were initially involved but had to withdraw at an early stage.

**5.2** It was very encouraging to see the willingness to participate of such a diverse group covering widely varying sizes and locations. It is telling that all participants reported that the process was useful for them in considering not only what they currently did but in facing the future.

**5.3** As in the first cycle, this was to be a peer review process where the emphasis was on each Presbytery (the reviewee) completing a set of materials and then another Presbytery (the reviewer) visiting the area and challenging what had been written. The aim is to ensure that the review is owned and is also rigorous.

**5.4** The exercise has underlined the wide variety of Presbytery life but has also revealed the challenges being faced and the good practice which can be found.

**5.5** The first area addressed might be called the basics. The Presbytery under review completes a pack called "FACTS AND FIGURES - the Presbytery in terms of geography, numbers and Church Law." This asks that the Presbytery establishes for itself some basic details about the ground that they cover. It also challenges the Presbytery with those requirements which have been laid on them by Church and Civil Law. While this compliance section might seem rather dry it is important that it is verified.

**5.6** The reviewee is then asked to give an overview of "PRESBYTERY TODAY - The where, what and how of Presbytery's current life." This covers:-

- Presbytery Area – Describe the area served by the Presbytery, identifying boundaries, communities, employment, historic sites, educational centres, commuting patterns, local authority administration, neighbouring Presbyteries. It then asks -
- How appropriate are these boundaries in terms of the shape of communities, transport links, the boundaries of other authorities?

- Give a description of the congregations supported by Presbytery in no more than fifty words. This leads quite naturally to.....
- Local Church Review. How does Presbytery carry out Local Church Reviews? How does Presbytery follow up on Action Plans?
- Support and Training – What support do you offer congregations and their office bearers e.g. in terms of training?
- Care of Ministers and Deacons - How does Presbytery provide a) routine and b) emergency pastoral care to ministers serving within the bounds?
- How many Ministers have used Study Leave and how does Presbytery encourage Ministers to make use of this provision?
- Candidates and Probationers – How do you exercise oversight and provide support for those training for the recognised ministries of the Church?
- Readers – How does Presbytery oversee and support Readers? How does it fulfil the requirements of Act 17 1992?
- Vacancies – How easy or otherwise is it to fill vacancies in your Presbytery? What actions do you take to support vacant congregations? What impact do vacancies have on the life of Presbytery? How do you deal with long vacancies?
- The Presbytery Plan - Tell us about your Plan, the thinking which lies behind it and how close you are to achieving its aims. How do you carry out the annual review? How are thinking about the next Presbytery Plan in the light of experience with the current Plan?
- Complaints, Superintendence and Discipline – How have you operated the Complaints Procedure? What has been your experience of implementing discipline procedures?
- PVG – How do you provide training for volunteers and Kirk Sessions?
- Property – What steps does Presbytery take to follow up on the findings of quinquennial inspection reports with the congregations concerned?
- Administration – Tell us about your committee structure and how it works in practice.

- Finance – How does Presbytery use the 5% over-allocation in regard to Ministries and Mission allocation? How do you deal with Ministry and Mission Shortfalls? How does Presbytery go about attesting congregational accounts (tell us of any difficulties or good practice). What does Presbytery do about congregations who are late submitting their accounts to Presbytery or to OSCR?
- Neighbouring Presbyteries – How do you relate to and cooperate with neighbouring Presbyteries to discuss common concerns and share resources?
- Other Denominations – Tell us about other Christian denominations active in your area and describe your relationship to them and their relationship to each other.
- Other Faiths – Which other faiths are represented in your area? Describe their life and your relationship to them.
- Twinning/Partnerships – Tell us about any/a relationship with another Presbytery or Institution (either at home or abroad).

**5.7** Clearly these questions enable further conversation and exploration – always with the intention of helping the reviewee to reflect on what is being done and what may be developed.

**5.8** The final piece of work asks about “FUTURE PLANS - Aims and Objectives for the next five years.” The Presbytery is first asked to revisit its vision and identity before entering a more detailed anticipation of what lies ahead:

- Set out your shared vision for the future – How would you like to see Church life develop in your Presbytery area? What are your dreams? (*setting aside for a moment the question of resources*).
- What are your guiding principles in looking to the road ahead?
- How have you/how might you achieve(d) a shared vision?
- Local Church Review - How will you follow up the Mission Action Plans to encourage their implementation? How might you learn from the insights gained in Local Church Review?
- Changes in your Presbytery area - Tell us about how your communities are expected to change in the years ahead.
- How do you see patterns of ministry and mission evolving in response to these changes? How might these changes affect the lives of the congregations?

- How might you use the Ministries and Mission 5% over allocation to develop new forms of outreach?
- Support - How will you develop the support you offer congregations and their office bearers?
- Pastoral Care of Ministers -How will you continue and develop your pastoral care of ministers?
- Vacancies - Looking ahead how do you see the pattern of vacancies changing? How will these changes alter the ways in which you support vacant congregations?
- Fresh Expressions and Pioneer Ministries - How do you see these areas of work developing?
- Developing the Presbytery Plan - In the light of these changes how will you amend your Presbytery Plan?
- Working with the neighbours - How do you see cooperation with neighbouring Presbyteries developing in the years ahead?
- Other Denominations - How do you plan to encourage shared working with other denominations? Can you tell us about the possibilities and any obstacles in the way?
- Other Faiths - How will interfaith work develop?
- Administration - Tell us about how you will continue and improve your administrative tasks. How do you hope to develop your patterns of meeting, your committee structure, the ways in which you communicate to meet future needs?
- Anything else? - Please tell us about any other matters which the form has not allowed you to set out.

**5.9** Once the Presbytery being reviewed has done this work the papers are sent to the reviewer Presbytery. There is then a visit by the reviewer and a face-to-face discussion about the reviewee’s self-analysis.

**5.10** The reviewer then submits the reviewer’s own comments and the Presbytery being reviewed has material to help it work.

## Summary

**5.11** Given the variation in size and location of the participant Presbyteries there was a wide variance in the work and plans set out.

**5.12** In all these Presbyteries there are good, gifted people going the extra mile to ensure that this part of



Presbyterian polity is sustained and, in some cases, strengthened and developed.

**5.13** Some Presbyteries are looking positively to a future of cooperation and possible union with others. There are Presbyteries which have developed innovative practice and discovered expertise which allows them to work in new ways. Other Presbyteries admit that they have struggled to comply with Assembly instructions and find that they are overstretched merely coping with vacancies and doing the basics.

**5.14** It is obvious that there is the potential for sharing lessons learned and experience gained but achieving such cross fertilisation without any extra resource is difficult.

### **The Future for Presbytery Review**

**5.15** So far this has been an experimental and voluntary process. The Committee believes that Presbytery Review should now become a regular part of church life and something which would involve every Presbytery on a regular basis. A pattern of a review at least every five years would tie in with the rhythm of Local Church Review and fabric inspections.

**5.16** The Committee is therefore seeking consent to develop legislation for Presbytery Review. The first aim of this work is to assist Presbyteries in fulfilling their potential as the regional gathering of the Kirk. It could also provide a way in which the work at Presbytery level could be shared at the General Assembly thus encouraging good practice. It would also give a framework for the superintendence of Presbytery life where local problems arise.

**5.17** The Committee intends to consult widely on the shape of such legislation but believes that this is an urgent task. We believe it would be good to continue in the coming months with a further cycle of voluntary reviews as a test bed for developing the framework for the future.

## **6. UPDATE TO THE CONSTITUTION AND LAWS OF THE CHURCH OF SCOTLAND**

**6.1** The Church law textbook, *The Constitution and Laws of the Church of Scotland*, edited by James L Weatherhead, was published in 1997. Work has been ongoing to create a second edition, with the intention of making this available on the Church's website.

## **7. CODE OF PROFESSIONAL PRACTICE AND GOOD CONDUCT**

**7.1** The Committee received the following remit from the GA of 2017, jointly with the Ministries Council:

*Instruct the [Legal Questions] Committee, jointly with the Ministries Council, to consider whether there is scope to reformulate the Code of Professional Practice and Good Conduct for the Ministries of the Church of Scotland as a set of rules which might allow breach of the Code, or of a version of it, to be defined as a disciplinary offence, and to report to the General Assembly of 2019.*

**7.2** The Discipline Overture currently does not specifically refer to the Code for a disciplinary offence; however the Guidance being produced to accompany the Act (see section 2.2 above) states that the Code may be "referred to by an Assessor, Reviewer, Discipline Tribunal or the Judicial Commission, in order to interpret the offence of "conduct unbecoming....." which is found in the Discipline Overture.

**7.3** The Committee proposes to keep the matter under review in light of experience with the Overture, and will liaise with Ministries Council as appropriate.

## **8. CHANGE TO RULES OF PROCEDURE IN THE REGISTRATION OF MINISTRIES ACT**

**8.1** At the General Assembly of 2018, the Convener spoke of his intention to bring an amendment to the Rules of Procedure for the Registration of Ministries Committee (RoM Committee), which Rules are found in Schedule 1 to the Registration of Ministries Act (Act II 2017) (the RoM Act). This amendment would provide that the Convener of the Committee on Chaplains to HM Forces, or else a substitute person designated by him or her, may attend the RoM Committee's meeting, as and when an application for Category O registration, made by a Chaplain to HM Forces, is being considered under section 27 of the Act. The RoM Act provides that the Legal Questions Committee has power to amend the Rules, subject to such amendments being reported to the following Assembly.

**8.2** This amendment is intended to provide further assurance that the particular ministry of a Forces Chaplain is well articulated and understood whenever a relevant application is being considered. The measure will also ensure that proper account is taken of an individual's participation

in the programme of updating which is delivered through the annual conference for Forces Chaplains.

**8.3** The change made has been to add a new Rule 3(7) as follows:

“When the Committee is considering an application under section 27 of this Act from a Chaplain to HM Forces, either the Convener of the Committee on Chaplains to HM Forces, or a substitute person designated by the Convener, shall be invited to attend that part of the Committee’s Hearing. The Clerk of the Committee shall forward a list of proposed Hearing dates, in advance, to the Convener of the Committee on Chaplains to HM Forces.”

## 9. EXAMINATION OF RECORDS

**9.1** 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*  
BARBARA R FINLAYSON, *Vice-Convener*  
GEORGE J WHYTE, *Secretary*

## Addendum

### Rev George Cowie

George Cowie joined the Legal Questions Committee in 2010 and brought to us not only his experience in parish ministry but also the insights of a Presbytery Clerk.

He became Convener in 2015 and since then he has guided the Committee with grace, patience and wisdom. George has also been generous with his time in the work of many of our sub-committees where his incisive mind, attention to detail and his practical knowledge of the life of the Church have ensured that many difficult legislative tasks have been fulfilled. These have given the Church new ways in which to order its affairs in days of change and challenge.

During his term of office, George was called from Aberdeen to be the full-time Presbytery Clerk of Glasgow. Despite the

stresses and strains of such a move George remained committed to his Convenership.

We offer him our thanks for all he has done in and through the Legal Questions Committee and we wish him well for his continuing ministry.

*In the name of the Committee*

BARBARA R FINLAYSON, *Vice-Convener*  
GEORGE J WHYTE, *Secretary*

## Appendix A

### [ ] ACT AMENDING THE ELECTION AND ADMISSION OF ELDERS AND DEACONS ACT (ACT X 1932)

*Edinburgh, [ ] May 2019, Session [ ]*

The General Assembly hereby enact and ordain that the Election and Admission of Elders and Deacons Act (Act X 1932), as amended, shall be further amended as follows:

1. *Insert a new section 6 and renumber subsequent sections accordingly:*

#### “Provision for Fixed Term Membership of Kirk Session

6. Notwithstanding the fact that an elder is ordained for life, a Kirk Session may determine, in advance, that the admission of any particular elder to membership of the Kirk Session should be for a prescribed fixed term period. Such fixed term membership may subsequently be extended by agreement of the Kirk Session and with the concurrence of the individual elder concerned. In the absence of such agreed extension, on the expiry of the fixed term period any such elder shall cease to be a member of the Kirk Session, but shall remain eligible for readmission, if so invited by the Kirk Session, at a future date.”

2. *The various Parts of the Schedule to the Act shall be amended consequentially.*

## COUNCIL OF ASSEMBLY MAY 2019

### Proposed Deliverance

#### The General Assembly:

1. Receive the Report.
2. Approve for implementation the following elements of the Radical Action Plan as set out in the Report (*Section 3*):
  - a) the establishment of a Growth Fund of £20-£25m for the period 2020-2026 (*Section 3.4.1*);
  - b) the establishment of a total of around 12 regional Presbytery structures by the General Assembly of 2024 (*Section 3.4.2*);
  - c) the preparation of draft legislation for the General Assembly of 2020 to enable the establishment of networks, hubs and other additional forms of local church (*Section 3.4.3*);
  - d) a review of the size and responsibilities of Kirk Sessions (*Section 3.4.4*);
  - e) co-operation with other denominations in the provision of territorial ministry in accordance with section 3 of Act V, 2010 (*Section 3.4.5*);
  - f) the creation of a single, easy and accessible platform of faith and nurture resources (*Section 3.4.6*);
  - g) a flexible education, training and support programme for every person in the Church including material on leadership (*Section 3.4.7*);
  - h) initiatives to help the Church to engage those aged 40 and under (*Section 3.4.8*);
  - i) a reconfiguration of Ministries and Mission contributions (*Section 3.4.9*);
  - j) the exploration of changes to the current vacancy allowance, including the discontinuing of the current system of vacancy allowance for congregations and making this available to Presbytery along with the Presbytery Discretionary Allowance (*Section 3.4.10*);
  - k) the development of new ways to support congregations in long-term vacancies (*Section 3.4.10*);
  - l) the support of the General Trustees' initiative entitled 'Well-equipped Spaces in the Right Places' (*Section 3.4.11*);
  - m) the exploration of whether proceeds from the sale of redundant buildings following adjustment processes might in certain circumstances be applied for the benefit of a congregation other than the united or linked congregation concerned (*Section 3.4.12*);
  - n) the provision of support at a regional/local level to congregations including (*Section 3.4.13*):
    - i) buildings expertise
    - ii) safeguarding
    - iii) financial accounting
    - iv) local staff employment
    - v) developing effective partnerships
  - o) developing the most appropriate relationship between CrossReach and the broader work of the Unincorporated Councils and Committees (UCC) and the local church to enable this work to be sustainable and to flourish (*Section 3.4.14*); and
  - p) a refocus of the national office staff team so that there is a focus on equipping and supporting local churches, including accessing the Growth Fund. (*Section 3.4.15*)
3. Instruct the Council to draw together a cross-departmental team to ensure that the Action Plan is implemented. (*Section 3.4.16*)
4. Instruct the Council to report annually to the General Assembly on the delivery of the Action Plan. (*Section 3*)
5. Encourage all General Assembly Councils and Committees to focus their activities from June–December 2019 on an effective implementation of the Action Plan. (*Section 3.4.17*)

6. Encourage a 'season of prayer and preparation' across the Church from September – December 2019. (*Section 3.4.17*)
7. Note that further work has been undertaken by the Council on the National Offices Buildings Project and instruct it to present a further report to the General Assembly in 2020, taking into account the outcome of decisions around the Action Plan and the Report of the Special Commission. (*Section 4*)
8. Note the continuing work of the Gaelic Group. (*Section 7*)
9. Approve changes to the membership of the Ecumenical Relations Committee. (*Section 14.1.1*)
10. Approve the revised remit of the Church Art and Architecture Committee as set out in Appendix I. (*Section 14.1.2 and Appendix I*)

## Report

### 1. INTRODUCTION

**1.1** The last year has been a challenging one for the life of the Church of Scotland, including for members of the Council of Assembly. Across its broad remit, it has sought to focus energy around three main areas: ensuring the best possible standards of governance, including calling for the establishment of a Special Commission; maintaining scrutiny of the Church's overall finances; and the development of the Radical Action Plan as instructed by the 2018 General Assembly. In carrying out this work to the very best of its ability, the Council has sought to faithfully follow Jesus and to listen to the Holy Spirit prompting us to move and travel in fresh directions. The Council is grateful to the many people who have supported this work and have remembered it in prayer.

**1.2** In terms of staffing at a senior level, the Council Secretary, the Rev Dr Martin Scott left the employment of the CSC in January 2019 after a period of some twenty years' service with the Church of Scotland. Since September 2018, the Rev Dr Martin Johnstone, Secretary to the Church and Society Council, has been providing cover as Acting Secretary to the Council of Assembly over this period of significant change.

### 2. SPECIAL COMMISSION

**2.1** One of the Council's most significant decisions in the year was to ask for an independent review of current governance structures. A Commission of Assembly was called to consider this request and a Special Commission of five people was subsequently set up to take forward the review and bring a report to this General Assembly. The Council welcomes the review, acknowledging the need to ensure that the Church's structures and processes are lean and fit for purpose to lead reform at a time when change is needed.

**2.2** The Council is grateful for the thorough and diligent way in which the Special Commission has gone about its complex and difficult work. It wishes to record its appreciation to the Commission's five members and, in particular to the Rev Professor David Fergusson for the humble, incisive and committed way in which he has gone about the task.

**2.3** The Council has been keeping the Special Commission informed of its work as part of the

Commission's wide consultation process, particularly in relation to the work of the Radical Action Plan. In doing so the Council and Special Commission have sought to ensure that their respective proposals to the General Assembly stand the best possible chance of complementing one another, presenting the Church the opportunity to move forward at the speed and in the spirit required. At the time of preparing this Report, the proposals coming out of this work are awaited.

### 3. RADICAL ACTION PLAN

#### 3.1 Introduction

**3.1.1** "Jesus said to them, 'Follow me and I will make you fish for people.' And immediately they left their nets and followed him" (Mark 1:17-18). From that moment at the edge of a Galilean lake, this call has encapsulated what Christian discipleship means: it is about following Jesus.

**3.1.2** Following Jesus takes us in two directions at the same time. When asked what the greatest commandment was, "Jesus said, 'Love the Lord your God with all your heart, with all your soul, and with all your mind.' This is the greatest and the most important commandment. The second most important commandment is like it: 'Love your neighbour as you love yourself'" (Matthew 22:37-39). These two commandments cannot be separated from one another. In the life of Jesus, we see him living out his love and passion for God at the same time as he lives out his love and passion for God's world.

**3.1.3** The call of the Church is to encourage people to follow Jesus: to discover for themselves the life-transforming power of the Gospel; to know what it is to be loved by and to love God; and to share that love with all those who we meet and with all of creation. The 2001 Report of the Special Commission on the primary purposes of the Church (*A Church without Walls*, stated<sup>[1]</sup>):

*'Follow me.' These two words of Jesus Christ offer us the purpose, shape and process of continuous reform of the Church at the beginning of a new Millennium and at any other time. The Commission has joked about making these two words the report to the General Assembly. The Church of Jesus Christ is about nothing more and nothing less than this. Like a computer icon, the words 'Follow me' carry within them the complex and comprehensive process of being God's people in God's world.*

**3.1.4** *A Church without Walls* influenced a generation of congregations across Scotland and indeed helped to pioneer reform in other parts of the world. However, a number of the recommendations made within *A Church without Walls* for structural change and realignment of resources at a national level were never fully implemented. The Radical Action Plan should be seen, in part, as an attempt to correct that imbalance.

**3.1.5** Much has changed in the almost 20 years since *A Church without Walls* was written. Church life in Scotland, at least amongst most mainstream historical denominations, has become more precarious and fragile. There is increasing recognition that we simply cannot continue the way that we have been. Radical change is essential. However, this change must not be seen, first and foremost, as plotting a survival route for the Church but must focus instead on how we can, with others, share the Good News of Jesus Christ much more effectively.

**3.1.6** One of the ways in which things have changed markedly over the last two decades is that the centre of the Church as a movement has shifted from the largely rich north to the global south.<sup>[2]</sup> When we talk of the Church getting smaller, it is important to remember that we are talking about what is happening in our part of the world. This means that our links to our sisters and brothers in faith in other parts of the world, and to the poorest and most marginalised, will be critical to our future. The World Mission Council *Special Report on Lessons for Scotland from Christian Faith in Africa*<sup>[3]</sup>, General Assembly 2018, provides some of that essential learning.

**3.1.7** Concern about the future of the Church of Scotland, and of the church in Scotland, should not blind us to the amazing and faithful things that occur in every part of the land and in those other places across the UK and across the world. However, we need to be honest and say that too much of that wonderful work is happening despite our systems and structures rather than because of them. The Radical Action Plan hopes to help to reverse that reality.

**3.1.8** An effective implementation of the changes which are needed will require courage, collaboration and generosity. It will involve an effective sharing of our resources and an ongoing commitment to stewardship. We need to do better both with what we have and to increase what is available by encouraging one another to give all that we can for the building up of the Kingdom of God. We believe in a God of abundance.



## **3.2 Background**

**3.2.1** The 2018 General Assembly was clear that radical change is necessary and instructed the Council of Assembly to return to the 2019 Assembly with a three-year Radical Action Plan. In October 2018, a Commission of Assembly was called in order to request a Special Commission to review the charitable governance structures of the Church. As a result this Action Plan has been developed in a manner that ensures that the Special Commission has full jurisdiction over the governance and structural elements of the Church. What follows is a Plan that has as its central theme the purpose of releasing resources to, and supporting, the local church, with the tasks presented below considered to be of the highest priority for action at this time. This is not a Strategic Plan; that may come out of the work of the Action Plan and will be the responsibility of any new governance structure approved by the 2019 General Assembly. It is rather a series of activities which are designed to enable the Church of Scotland to create a more stable platform over the next three years. Due to the nature of the tasks identified, it is acknowledged that some of these activities will take longer than three years to implement fully. As the Action Plan goes to print, the work of the Special Commission continues. Therefore the timescales presented within this report are proposals, which could be subject to change dependent upon the conclusions reached by the Special Commission.

**3.2.2** The Action Plan is designed to: liberate the local church to be as effective as possible; build the capacity of the church at a regional level to support local churches; and to streamline the national structures of the church, fulfilling tasks and functions which cannot sensibly and reasonably be undertaken locally or regionally.

**3.2.3** In the development of the Action Plan, the Council has sought to be driven by a set of core values. These are: boldness, compassion, faithfulness, forgiveness, humility and kindness. The Council hopes these are evident both in the proposals which are being brought to the General Assembly for their consideration and decision and also in the spirit in which the Plan has been put together. The Plan is not perfect and, indeed, cannot be perfect: perfection belongs to God alone. It is, however, an attempt to address many of the blocks which have prevented, or held back, transformational change within the Church.

**3.2.4** Consideration has also been given to the fact that we are dealing with an existing system and that it is imperative that the Action Plan does not cause more harm

than good in terms of outcomes. In order to take the Plan forward there needs to be effective co-ordination between the Councils, Departments and Committees of the Church where many of these activities currently sit. Within the remit of work conducted at a national level, if an area or activity of a Council's or Department's work does not appear explicitly within this Plan, that does not mean that it is not considered of importance or value to the Church. Individual meetings with representatives from Councils, Departments and Committees have helped to refine and inform the Plan.

**3.2.5** Drafts of the Action Plan have been shared with the Special Commission throughout its development process and final drafting to seek to ensure that the Radical Action Plan is consistent with the recommendations of the Special Commission. This has been done in an effort to ensure that the General Assembly is able to make choices which allow us to move forward together.

**3.2.6** As well as expressing its appreciation to the members of the Special Commission, the Council would also wish to put on record its thanks to all those who have worked together in the drafting and re-drafting of the Plan over the last year. The work did not get off to a good start. The first Presbytery conference in October was a difficult and painful experience. Since that moment, however, people have come together to work for change and the second Presbytery conference (January 2019) had a markedly different atmosphere and tone. Particular thanks should go to the Reference Group, bringing together people from across presbyteries, whose valuable work and insight has helped to shape what is now presented to the General Assembly.

**3.2.7** The Council is also grateful for the many helpful and constructive comments about the Action Plan which it has received over the past year and, in particular, would wish to thank people for the prayers and spirit of generosity expressed by many which have carried us through some challenging times. What is offered now, is offered in a spirit of humility and collaboration.

**3.2.8** Whilst plans (and strategies) are important to set the tone, to give direction and to remove key impediments to effective mission, any real change must be rooted in prayer and in listening, humbly, to the Spirit of God. It is about responding to the call to follow Jesus, to go where Jesus would go and to encourage others to do the same.

**3.3 Tasks**

	<b>Task</b>
(Deliverance 2. a) and Section 3.4.1)	To establish a Growth Fund of £20-£25m for a 7-year period to enable the local church to support new ways of doing church, deepening faith, sharing faith and engaging in the transformation of our communities.
(Deliverance 2. b) and Section 3.4.2)	To introduce new regional Presbytery structures which provide leadership and focus alongside practical support for local congregations, freeing them for mission and ministry.
(Deliverance 2. c) and Section 3.4.3)	To deliver new forms of church structures through new ways of doing church, including Presbytery Mission Initiatives through to Hub-Style ministries.
(Deliverance 2. d) and Section 3.4.4)	To review the size and responsibilities of Kirk Sessions with the aim of optimising them to a proportionate and effective number.
(Deliverance 2. e) and Section 3.4.5)	To work in collaboration with others, including other churches and organisations which share our values, to ensure that we work ecumenically in meaningful ways.
(Deliverance 2. f) and Section 3.4.6)	To create a single, easy and accessible platform of faith and nurture resources, beginning by drawing together what already exists before creating any new materials.
(Deliverance 2. g) and Section 3.4.7)	To co-ordinate flexible education, training and support programmes for all, covering the recognised ministries (Ministers of Word and Sacrament, Ordained Local Ministers, Auxiliary Ministers, Deacons and Readers), elders, volunteers, interested attenders etc. This will include work around leadership within the Church.
(Deliverance 2. h) and Section 3.4.8)	To develop a deliberate focus on engaging with/supporting those aged 40 and under.
(Deliverance 2. i) and Section 3.4.9)	To reconfigure Ministries and Mission contributions.
(Deliverance 2. j) and k) and Section 3.4.10)	To introduce changes to the current vacancy allowance, including: Discontinuing current system of vacancy allowance and adding aggregate value of vacancy allowance to Presbytery Discretionary Allowance (known as the '5%').  Re-imagining how vacancies are supported if a vacancy becomes more of the norm for a large percentage of congregations.
(Deliverance 2. l) and Section 3.4.11)	To support the General Trustees' initiative ' <i>Well-equipped Spaces in the Right Places</i> '.



(Deliverance 2. m) and Section 3.4.12)	To consider whether sale proceeds of redundant buildings arising out of unions or linkages to congregations might in certain circumstances be applied for the benefit of a congregation other than the united or linked congregation concerned.
(Deliverance 2. n) and Section 3.4.13)	To offer support at a regional/local level to congregations including: <ul style="list-style-type: none"> <li>- buildings expertise</li> <li>- safeguarding</li> <li>- financial accounting</li> <li>- local staff employment</li> <li>- developing effective partnerships</li> </ul>
(Deliverance 2. o) and Section 3.4.14)	To establish the most appropriate relationship which could exist between CrossReach and the broader work of the Unincorporated Councils and Committees (UCC) and the local church to enable this work to be sustainable and to flourish.
(Deliverance 2. p) and Section 3.4.15)	To refocus the national staff team to focus on equipping and supporting local churches, including accessing the Growth Fund.
(Deliverance 3. and Section 3.4.16)	To draw together a cross-departmental team to ensure that i.) a research and development function exists for the Church of Scotland and ii.) the Action Plan which stems from the General Assembly is delivered.
(Deliverance 5. and 6. and Section 3.4.17)	To encourage all national Councils and Committees to focus their activities from June – December 2019 on an effective implementation of the Action Plan; and  To encourage a ‘season of prayer and preparation’ across the Church from September– December 2019.

### 3.4 Expanded explanation of tasks

**3.4.1 2.a) To establish a Growth Fund of £20-£25m for a 7-year period to enable the local church to support new ways of doing church, deepening faith, sharing faith and engaging in the transformation of our communities.**

#### **3.4.1.1 Why this issue needs to be considered within the Action Plan**

**3.4.1.1.1** The focus of the Action Plan is about supporting the whole Church, especially at a local level, to do the new things which we believe God is calling us to. It has to be about supporting, encouraging and learning from what is working (and what is not). *A Church without Walls* notes:

*‘The Church ‘works’ where people join together, building relationships with each other and the community in which they belong. It is through these relationships that the Gospel is spread. In each place the Church is different. There is no one model that fits all. We rejoice in the diversity within Church. We celebrate and encourage it. This allows Church to be correctly resourced locally rather than ‘top down’ projects being implemented.’*

**3.4.1.1.2** *A Church without Walls* envisaged the establishment of a £7.5million *Community and Parish Development Fund* over a five-year period from 2002 to help to support the local church in this endeavour. The *Parish Development Fund* and its successor, the *Go For It Fund*, have both made a significant and positive contribution to the life of many churches and communities.

**3.4.1.1.3** The Growth Fund is intended, in the spirit of *A Church without Walls*, as well as learning from the Church of

Scotland's own experience and those of our ecumenical partners (such as the Church of England, the Methodist Church and the Presbyterian Church (USA), and others), to continue and expand this process, deliberately using the Church's limited reserves to encourage greater faith-sharing, innovation and creativity at local and regional levels. Jesus says: "For where your treasure is, there your heart will be also" (Luke 12:34). There are those who will caution that we need to keep hold of these reserves for a rainy day. The reality is, as many would point out, the roof is leaking and the rain has been coming in for some time in the life of the Church of Scotland.

### **3.4.1.2 The impact we hope to achieve in delivering this**

**3.4.1.2.1** Between May 2012 and February 2019, the *Go For It* Fund has supported 214 congregations in their mission, representing 16% of congregations. The projects funded are engaging churches in addressing the needs of their local communities and/or encouraging new ways of being church, with many examples of nurturing faith among young people, children and families. Through the duration of the Growth Fund, it would be planned to at least double the number of congregations being supported. This will help to support the reinvigoration of church life in every part of Scotland (and beyond), leading to greater community impact and church growth.

**3.4.1.2.2** The number of applications in the specific sphere of Church planting has, however, been relatively few. The new Growth Fund will address this, allocating funds each year for initiatives to develop mission through new ecclesial communities and church planting. The Church needs to recognise that as many congregations are likely to become smaller and unsustainable in future years, we need to be committed to establishing new church communities, both geographical and around communities of interest, to take their place. Whilst match-funding will be a part of the overall criteria of the Growth Fund, in line with other similar funds, this will not be a pre-requisite in order to attract applications with proposals focused on evangelism and church growth which find it harder to attract external sources of funding.

**3.4.1.2.3** The Church is facing an enormous challenge around engaging and attracting children, young people and those under 40. This must be addressed. It is proposed that the Growth Fund would have a specific commitment to this area, particularly during its initial three years.

**3.4.1.2.4** The work that the Church does locally in communities across Scotland and other parts of the UK alongside its engagement with partners across the World Church, makes a huge difference to the lives of hundreds of thousands of people every year. Through its multiple activities, the Church is addressing loneliness, poverty, climate change and injustice in a myriad of ways. The Growth Fund will support and encourage local congregations in this vital and life-changing work. This work not only makes a difference locally and regionally. It also helps to ensure that the Church's voice, increasingly speaking alongside those who suffer injustice, has an impact at a national level.

**3.4.1.2.5** In recent years, the Church has consistently recognised the need to encourage people to develop and exercise their ministries, including consideration of the recognised Ministries of the Church. The Growth Fund should include a commitment to support the nurture and development of these ministries. Work will continue in support of the Decade for Ministry.

### **3.4.1.3 How we are going to deliver this**

**3.4.1.3.1** The Growth Fund is planned to deliver over a seven-year period, making use of reserves. In the current economic environment, the Fund should be reviewed after three years. Work is being instigated, in conjunction with the Special Commission, in ensuring that the following proposals are affordable. In writing this Action Plan there is acute awareness of the Church's current financial picture and therefore due caution needs to be applied in terms of allocation of money. The Church cannot continue to operate with ongoing operational deficits and the viability of the Growth Fund will have to be predicated on the delivery of balanced operational budgets. Further, the Fund is entirely dependent on applications being of sufficient quality to make a recognisable difference. Therefore, currently it is envisaged that during the first three-year period, a grant allocation of up to £8million should be distributed, with the impact and sustainability of the Growth Fund evaluated at that stage. Funding over the 7-year lifecycle of the Growth Fund will be tapered, maximising grant allocation from the middle of the Fund's life (e.g. £1.5m in 2020; £2.5m in 2021; £4m in 2022; £5m in 2023; £4.5m in 2024 and 2025; £3m in 2026).

**3.4.1.3.2** Funding will be allocated around a set of national criteria focused on growth, impact and sustainability with clearly agreed targets, learning closely from the Church of England's Strategic Development Funding. Regulations for

the Fund will be published in the Supplementary Report alongside initial criteria.

**3.4.1.3.3** Applications can come primarily from individual congregations, groups of churches and from presbyteries. Collaboration with other partners, including specifically ecumenical co-operation, will be encouraged. As regional structures are established, and capacity is increased, co-ordination and facilitation will be devolved. Presbyteries will be able, if they so wish, to utilise all (or a proportion) of the Presbytery Discretionary Allowance (currently 5%) to augment the impact of the Fund within their bounds.

**3.4.1.3.4** Alongside national criteria, specific (and time-limited) funding programmes will be established within the overall Growth Fund to encourage and ring fence work in areas which have been agreed as particularly significant. In the first three years, the Fund will aim to allocate 30% of the available funding to church-planting initiatives and 30% towards projects working with children, young people and families. The Growth Fund will also aim to ensure that there are successful applications from all areas where Church of Scotland congregations are active (throughout Scotland, the Presbytery of England and the Presbytery of International Charges).

**3.4.1.3.5** Funding will be primarily revenue focused, with applicants able to apply for up to five years' funding. It is envisaged that capital support will be available in a number of cases as the work of the General Trustees progresses around developing 'well-equipped spaces in the right places' and how the sale of redundant buildings might best support the wider Church.

**3.4.1.3.6** A national learning and training programme to assist potential applicants and projects in receipt of funding will be provided.

**3.4.1.3.7** Staff currently employed nationally and regionally will be trained to support applicants. This will ensure that the Growth Fund does not result in increased national administration costs, and many church employed staff with a specific remit for supporting the Church's work at local and regional levels (including staff from all the current Councils as well as Stewardship and Finance and the General Trustees) will be better able to support innovative work.

**3.4.1.3.8** In order to maximise the impact of the Growth Fund, it is essential that all initiatives build in a robust monitoring and evaluation plan which can measure progress against agreed goals and learn to develop and share its

experiences, positive and negative, with others. The Fund will encourage the sharing of resources and expertise. For Presbytery-level projects, it is intended to develop a peer review programme where a team from another Presbytery would help to review and support the work being done, thereby encouraging high quality sharing of experience and information.

#### **3.4.1.4 Timescale**

**3.4.1.4.1** If plans for the Growth Fund are approved, a small team from across the Church will be established to lead on this work. Names will be brought by the Nominations Committee to a subsequent session of the 2019 General Assembly.

### **3.4.2 2.b) To introduce new regional Presbytery structures which provide leadership and focus alongside practical support for local congregations, freeing them for mission and ministry.**

#### **3.4.2.1 Background**

**3.4.2.1.1** Presbytery is the gathered life of the Church of Scotland in a particular area. It brings together, in a mutually accountable and supportive relationship, the recognised ministries and elders representing local Christian communities in parish, education, chaplaincy and national church administration. In Presbytery the leaders of the local church come together to:

- discern the Holy Spirit's leading of the Church in their context;
- respond appropriately to Christ's call to follow;
- oversee the work of the local church; and
- be responsible for discipline and good order.

#### **3.4.2.2 Why this issue needs to be considered within the Action Plan**

**3.4.2.2.1** Over the last number of years there have been various debates around the need for Presbytery Reform, without any clear consensus as to the most effective way to bring about any such reform. This is unsurprising given that presbyteries serve very different geographical, social and cultural constituencies: what might work in an island Presbytery would be unlikely to meet the requirements of a largely urban, central-belt constituency and vice-versa. We need to find ways to support this diversity.

**3.4.2.2.2** This must not just be about creating bigger versions of what we already have. The emphasis needs to be on enabling the ability to make good decisions driven by a clear sense of purpose and calling. In these new presbyteries there should be willing engagement by Presbyters who see in such participation a worthwhile and fulfilling task closely related to their vocation as minister, elder or deacon. Such presbyteries would plan for growth. Despite the challenges which will remain to be addressed, there is increasing consensus that:

- a) At a time of declining numbers and alternative ways of working, the current system often makes heavy use of people's time, energy, and finance as it requires 45 Moderators, Clerks, various Conveners, and Committees;
- b) Presbyteries which are small in terms of numbers can suffer from:
  - i) a restricted range of talents and skills with people trying to cover a number of roles;
  - ii) a lack of perspective, at times, with individuals being too close to each other;
  - iii) due to matters occurring infrequently, a body of knowledge and experience in how to deal with things is not built up;
  - iv) as the Discretionary Allowance (currently 5% of M&M) is a very small amount of money, there is no chance to have staff or other resources to underpin the life of the local church;
  - v) few Presbytery Plan posts mean that opportunity for experiment or specialisation can be very restricted; and
- c) Presbyteries which are large in terms of numbers always need to be alert to:
  - (i) a lack of cohesive relationships and a common sense of identity;
  - (ii) a lack of co-ordination of resources to operate effectively and efficiently; and
  - (iii) a frustration that decisions taken nationally would be more effectively agreed at a regional level.

**3.4.2.2.3** In order to deliver on aspects of the Action Plan, including proposals in the General Trustees' Report, the

Growth Fund and other areas of work being presented to the General Assembly, it is recognised that larger and more effective administrative units are going to be required. It is not going to be possible to have a one-size fits all solution in terms of how these new presbyteries are formed. We need a way in which the best of what we currently have is maintained whilst ensuring we move to different structures than currently exist.

### **3.4.2.3 The impact we hope to achieve in delivering this**

**3.4.2.3.1** Through reducing the number of presbyteries (or creating groupings of presbyteries) and creating larger entities, these enlarged bodies would:

- become the natural place to which resources, funding, and decision-making are devolved;
- be able to employ and deploy staff to meet regionally identified needs and opportunities (e.g. around buildings, finance, church planting, partnership and mission);
- have the capacity to retain and make better use of a higher proportion of the funds raised in the area for the mission of the local church;
- have the increased capacity to support and encourage those who are in recognised ministries or are office-bearers, engendering resilience and the spirit to develop church life;
- free up time and energy for local mission including by reducing the administrative and legislative burden;
- have increased capacity to speak with a collective voice to other regional centres of influence in civic life;
- have the capacity to take risks and learn from mistakes; and
- need less input from the national offices, allowing a reduction in central spend, enabling increased devolution of funding and resources.

### **3.4.2.4 How we are going to deliver this**

**3.4.2.4.1** Past experience suggests that change in this area, although vital, will take time. As such, the Action Plan proposes an incremental approach, building upon the work which is already underway;

- a) Through facilitating and encouraging local initiatives within a number of presbyteries to join together. A target of three new such groupings is planned by summer 2020.
- b) By incentivising presbyteries to work together by offering them opportunities to have access to devolved resources when they have reached the appropriate scale and capacity.
- c) By the extension of Presbytery Review in which the current structures are encouraged to ask searching questions about their impact and future sustainability. Proposed legislation will be brought to the 2020 General Assembly providing a mechanism of superintending Presbytery life.
- d) Through establishing at the 2020 General Assembly a task-specific group with the remit of achieving the union (which failing, the linking) of presbyteries with a view to having around 12 “units” (either united presbyteries or presbyteries closely linked by areas of co-operation) by 2024.

### **3.4.2.5 Timescale**

**3.4.2.5.1** Although 2025 will be the deadline for the full implementation of a new regional structure to be in place, it is planned that the majority will have moved to this structure well in advance of that date. People have consistently spoken of the need for presbytery reform as foundational to many of the other changes that are required to ensure that the Church of Scotland is operating as effectively and efficiently as possible.

## **3.4.3 2.c) To deliver new forms of church structures through new ways of doing church, including Presbytery Mission Initiatives through to Hub-Style ministries.**

### **3.4.3.1 Why this issue needs to be considered within the Action Plan**

**3.4.3.1.1** In recent years there has been a growing acceptance across several denominations that traditional church life – sometimes known as inherited Church – needs to co-exist alongside new and different patterns of ministry, as a matter of necessity. Work is ongoing through the Joint Emerging Church Group<sup>[4]</sup> on Pioneer Ministries<sup>[5]</sup> and within the Ministries Council on Hub-Style Ministries<sup>[6]</sup>. All of this work needs to be brought together in a manner which enables

congregations to explore and expand their horizons in a mission-based context.

**3.4.3.1.2** Alongside this challenge of how new expressions of church can be enabled, there is the challenge of how churches with small memberships can be sustained, supported and released more effectively for mission. Presbytery Planning has determined, for the most part, that a presence is essential in many of these smaller communities. In addition to this, the General Trustees are working on a land and property plan which is concerned with ensuring that the Church’s physical assets are located in appropriate geographical settings.

**3.4.3.1.3** In contexts where population levels and church memberships are low, sustaining a worshipping and witnessing congregation can be difficult if not impossible, because the Church’s expected structures require church buildings, a Kirk Session with a Moderator, a Session Clerk, a Treasurer, a Roll Keeper, a Safeguarding Co-ordinator and a Property Convener, at the very least. This can lead to parish churches being linked, united or closed with the loss of regular worship in the community. Such an approach is predicated on the view that a local congregation requires all these roles in order to witness and worship within a particular community, something which is clearly not the case. As is frequently highlighted, a different model is required, one which would offer a lighter burden than is currently possible under Guardianship. Many examples exist in other parts of the world, particularly in those parts of the world where the Church is expanding, without many of the elements that we often regard as essential.

## **3.4.3.2 The impact we hope to achieve in delivering this**

**3.4.3.2.1** Presbytery would have the possibility of converting an existing parish church into a Mission Initiative. This would mean that there could be many more worshipping communities in areas where the Church of Scotland is operating that can continue than would otherwise have been the case. This would be good for the life of the Church, the local worshipping community, and the wider community in these places. The intention would be to continue regular worship, at an agreed frequency, appropriate to the setting, along with some “ownership” of church life and pastoral care. This is not based on the assumption that there will be a church building, but neither is that ruled out. Once again, the model must be shaped by the local context.



### **3.4.3.3 How we are going to deliver this**

**3.4.3.3.1** Drawing on past practice and adapting current legislation, there is a legislative framework which would allow numerically small churches to exist and to exercise the mission of the church, while the requirements of Church and civil law are administered elsewhere, by a supervising or sponsoring congregation. Within a suitably resourced Presbytery, it could be possible that such initiatives would be resourced by the Presbytery.

**3.4.3.3.2** This new structure, supporting both new initiatives and maintaining the worshipping and witnessing life of small local congregations, could be enabled by amendments to current Acts of the General Assembly. These would be developed for the 2020 General Assembly.

**3.4.3.3.3** Such a new structure is intended not simply to support congregations which already exist but to create a permissive and liberating environment for new church plants and the essential development of a wide range of fresh expressions of Church. Many of these will find the current framework and requirements of traditional congregations less than suitable and we must set them free for their primary missionary calling. In order to encourage fresh mission initiatives, learning should be taken from current initiatives such as Hub Style Ministry, Pioneer Ministry, Fresh Expressions, Path of Renewal, Chance to Thrive, etc. to ensure that appropriate and integrated support is available in a timely manner. Furthermore, the Church is conscious of the growing interest in digital Church and this is an area which needs further consideration and investment to complement the more contemporary worship practices.

**3.4.3.3.4** Support could be delivered through the Growth Fund alongside learning adopted from the Joint Emerging Church Group's Pioneer Ministry Report, in order to assist the development of new worshipping communities.

### **3.4.3.4 Timescale**

**3.4.3.4.1** Draft legislation will be brought to the General Assembly of 2020.

## **3.4.4 2.d) To review the size and responsibilities of Kirk Sessions with the aim of optimising them to a proportionate and effective number.**

### **3.4.4.1 Why this issue needs to be considered within the Action Plan**

**3.4.4.1.1** A rough calculation of the Church of Scotland today suggests that one in six of the active membership is

now serving as a ruling elder. That is radically different from even reasonably recent history. For example, in 1938 parish records demonstrate that one congregation had 3500 members and 60 elders. The latest Yearbook indicates that the same congregation has a membership of 300 and a Kirk Session of 40.

**3.4.4.1.2** The numbers serving on Kirk Sessions were driven up as church membership declined for a number of reasons. However one of the primary causes was a practice which said there should be no more than 12 homes in an elder's district, based on the size of a typical Scottish household which was much larger than today. We might also add that increased longevity has also seen elders living longer, and as they were drawn from the post-war "builders" generation, they have a marked commitment to stick with the task they have been given.

**3.4.4.1.3** The scale of Kirk Session membership to congregational membership has three main impacts. Firstly, it takes up a great deal of time and energy as a significant proportion of the local church is called to meetings. Secondly, we create meetings which are not well suited to leading the church in challenging times. Thirdly, bigger numbers can reduce the sense of trustee responsibility placed on individual trustees.

**3.4.4.1.4** Also relevant here is the idea that many tasks which have become attached to eldership would be better shared across a wider group of people called and gifted to specific areas of work.

**3.4.4.1.5** It must be recognised that in many smaller congregations the numbers of elders is often already very small. This proposal affirms that small Kirk Sessions (or their equivalent) can function well. This is a reality that is already experienced not only by many within the Church of Scotland but also in other denominations and in the Church in many other parts of the world.

## **3.4.4.2 The impact we hope to achieve in delivering this**

**3.4.4.2.1** Reducing the size of a Kirk Session would mean that:

- fewer person-hours are taken up with meetings;
- a meeting dynamic more suited to leadership and strategic decision making is developed;
- there is a clearer understanding of trustee responsibility; and



- there is a wider sharing of ministry across the congregation.

**3.4.4.2.2** Enabling shorter terms of active service would mean that:

- those unable to commit to lifelong service in a role would be enabled to share and develop their gifts; and
- those not active in trusteeship/Session meetings would have time and energy freed to serve according to their gifts.

### **3.4.4.3 How we are going to deliver this**

- Through producing a clearer description of the purpose and calling of elders, the purpose and functions of Kirk Sessions, and how those relate to Kirk Session membership and charity trusteeship;
- By sharing a range of examples and stories from Kirk Sessions which have adopted different ways of working (including rotation of service, smaller Sessions and alternative pastoral care models), and how they transitioned. This will include learning from other churches within the reformed family;
- Through investigating relevant factors then developing guidance for Kirk Sessions to determine their optimal size; and
- Through examining the issue of termed appointments to Kirk Sessions with suggestions of appointments spanning between three or five years. Reviewing the legislation required to enact this.

### **3.4.4.4 Timescale**

**3.4.4.4.1** Legislation allowing Kirk Sessions to admit new members on a fixed term basis will be presented to the General Assembly of 2019. Other changes can be incorporated in the new Church Courts Act to be brought to the General Assembly of 2020. With Barrier Act procedure this would mean enactment in 2021.

**3.4.5 2.e) To work in collaboration with others, including other churches and organisations which share our values, to ensure that we work ecumenically in meaningful ways.**

**3.4.5.1 Why this issue needs to be considered within the Action Plan**

**3.4.5.1.1** The Church of Scotland is presently structured in parishes and presbyteries on the basis of our commitment to fulfil the Third Article Declaratory<sup>[7]</sup>:

*“As a national Church representative of the Christian Faith of the Scottish people it acknowledges its distinctive call and duty to bring the ordinances of religion to the people in every parish of Scotland through a territorial ministry.”*

**3.4.5.1.2** The Councils and Committees of the Church are ancillary to this.

**3.4.5.1.3** The 2010 General Assembly reaffirmed the Church of Scotland’s commitment to the Third Article Declaratory and “its commitment to be a national church with a distinctive evangelical and pastoral concern for the people and nation of Scotland” (Declaratory Act anent the Third Article Declaratory, Act V, 2010). The Action Plan is not advocating a move away from this commitment.

**3.4.5.1.4** This understanding of the Church of Scotland’s vocation stands at the very core of our identity. Nevertheless, we need to question seriously whether the Church of Scotland has the ability or resources to fulfil this in the ways that we have historically. Coming to terms with this reality is fundamental to shaping the future of the Church.

**3.4.5.1.5** No matter what conclusion we reach on this, it is clear that, in the future, we will need to work more fully in co-operative partnership with churches and community partners that are willing to share with us. Co-operation, to a greater or lesser extent, has always been a feature of local church life. As we embrace the future, it has to become a core part of how we live out our vocation to be the people of God shaped by the mission of God and the values of the Kingdom of God.

**3.4.5.1.6** In reaffirming the Church of Scotland’s commitment to the Third Article Declaratory in 2010, the General Assembly also reaffirmed its commitment to the Seventh Article Declaratory<sup>[8]</sup>:

*“[t]he Church of Scotland remains committed to the ecumenical vision set out in the seventh Article Declaratory and, in pursuit of that vision, stands eager to share with other churches in Christian mission and service to the people of Scotland.” (Act V, 2010)”*

**3.4.5.1.7** The Church of Scotland needs to consider how it fulfils its vocation in co-operative partnership with the churches, para-church organisations and community partners that are willing to share with us. In so doing, we will seek to ensure the presence of the Church of Jesus Christ in every part of Scotland and thereby fulfil our 'evangelical and pastoral concern for the people and nation of Scotland'.

### **3.4.5.2 The impact we hope to achieve in delivering this**

**3.4.5.2.1** A future Church would see us co-operatively sharing mission and ministry together with our partner churches. The impact of doing so would be considerable. An invitation to engage in co-operative partnership would open up the possibility of a genuine discussion as to how we fulfil our shared vocation to engage 'in Christian mission and service to the people of Scotland'. In acknowledging that we no longer have the resources to fulfil our vocation in isolation from others, we would potentially liberate ourselves to re-think thoroughly what it is to be the Church.

**3.4.5.2.2** By working effectively with others we maximise resources, create significant opportunities for encounter and witness, and increase the number of individuals and organisations within wider society who support and are invested in the work of the Church. Perhaps most significant, however, are the opportunities which partnerships provide for renewal as we listen to, learn from and are shaped by what the Holy Spirit is doing through others. More specifically such activity might ensure:

- closer ecumenical ties;
- The Church of Scotland becomes widely known for its positive relationships and care for others;
- more people want to be involved with the Church;
- we spend less time and energy replicating resources, initiatives and services that already exist;
- we spend more time sharing good resources and learning from the initiatives of others;
- we are better able to identify gaps in support for local congregations and are better able to meet their needs;
- we are better able to access external resources to support the work of the local congregations; and
- our structures and systems will be transformed by our partnerships.

**3.4.5.2.3** The impact of drawing upon resources and insights generated in other contexts has been a marked feature of life within the Church of Scotland in recent years. For example, *Alpha*, *Church Revitalisation Trust*, *Fresh Expressions*, *HeartEdge*, *Messy Church*, *Mission-shaped Church* and the global prayer initiative *Thy Kingdom Come* have all shaped the life of the Church in recent years. Each of these initiatives is derived from a context outwith the Church of Scotland. Furthermore, much of the most innovative and successful work in relation to equipping the ministry of the people of God: pioneer ministry, recruitment to ministry, training for ministry (traditional and pioneer), discipleship resourcing, church planting (renewal and new), etc., has been generated in other denominations or in a broader ecumenical context. We need to continue to engage in co-operative partnership with other churches and para-church organisations, and to draw upon the resources and insights generated. Where resources and insights have proven to be of value, we do not need to reinvent them.

**3.4.5.2.4** In a similar spirit, a great deal of very good work undertaken by the Church, locally, regionally and nationally, happens through effective partnership. This is particularly true in the fields of social care, social justice and campaigning. The Church must, where appropriate, ensure that it retains its own distinctive and prophetic voice but must also seek to work with others, mindful of the fact that the Spirit of God is never limited to the life of the Church.

### **3.4.5.3 How we are going to deliver this**

- a) Invite those churches willing to consider entering into co-operative partnership with us to a conference on the future of the Church in and of Scotland;
- b) identify specific areas within Scotland where we need to develop and deepen our ecumenical working, supporting other denominations in taking the lead whilst retaining our commitment within the Third Article Declaratory for all people;
- c) map the present (and projected future) demographics of Scotland in partnership with other churches with a view to establishing a vision for the Church in and of Scotland in 2030;
- d) adopt a deliberate approach to collaborative partnerships with other institutions and organisations sharing our values;

- e) create an effective forum for engaging with the churches in Scotland on an ongoing basis, which will include those whom we have traditionally engaged with and those with whom we have not traditionally engaged;
- f) engage with churches in Britain and Ireland on the shared challenges of partnership and mission with a view to enabling the better sharing of resources and insight; and
- g) engage with European and world partners on the shared challenges of partnership and mission with a view to enabling the better sharing of resources and insight.

#### **3.4.5.4 Timescale**

**3.4.5.4.1** Work will commence and continue from June 2019 onwards.

**3.4.6 2.f) To create a single, easy and accessible platform of faith and nurture resources, beginning by drawing together what already exists before creating any new materials.**

**3.4.6.1 Why this issue needs to be considered within the Action Plan**

**3.4.6.1.1** The Church of Scotland has produced a wealth of resources over the years. This, however, has primarily occurred organically and, as a result, there is limited awareness overall of what exists and what works. Rather than more resources being produced and at times duplicated, it is recommended that a period of gathering resources together is undertaken and then consideration given to hosting these resources on a single co-ordinated online point.

**3.4.6.2 The impact we hope to achieve in delivering this**

**3.4.6.2.1** Reduction of people hours and finance spent on duplicating resources across the Church for, at times, an unclear audience, and by congregations seeking to identify the appropriate resources for them. The creation of a properly resourced, curated depository would mean that high quality resources are available to all at the time of need.

**3.4.6.3 How we are going to deliver this**

**3.4.6.3.1** An exercise would be conducted in gathering together and evaluating current resource materials which are available at local, regional and national levels. An

appropriate platform would be procured for materials to be managed and made available. This would be co-ordinated with the ongoing work of the revision of training materials.

**3.4.6.3.2** Process to commence at the earliest opportunity once agreement has been reached on the Action Plan.

#### **3.4.6.4 Timescale**

**3.4.6.4.1** Collation work will commence in June 2019.

**3.4.7 2.g) To co-ordinate flexible education, training and support programmes for all, covering the recognised ministries (Ministers of Word and Sacrament, Ordained Local Ministers, Auxiliary Ministers, Deacons and Readers), elders, volunteers, interested attenders etc. This will include work around leadership within the Church.**

**3.4.7.1 Why this issue needs to be considered within the Action Plan**

**3.4.7.1.1** Without new approaches to education, training, and support, the proposed structural and financial changes within the Action Plan will not be sufficient to bring about effective culture change within the Church. Culture is not changed by recommendations or deliverances alone, but through the formation of women and men, the sharing of best practice and the teaching of new skills and approaches. A number of factors coalesce at this time around the introduction of new approaches including:

- the research-led commitment from Mission and Discipleship to provide resources for creating a new culture of discipleship;
- the research carried out by Ministries Council into Re-thinking Initial Training for Ministers of Word and Sacrament that has created a focus on whole-person formation and skills development;
- creation of Ascend for the support and development of those in the recognised ministries; increased learning from the Church in other parts of the world, particularly from areas where the Church is growing;
- the evidence of dynamic learning, growth, and discipleship seen in other denominations, which have been successful in creating new formational opportunities for members and those in recognised ministry;

- a desire on the part of members to speak with confidence about their faith;
- the desire across the Church for worship leadership training;
- a passion for mission and pioneering styles of ministry that belong to the whole people of God; and
- a renewed awareness of the need to form leadership where traditional patterns of ministry will not be available.

Alongside this learning, there is also a wide range of good practice gathered through the work of Priority Areas, Path of Renewal and the *Go For It* Fund.

### **3.4.7.2 The impact we hope to achieve in delivering this**

**3.4.7.2.1** A co-ordinated and flexible education programme would give members, elders, and those in recognised ministries the skills needed to respond to the changed Scotland of today with creativity and skill. It would root the Church in the priesthood of all believers and create a culture of discipleship in which we see the importance, not only of becoming, but of making disciples. We need to be intentional about nurturing, growing, and developing confident local leadership alongside the recognised ministries of the Church and allowing for more learning to happen in the local context. Changes to education and training, including worship leadership training, would enable the creation and maintenance of local Christian communities, whether or not they have access to traditional models of ministry. We would also hope to see the recognised ministries moving towards supporting the ministries of all God's people, with ministers being resourced, trained and equipped to help members and elders identify, release, and develop their gifts.

**3.4.7.2.2** Flexible training, education and support should be available to the range of ministries, elders, paid staff, and volunteers on the basis of lifelong, continuous learning. Courses should respond to the need for developing best practice in collaborative team work; best practice in employment and support/supervision of paid staff; best practice in supporting and developing volunteers; and best practice in terms of supporting those with differing learning needs. It should be mindful of context and the learning by experience that occurs in community.

**3.4.7.2.3** A shared gateway similar to the Ascend model, for use by members, elders, and recognised ministries would aid visibility and accessibility and encourage participation in learning from those seeking stand-alone learning opportunities or who wish to gain credit for modules that could lead to certificate, diploma or degree qualifications in the context of an agreed Formation Framework.

### **3.4.7.3 How we are going to deliver this**

**3.4.7.3.1** We need a model which helps people to grow in faith, to share their faith with greater confidence and which supports and develops leadership in the church at all levels, particularly at a local level. There is a need to provide and resource education and training for members and ministries to respond to change and to evolve a culture of lifelong learning and development. To achieve this requires several steps including:

- working closely with learning and academic providers to create a menu of learning options that would offer flexibility in relation to time demanded, mode of delivery, certification, accreditation and validation with the potential to build on learning and qualifications if these are desired. Topics to be included might be discipleship, mission and pioneering, fresh expressions, children's and youth work, the role of eldership, and the identification and nurturing of congregational gifts;
- working with other denominations (such as the Scottish Episcopal Church, the Church of England and the United Reformed Church) to access and support their already well-developed resources and programmes;
- learning from the World Church in terms of support and training provision, with particular attention to Theological Education by Extension;
- developing the Ascend platform to offer more individual and corporate training and education opportunities for those in recognised ministry;
- providing ways in which people can learn and deepen their faith through a range of volunteering opportunities, such as the Young Adult Volunteers programme administered through the PCUSA;
- better resourcing the local as a place to identify, nurture, train and educate disciples and leaders; and

- continuing to seek to recruit individuals into the recognised ministries, in part through exposure to education and training programmes and accreditation of learning that is consistent with Ministries Council's Formation Framework.

#### **3.4.7.4 Timescale**

**3.4.7.4.1** Training options will be presented to the General Assembly of 2021.

### **3.4.8 2.h) To develop a deliberate focus on engaging with/supporting those aged 40 and under.**

#### **3.4.8.1 Why this issue needs to be considered within the Action Plan**

**3.4.8.1.1** In too many of our churches, children, young people and young adults are missing. This represents not only a challenge for the future of the Church, it means that we are failing to share the Gospel effectively with this age group. There is a need to rebalance the demographic within many, although not all, of our churches. Today, around 20% of Church of Scotland congregations report having no children, and the vast majority of adults in our population have not been introduced to church or faith as children. There is evidence that whilst this is a problem facing many denominations across the UK, the problem is particularly pronounced for the Church of Scotland. Therefore, we must learn new habits of engaging with adults whose only connection with the Church is through their encounter with us as individuals. This need is illustrated in the 2011 Census reporting on religious affiliation, in the 2016 Scottish Church Census, and from reports to the Mission and Discipleship Council through its work with children and young people.

**3.4.8.1.2** Although it is responsible for a great deal of the most creative and innovative children's, youth and family work in the country, the Church is currently failing too many families as they struggle with many challenges including poverty, mental health and family breakdown. There is a need to address this reality as core to our commitment to share the good news of Jesus. Feedback at the Presbytery conference reaffirmed the challenges of building intergenerational churches, while recognising that generalisations cannot be made, nor assumptions drawn, about the issues facing this age group.

#### **3.4.8.2 The impact we hope to achieve in delivering this**

**3.4.8.2.1** Impact, or fruitfulness, would mean that there would be:

- more people aged 40 and under in the life of our churches;
- an increased awareness of discipleship and what it means to follow Jesus within this cohort;
- a more developed missional culture within our churches;
- New Worshipping Communities (NWC) focused on young people formed over a period of 5 – 7 years;
- more churches focused on being multi-generational; and,
- more churches supporting and nurturing families as they face the challenges and opportunities of this current age.

#### **3.4.8.3 How we are going to deliver this**

**3.4.8.3.1** We will seek to achieve this through combining current good practice and encouraging increased innovation and experimentation:

- to learn from those churches that are exercising effective work with children, young people and families, including learning from churches in other parts of the world where the demography of congregations and leadership is much younger.
- the creation of a cohort of people, including ministers, to work with those in the 20s-40s age range would enable a process which allows the traditional models of Church to continue whilst supporting growth of more contemporary forms of worship.
- to continue to explore new forms of ministry which focus on children and young people with learning being adopted from other denominations and the World Church.
- this project, alongside pioneer ministry development and missional approaches growing out of Path of Renewal congregations, will also allow for the support for new meeting places and times for Church to happen in an organic or cell-based way rather than the more traditional 'models' of dedicated buildings and Sunday services.
- to invite bids for the Growth Fund from congregations, and clusters of congregations and presbyteries where innovation, engagement, and growth feature, **or** where particular need has been identified.
- to encourage presbyteries to allocate ministries posts from within their plans to support this work.



- to prioritise funding nationally for training, mentoring and peer group development, enabling creative opportunities for young people to grow and develop in their faith.
- to invest in exploring digital strategies and the use of social media in engaging with this constituency.

#### **3.4.8.4 Timescale**

**3.4.8.4.1** Shared work between Councils from June 2019, with an early focus on supporting local initiatives through the Growth Fund.

### **3.4.9 2.i) To reconfigure Ministries and Mission contributions.**

#### **3.4.9.1 Why this issue needs to be considered within the Action Plan**

**3.4.9.1.1** In the context of the other sections within the Action Plan, finance is not in itself the core of activities but rather a resource for allowing change to happen and, for this reason, caution needs to be exercised. Put bluntly, if the financial system does not collect the amount required to meet current demands then the Church potentially finds itself unable to meet its commitments. Many of the proposals within this Action Plan seek to realign decision-making away from the national Councils and Committees and place it at regional level. However, this will take time and, in the short term, the system needs to continue to function until the other suggested changes have been implemented.

**3.4.9.1.2** For the reasons outlined above, the tasks identified are designed to facilitate a direction of travel towards increased budgetary devolution. It is planned that further changes will be enacted in the next three to five years.

**3.4.9.1.3** There is a widely held view that the current model of calculating Ministries and Mission contributions is in need of reform, although there is less agreement as to what an alternative (or set of alternatives) might look like. The aims of any changes should be to:

- free up funds for mission work at a local level;
- increase the amount of money available for mission as part of an income generation strategy; and
- devolve more decision-making to Regional Church/ Presbyteries without duplicating effort and increasing administration costs.

**3.4.9.1.4** The current system (which was established around 2005) is designed to collect monies from congregations in order to meet the Church's overall expenditure in the way in which the Church is currently structured. Other sections of this Action Plan and the work of the Special Commission propose different structures which, if accepted, would alter the amount of funding required centrally and would require more funds to be allocated regionally and locally. It is anticipated that, in the future, more of the Church's work will be financed locally or regionally and the changes proposed here, particularly with regard to the changes to vacancy allowance, are made with the intention of providing a framework which can be expanded in the future as more responsibility is devolved to presbyteries. This work has been conducted on the basis that the Church of Scotland continues to operate a Presbyterian, as opposed to purely congregational, model of working and that part of our commitment to one another is that congregations with higher levels of income will continue to support congregations where there is less money available.

**3.4.9.1.5** In terms of current practice, the following points are worth highlighting:

- 44% of charges currently contribute more than the cost of a minister.
- from the 56% of charges which contribute less than the cost of a minister many of these, due to the fact they are vacant, are still paying more money into the system than the cost of any ministry received back.
- a third of congregations have more than a year's income in unrestricted reserves.

**3.4.9.1.6** A range of alternatives to the current income-based system have been examined and are outlined below. However, what has been concluded is that the current income-based system remains the preferred core option, with adjustments to allow additional funds to pay for local mission and to encourage growth and impact locally. There needs to be a further stream of work that considers a more bespoke model, enabling resources to be grown and shared locally and regionally. In order for this to happen most effectively, the changes outlined in presbytery reform (paragraph 3.4.2) will be required. The issues below have been identified in relation to alternative models:

#### **3.4.9.2 Membership**

**3.4.9.2.1** This is not consistently measured across all congregations and basing a contribution system on the



number of members could act as a disincentive to increase membership. Further, a direct correlation does not exist between membership and financial giving.

### **3.4.9.3 Attendance**

**3.4.9.3.1** This is difficult to measure accurately, and would vary at different times of year (Christmas, Easter, summer in holiday resorts etc.) Again, direct correlations do not exist between attendance and financial giving.

### **3.4.9.4 Congregation decides what to pay**

**3.4.9.4.1** There is a significantly higher risk attached to this method and it would be difficult to predict budget at both at a local and national level.

### **3.4.9.5 Be-spoke weighting for each congregation based on attributes of nationally agreed criteria**

**3.4.9.5.1** In his 2017 Chalmers Lectures<sup>[9]</sup>, Rev Dr Doug Gay argues strongly for congregations which meet certain criteria to be treated differently in order to support growth. This is an area that requires further investigation in the near future, but would need to be operated at a Presbytery level.

### **3.4.9.6 The impact we hope to achieve in delivering this**

**3.4.9.6.1** A great deal of concern exists around the current system. It is clear that there needs to be a more obvious link between a congregation's contribution and the work undertaken locally. In time it is hoped that this would result in increased income. Presbyteries would also, in time, have more influence with a more flexible system and fewer decisions would be made and financed 'centrally'.

### **3.4.9.7 How we are going to deliver this**

- Ministries and Mission contributions of individual congregations are currently capped at a maximum increase of 12% per annum. It is proposed that there will be a staged reduction of this maximum increase, so that after three years the maximum increase will be 3%.
- Limiting the maximum increase each year is seen as a better incentive than having a cap on the total amount paid by a congregation as such a cap would benefit only a small number of congregations.
- The interaction between the contribution system and the proposed Growth Fund has been considered and it is proposed that:

- any grants awarded from the fund will not be treated as assessable income;
- any additional income generated by a congregation to 'match' grants awarded will not be treated as assessable income. This could be viewed as a considerable encouragement for congregations to engage in new and innovative work.
- Over a third of congregations have more than a year's unrestricted income held in reserves. It is not proposed that such funds are assessed in any way in the calculation of the contribution but such congregations should be encouraged to use those reserves as match funding should an application be made to the proposed Growth Fund.
- Once larger Presbytery structures are complete, bespoke funding models for congregations can be identified and managed at a regional level.
- Where a congregation wishes to support project work which is currently funded nationally then any additional funds raised for that purpose by that congregation will not be assessed as there will be a corresponding decrease in the work funded nationally.

### **3.4.9.8 Timescale**

**3.4.9.8.1** Revised Regulations will be brought to the General Assembly of 2020.

### **3.4.10 To introduce changes to the current vacancy allowance, including:**

**2.j) Discontinuing current system of vacancy allowance and adding aggregate value of vacancy allowance to Presbytery Discretionary Allowance (known as the '5%').**

**2.k) Imagining how vacancies are supported if a vacancy becomes more of the norm for a large percentage of congregations.**

### **3.4.10.1 Why this issue needs to be considered within the Action Plan**

**3.4.10.1.1** Within his Chalmers lectures, Rev Dr Doug Gay highlighted that the vacancy allowance is one of the key areas in the current system which is in need of reform. Vacancies, and the associated allowance, were historically experienced for short periods of time, between settled, longer ministries. Traditionally, the emphasis in a vacancy

has been on keeping current activities and ministry running, with less emphasis on developing new work. A locum is usually appointed, offering a day or two per week 'in place of' the inducted Minister.

**3.4.10.1.2** In the past decade, however, there has been a rapid and significant change: vacancies are now frequently measured in years, not months. In many charges there is little prospect that the charge will ever be 'filled' by an inducted Minister. 'Vacancy' as a concept is, in many places, unhelpful and may discourage energising missional activity. In the light of this there is a need to rethink the language and practice of vacancy.

**3.4.10.1.3** The current vacancy allowance costs in the region of £3m per annum, with this projected to grow.

**3.4.10.1.4** We need, instead, to consider what ongoing, thriving ministry will look like in congregations experiencing vacancy, and how it will be supported. Maintaining the status quo through locumships alone will be insufficient.

### **3.4.10.2 The impact we hope to achieve in delivering this**

**3.4.10.2.1** This proposal seeks to provide no less resource to charges without an inducted Minister, but gives presbyteries the responsibility, in collaboration with the relevant congregations, to determine what the best ways to provide effective ministry are. In some cases this may result in a range of staff being engaged to work across a number of charges bringing a range of expertise to bear encouraging joint working, enabling ministry among the whole people of God and stimulating new initiatives where feasible.

**3.4.10.2.2** At the same time, those presbyteries who wish to continue the present practice in all or some vacancies within their bounds receive no reduction in financial support. The proposal does, though, channel this support through the Presbytery.

### **3.4.10.3 How we are going to deliver this**

**3.4.10.3.1** A more flexible system of providing cover during vacancies will allow the cover to be appropriate to the individual circumstances of the congregation concerned. Examples of ways in which vacancies could be covered include:

- employing locums in similar fashion to the current structure;

- employing Presbytery-wide pastoral ministers to provide pastoral care to groups of vacant congregations;
- encouraging vacant congregations to share worship either with other vacant congregations or with neighbouring congregations which are not themselves in vacancy;
- allocating new forms of minister (pioneer or similar) to congregations which are in vacancy in order to develop new forms of worship; and
- pastoral care (and possibly pulpit supply) provided by elders with oversight from the interim moderator.

### **3.4.10.4 Timescale**

**3.4.10.4.1** As presbyteries move into larger regional structures, vacancy allowance will be allocated to presbyteries pro rata to the number of vacancies within each Presbytery rather than directly to congregations. This will, therefore, meet the aim of devolving more decision-making to regional church and also potentially increase funds available regionally for mission work. Alongside this devolution of resources there will be training and support to develop a range of ways in which vacancies might be supported.

### **3.4.11 2.1) To support the General Trustees' initiative 'Well-equipped Spaces in the Right Places'**

**3.4.11.1** The General Assembly of 2018 encouraged the General Trustees to develop an Asset Plan for the Church's estate with a view to recommendations being made to the Assembly of 2020. The General Trustees are currently finalising a consultation document for this work which will be brought forward to the 2019 General Assembly. Agreement has been reached that the Action Plan will work in concert with the General Trustees who will be the lead agency in terms of ensuring that the Church estate is one that has 'well-equipped spaces in the right places'.

**3.4.11.2** Therefore, within the Action Plan, there will be signposting to the work of the General Trustees' report. Regular meetings between those co-ordinating the development of the Action Plan and the General Trustees have been occurring to ensure both areas of work complement each other.

### **3.4.11.3 Timescale**

**3.4.11.3.1** A consultation will be carried out by the General Trustees during 2019 with a report and recommendations brought to the General Assembly of 2020.

**3.4.12 2.m) To consider whether sale proceeds of redundant buildings arising out of unions or linkages to congregations might in certain circumstances be applied for the benefit of a congregation other than the united or linked congregation concerned.**

**3.4.12.1** One goal of the Action Plan and the General Trustees' Land & Buildings Plan is that the various human and financial resources available to the Church are applied as effectively as possible in support of worship, mission, outreach and evangelism. Buildings and the proceeds arising from their sale are key elements in achieving this. If presbyteries are able to set clear strategic missional priorities which can identify those congregations which should be supported (and why) and the locations and buildings which are needed then monies could be applied for repair and improvement with a more confident focus than at present. This could justify a more directive approach by presbyteries, where possible, in re-allocating monies within their bounds irrespective of the links between parish and building.

**3.4.12.2** Currently, when a congregation sells a building the proceeds from the sale are primarily lodged for fabric purposes for the local congregation. It is right that the local congregation benefits from the sale of its assets, but it does mean that some congregations become resource-rich, for example because of a union in which a manse, church or set of halls has been sold. In many cases, other congregations with much more critical building or mission-related needs and opportunities may have limited access to resources to support their fabric or mission work. It is widely recognised that this is an issue that needs to be addressed if we are to remain honourable to our tradition as a church that is committed to sharing our resources with one another as required. There is also a requirement to ensure that funds can be more effectively used for fabric purposes so that buildings are a resource for mission. Congregational trustees have a duty to apply resources wisely and not to divest themselves of the means to meet their fabric maintenance obligations for their remaining buildings. However, where this can be done lawfully, congregations should be encouraged to share their financial resources to meet the identified needs of other congregations within the Presbytery.

**3.4.12.3** Again, as with section 3.4.11 above, conversations with the General Trustees are taking place to ensure that this task complements the direction of travel that is being

recommended within the General Trustees' initiative '*Well-equipped Spaces in the Right Places*'.

**3.4.13 2.n) To offer support at a regional/local level to congregations including:**

- **buildings expertise**
- **safeguarding**
- **financial accounting**
- **local staff employment**
- **developing effective partnerships**

**3.4.13.1 Why this issue needs to be considered within the Action Plan**

**3.4.13.1.1** Whilst support and expertise sit within the central offices in respect of areas such as law, finance and (through the General Trustees) property, a theme that has consistently arisen both within the work undertaken in consultation with local congregations, across presbyteries, and noted by the General Trustees, is the increasing legislative and administrative burden of 'being church' at the local level. This centres around matters connected with buildings, finance (in terms of presenting accounts etc.), employment matters, legislative requirements etc. The reality, presented by both congregations and presbyteries, is that many congregations no longer feel able to meet a number of the tasks that they are responsible for and feel ill-equipped to develop new ways of working in what is often a challenging and complex legislative environment. These changes have come about for a variety of reasons including: congregations getting smaller, office-bearers having less time to commit to such tasks, and the growth of civil legislation and responsibilities with which congregations have to comply. This has resulted in a frequently articulated desire for more wide-scale professional support to be made available to congregations.

**3.4.13.2 The impact we hope to achieve in delivering this**

**3.4.13.2.1** Making this change will equip congregations to be more effective not only for the work that they are currently doing but for the work that many would like to undertake. It will:

- reduce the amount of time congregations and ministers have to spend on buildings issues, finance matters and legislative requirements and release people's skills and talents to deliver wider evangelism, mission and engagement;
- reduce the risk of work not being done (e.g. regular property maintenance), or not undertaken to a required standard;
- enable churches to overcome differences and to work together for change; and
- provide support to congregations as they seek to develop new models of community engagement, nurture faith and develop partnerships with faith-based and secular agencies.

### **3.4.13.3 How we are going to deliver this**

**3.4.13.3.1** It is evident that no 'one size fits all' in terms of how congregations can and should be supported. A number continue to have the necessary skills and professional expertise to fulfil their responsibilities whilst others struggle. This is one area in which it is believed that having larger Presbytery units would be a strength. Currently, the General Trustees are proposing the establishment of a bank of consultants to act as 'client project managers' and that presbyteries, in the context of buildings, should have paid professional expertise. This theme could be extended to accountancy, safeguarding and (where appropriate) HR advice.

**3.4.13.3.2** This advice, in large measure, is going to need to be paid for and consideration needs to be given as to where funds can be found. Further, it is clear that not all models will fit all regions, for example, a rural Presbytery will have very different logistical challenges to an urban area. Therefore, it is recommended that different models are developed over time in respect of what is most appropriate to that regional context.

**3.4.13.3.3** Therefore, it is recommended that as larger Presbytery units are formed, resourcing issues for the support of local congregations are considered if required and suitable local solutions are identified. Funding for these solutions will be considered as part of the creation of the larger Presbytery structure.

### **3.4.13.4 Timescale**

**3.4.13.4.1** Work will commence alongside the creation of larger Presbytery units.

### **3.4.14 2.o) To establish the most appropriate relationship which could exist between CrossReach and the broader work of the Unincorporated Councils and Committees (UCC) and the local church to enable this work to be sustainable and to flourish.**

**3.4.14.1** Whilst also under consideration by the Special Commission, it is prudent to include CrossReach within the matters which the Action Plan seeks to address so that discussions around devolved responsibilities and future finance do not have unintended consequences for this significant area of the Church's work.

### **3.4.14.2 Why this issue needs to be considered within the Action Plan**

**3.4.14.2.1** CrossReach represents approximately half the income and expenditure of the Church. When an overview is taken of the whole and complex work of all the UCC, it is recognised that there might be more effective and efficient ways to support the missional work of CrossReach, allowing a degree of autonomy not currently possible. This would free up senior managers' time to concentrate on the delivery of high quality, cost effective social care, as well as considering how local congregations might be better resourced by the expertise and knowledge that exists within CrossReach.

### **3.4.14.3 The impact we hope to achieve in delivering this**

**3.4.14.3.1** A more effective structure and relationship would:

- streamline processes around resourcing, reporting and governance which are both practical and proportionate;
- allow for a better, more defined and mutually supportive interaction with local churches and their own social care initiatives; and
- improve understanding of how historical liabilities impact on current operations and create opportunities to resolve these issues.

### **3.4.14.4 How we are going to deliver this**

**3.4.14.4.1** Through examination of different models of governance, resourcing and reporting which already exist between faith-based and secular organisations and their trading partners and subsidiaries we will identify which best practice models can be adapted to be fit for purpose for the future. The senior managers within CrossReach should work collaboratively within a small working group specifically set up for this purpose which includes members of Council of

Assembly and Social Care Council as well as external advisors. This group would bring forward proposals to a future General Assembly.

#### **3.4.14.5 Timescale**

**3.4.14.5.1** An initial report for a decision in principle should be brought to the General Assembly of 2020. If agreed, a further 12 months' work should follow, putting the necessary arrangements in place which would satisfy the requirements of church and charity law. A report on progress would be made to the General Assembly of 2021 and a move to implementation within 12 months thereafter.

#### **3.4.15 2.p) To refocus the national staff team to focus on equipping and supporting local churches, including accessing the Growth Fund.**

**3.4.15.1** This is an area which sits broadly within the remit of the Special Commission. The outcome of the Special Commission will need to be reflected within the structures that exist at a national level. These structures also need to reflect the changes necessary to deliver the Action Plan.

**3.4.15.2** The national staff team, like those serving the Church in every place, is highly motivated and exceptionally committed. Many undertake their responsibilities out of a deep sense of calling to serve the Church and to follow Jesus.

**3.4.15.3** There is a view that some of the work that is currently undertaken at a national level should be undertaken at a regional level. The lack of a properly resourced regional structure has meant that some of the work of the national offices is focussed on supporting congregations. On occasions the national office may not be best placed to fulfil this task. At the same time, it is important to recognise that a range of functions are most efficient and effective when they are carried out at a national level.

**3.4.15.4** It is acknowledged that the outcomes of the Special Commission and Action Plan are highly likely to have an impact on the national structure. This will also include decisions about the future of the national church offices.

#### **3.4.15.5 Timescale**

**3.4.15.5.1** Work will commence in June 2019.

#### **3.4.16 3. To draw together a cross-departmental team to ensure that i.) a research and development function exists for the Church of Scotland and ii.) the Action**

#### **Plan which stems from the General Assembly is delivered.**

##### **3.4.16.1 Why this issue needs to be considered within the Action Plan**

**3.4.16.1.1** The Church of Scotland, in contrast to many other organisations and denominations, does not have any dedicated research or analysis function. Current practice is that work is undertaken or commissioned independently by the relevant parties (be it a Council or Department) with assorted mechanisms being used to share the outcomes of that work on a wider scale across the Church. A recurring critique is that the Church of Scotland has not given sufficient attention to reflecting on and learning from the outcomes of previous initiatives and projects.

**3.4.16.1.2** Accompanying the issue of the lack of dedicated research focus, current practice suggests that in order for the Action Plan to be delivered in a consistent and effective manner there needs to be a co-ordinated, focussed approach to delivery. The Church has, perhaps especially in recent years, embarked on a wide variety of initiatives which have floundered either because they have been displaced by another initiative or because they have not been adequately supported through to fruition. There is a danger that the work becomes fragmented across the wider Church and the impetus of the Action Plan is lost.

**3.4.16.1.3** The establishment of a cross-departmental team would ensure that relevant research, evaluation and experience could be held together, allowing much more effective learning and collaboration. This team would also be responsible for the overall co-ordination of the Action Plan.

**3.4.16.1.4** Therefore it is proposed that a cross departmental team is put together for a dual purpose: ensuring that the Church of Scotland has a formalised mechanism for research, evaluation and monitoring, which will be vital due to the nature of the tasks being delivered by the Action Plan; and a change management function to ensure that the Action Plan and outcomes from the Special Commission can be delivered in a timely manner.

##### **3.4.16.2 The impact we hope to achieve in delivering this**

- The Action Plan will be driven forward and delivered within the given timescales with work streams being appropriately co-ordinated and discharged.



- Sufficient support is given to local congregations in order to be able to access new funds and ways of working.
- Resource (both finance and people) ceases to be duplicated across the central organisation.
- The Church has a dedicated, supported resource in terms of research and development.
- The Church of Scotland learns from innovators and initiatives, and shares that learning as widely as possible.

### **3.4.16.3 How we are going to deliver this**

**3.4.16.3.1** A dedicated cross-departmental team to be drawn together, although consideration needs to be given to what functions of this can be outsourced to other appropriate agencies. In terms of the change management function, there are a number of staff who currently deliver on a range of projects and programmes across the national church offices, for the different Councils and Departments of the Church. These individuals need to be drawn together in order to support the delivery of the Action Plan.

### **3.4.16.4 Timescale**

**3.4.16.4.1** Team formed from June 2019 with a review at the end of the Action Plan regarding future direction for this area of work.

**3.4.17 5. To encourage all national Councils and Committees to focus their activities from June–December 2019 on an effective implementation of the Action Plan; and**

**6. To encourage a ‘season of prayer and preparation’ across the Church from September–December 2019.**

**3.4.17.1 Why this issue needs to be considered within the Action Plan**

**3.4.17.1.1** The Action Plan should be thought of, first and foremost, as an act of faith. Whilst many other organisations deliberately reduce current activity to focus on the new at a time of agreed critical change, this is even more important for the Church. We are a people of faith, rooted in prayer. We are not called to be busier: we are called to be faithful in our efforts to follow Jesus.

**3.4.17.1.2** The successful implementation of the Action Plan, especially in its start-up stage, is subject to a number of high level risks. These include:

- the Plan simply becomes another layer of work, competing with new and existing areas of activity, particularly at a national level. As such, its potential impact is diminished from the outset. If we are taking up a new thing, we need to be able to put down existing things; and
- putting the necessary steps for the Plan in place, even although these will be phased over a three-year period, will require significant time, focus, and energy. This needs to be seen as the priority if it is to be done well.

**3.4.17.1.3** As such, it is suggested that National Councils and Committees: reduce their meeting cycle over the seven-month period from June – December 2019, focus on the development of the Action Plan in their meetings, and make prayer and worship a core and foundational task of their time together. Of course, certain meetings will need to happen, and many already prioritise in this way. But we also need to recognise that our models of church do have a habit of generating unnecessary meetings!

**3.4.17.1.4** At the same time, presbyteries and Kirk Sessions are encouraged to engage in a season of prayer and preparation during the period September – December 2019.

**3.4.17.2 The impact we hope to achieve in delivering this**

**3.4.17.2.1** By doing this we hope to create a prayerful and worshipful sense of expectation that the Church of Scotland is seeking to do a new thing, reliant on the Spirit of God. We also hope to ensure that the Action Plan stands the best possible chance of succeeding. In addition, it is our ambition that if certain things have been laid down in the latter half of 2019, we won’t necessarily feel the need to pick them all back up again in 2020. This could give a very different shape to the 2020 General Assembly. We want to focus on faithfulness, not busyness.

**3.4.17.3 How we are going to deliver this**

**3.4.17.3.1** The reality is that this, in common with the rest of the Action Plan, can only be delivered by the good will of others across the Church. It will require common sense – no-one can be legalistic about this – but it could be transformative. *A Church without Walls* pointed out: “It is difficult to change direction. The old routines, requirements and habits are instinctive. We often need to stop, stand back and reflect before we can reset our priorities. [It recommended that] the leadership in every area of church life institute the



*discipline of a period of retreat, rest and reflection to allow space for God to change us."*

**3.4.17.3.2** We will develop a simple set of resources to encourage Kirk Sessions in their prayer, reflection and planning.

### **3.4.17.4 Timescale**

**3.4.17.4.1** June – December 2019.

## **3.5 Conclusion**

**3.5.1** There is a range of additional measures which the Council has considered in compiling these proposals. Many of them have been addressed and will continue to need to be addressed. However, we have been mindful that the claim that everything should be a priority invariably means that nothing turns out to be a priority. What is offered, therefore, is a range of measures which, individually and collectively, can help to nurture a culture of change, renewal and transformation for the Church. This will not be an easy task – following Jesus never has been and never will. It will have to be undertaken with faith, humility and a desire to work together for the building up of God's Kingdom here on earth as it is in heaven.

**3.5.2** In three years' time, by the grace of God and with the honest and prayer-filled endeavours of us all, it is hoped that we will be demonstrating increased signs of growth, will be more deeply aware of the call of Jesus Christ on our individual and collective lives, and will be better placed to take on the challenges which will lie ahead. Let's get to it.

**3.5.3** Jesus said "Follow me."

## **4. NATIONAL OFFICES BUILDINGS PROJECT**

### **4.1 Background**

**4.1.1** The Council of Assembly reported to the General Assembly of 2017 on the future of the National Church Offices and indicated its intention to bring fully costed proposals and business plans to the 2018 Assembly for the future development and use of the Church's Offices in Edinburgh based on the careful examination of three Options:

Option 1: Undertake basic maintenance to ensure the buildings continue to function without engaging in further development.

Option 2: Separate 123 George Street from 117-121 George Street and lease or sell it, retaining a configured and refurbished 117-121 as the National Office, with some additional alternative use of space within 117-121.

Option 3: Investigate the costs/revenue of leaving George Street Offices and leasing/buying elsewhere.

**4.1.2** The subsequent Report to the 2018 General Assembly outlined the further work which had been undertaken to that point, but set this within the developing context of the draft Strategic Plan which was also being presented to the Church last year. The 2018 General Assembly noted the work undertaken by the Council on the National Offices Buildings Project and instructed it to continue the programme of work outlined in Section 3.5 of the 2018 Report, with a view to presenting a further report to the General Assembly in 2019 which would enable a decision on the future of the National Offices. That instruction, whilst remaining in effect, was somewhat superseded by the General Assembly's call in a subsequent session for a more radical action plan for the Church. It is that wider work which has not only been the main focus for the Council in the 2018-19 session, but has rightly influenced its deliberations in related areas of current work, including this National Offices Buildings Project.

### **4.2 Developing Context**

**4.2.1** The three Options above formed the basis on which the appraisal was taken forward, and this detailed work was progressed with diligence by the Project Group, working in close consultation with the Council's Finance Group.

**4.2.2** To enable comparison of the three Options, standard appraisal methodologies were employed including HM Treasury Green Book appraisal and evaluation in relation to capital expenditure; Scottish Futures Trust Whole Life Appraisal Tool; and the RAG (red, amber, green) qualitative assessment against operational objectives. A key finding from this work is that, in terms of potential relocating, the benefits of having a national office presence in Edinburgh (whether within the current building or a different one) and

the significant costs of relocating further afield are likely to outweigh any advantages that would come from relocating the Church's national functions to another part of the country.

**4.2.3** The Council's subsequent consideration of the whole matter has been informed by the developing context in terms of the draft Action Plan and the work of the Special Commission. It is anticipated that the emerging outcomes from both will impact substantially on working practices, space requirements, culture and the operational needs of the Church, but the extent and nature of the impact are not currently fully known.

**4.2.4** With so many levels of complexity at present, it is not appropriate for the Council to reach a definitive position at this stage. To ensure that form follows function, the General Assembly is therefore asked to set aside this matter for the time being. The General Assembly will determine the outcomes of the Action Plan and Special Commission and these will then inform subsequent discussions in relation to the future of the National Church Offices. It is not the Council's intention to discharge itself from this matter, but it cannot, within the current context, bring proposals for decision at this time.

**4.2.5** The Council anticipates that a further report will come to the 2020 General Assembly, once the Church has taken clear decisions on the wider matters which are before this General Assembly.

**4.2.6** The General Trustees have helpfully worked with the Council in relation to this matter and their professional view that form should follow function has helped to guide the Council's thinking in bringing this Report to the General Assembly.

### **4.3 Shorter Term Issues**

**4.3.1** In the meantime, the building has to be adequately maintained. Condition surveys identify that significant parts of the building are beyond their estimated life and in need of repair or replacement. The last significant work within the building was carried out in 1996. The Council is obliged to ensure that the building currently meets the requisite standards. In this regard, the Council has again been assisted by the General Trustees who are concerned to ensure that the deterioration in the fabric of the building be remedied. The Council has obtained professional updated reports and Quantity Surveyor costings to identify a programme of urgent, wind and watertight and safety related repairs. The

Council has therefore taken action to ensure that a budget of £500,000 is in place for 2019 for the urgent work to be completed, recognising that this cannot be delayed and that the value of the building will be adversely affected if certain work is not instructed.

## **5. STEWARDSHIP AND FINANCE**

### **5.1 Financial Position and Operating Results**

#### **5.1.1 Overview**

**5.1.1.1** The Council once again gives thanks for the remarkable and faithful commitment of Church members and adherents in maintaining their levels of giving, with 98.7% of requirements for 2018 paid by 31 December 2018 and the number of congregations in shortfall reduced. However, looking at income, congregational statistics once again indicate a reduction in offerings and overall ordinary income.

**5.1.1.2** The whole Church is challenged to grow its giving and Stewardship is at the heart of this challenge. The principles and values of Stewardship have been strongly affirmed by the Council. Following the appointment of a National Stewardship Co-ordinator during 2018 work has begun on re-invigorating the National Stewardship Programme. The Council asks that presbyteries use their superintendence to ensure that congregations engage with the programme as it develops further. Evidence shows that congregations undertaking a stewardship programme will increase their income. As well as continuing to offer visits to congregations we will facilitate good stewardship by the provision of other resources which, while in the early stages, are outlined in Section 5.3.

**5.1.1.3** Securing increases in the Church's income must run in conjunction with good stewardship of the resources which have been given to the Church by members, adherents, donors and service users at a local and national level. The Church faces the challenge of fulfilling its objectives of ministries and mission, modernising its administration and systems and transitioning to new structures with a budget which is static at best and reducing in real terms. There will be a challenging transitional period as the agreed direction of travel begins to inform the choices to be made in using the Church's limited and currently reducing resources in the most effective and equitable way including the repositioning of its funds.

**5.1.1.4** Further details of congregational finances are provided in Section 5.2.

## **5.1.2 National Church Budgets**

**5.1.2.1** From 2015 to 2018 the total budget requirement from congregations was set at £46,055,000, from which allowances of 5% were given to presbyteries. 2017 was the first year of operation of the Parish Ministries Fund on a 'ring-fenced' basis. Ring-fencing effectively underwrites the cost of providing ministry staff to congregations and, although the number of Parish Ministers has continued to decline during 2018, this has been offset by stipend increases awarded and other increased costs of providing and supporting ministry. The Ministries Council has funded stipend increases for 2018 and 2019 from restricted funds but this can only be temporary and, after 2020, the full cost of the Parish Ministries Fund will revert to the ring-fencing arrangement.

**5.1.2.2** Over the last decade the Mission and Renewal Fund has been supporting the Church's budgets, allowing its work to continue without increasing aggregate congregational contributions, and releasing £2.5 million per annum back to the local church through the Presbytery Discretionary allowance. However, in order to maintain this level of work without recourse to the depleted Fund, the 2019 requirement from congregations was increased by £531,000 to £46,586,000 and Councils and Committees were asked to achieve budget savings of £500,000. Details of the proposed budget savings are given in Section 5.1.5. The reduced Mission and Renewal Fund, which had previously been used to support the whole Church's budget, was extinguished more quickly than had been forecast due to lower levels of unrestricted legacies being received in 2018. The review of restricted and designated funds undertaken during 2018 has begun to release money from other areas back into the Mission and Renewal Fund, to date on a relatively modest basis, but work continues which is planned to conclude during 2019. However it is clear that historic levels of legacies cannot be relied upon to support core work, and support to the budget cannot continue at previous levels of up to £1.3 million per annum. It is therefore likely that the Mission and Renewal element of the Church's budget requirement from congregations will also need to remain at least at the current level until such time as future plans have been agreed and any transitional budget and resource transfers have been determined. The Mission and Renewal Fund supports some of the Ministries Council's other work, as well as work carried out nationally by CrossReach, World

Mission, Mission and Discipleship and Church and Society. Also included are the Support and Services departments which support the Councils and Committees as well as the regional and local church. Interim measures agreed by the Council of Assembly to curtail any commitment to new expenditure programmes after the end of the financial year 2018 remain in force and Councils have had to prioritise their expenditure accordingly.

**5.1.2.3** In the case of the Ministries Council, a development plan has been agreed which will incur additional expenditure, some from utilising existing reserves, which will ensure it is equipped to support ministry in the future. Support services are also likely to require further resource to build resilience for the national and local church and minimise risk to the organisation. The Social Care Council still faces significant hurdles in balancing its budget in a highly complex operating environment and it is unable to fund its past service deficit repair contributions for the closed Defined Benefit pension schemes from its annual budgets. Contributions scheduled for 2019 are £1.1 million.

## **5.1.3 Monitoring of Budgets**

**5.1.3.1** The Council of Assembly, through its Finance Group, continues to monitor the financial performance of all Councils and has regular dialogue with General Assembly-appointed members of Councils and Committees and with senior staff. The Council remains concerned that Councils are finding difficulty in working within balanced budgets, to some extent mitigated by the use of previously difficult to access restricted funds. Funds have also been used collaboratively such as in the case of the Refugee Co-ordination Project, in response to a pressing need.

**5.1.3.2** The provisional and unaudited operating deficit of the Unincorporated Councils and Committees in 2018 was £4 million against a budget deficit of £4 million. The provisional and unaudited results of the trading subsidiaries of the World Mission Council in Israel was a further loss of £1.01 million. These results, summarised in the table below, were before gains on sale of property and foreign currency; loss on investment revaluations and Defined Benefit Pension Scheme adjustments, also detailed below. The operating results of the Social Care Council were marginally better than budgeted on an aggregate basis but within this there were significant variances in its operational areas, with Older Peoples' Services experiencing deterioration in its financial results. The Ministries Council worked to its budget including on the Parish Ministries Fund where there was better

budgeting for staff numbers. For a second year, World Mission used accumulated restricted funds to support its work; and Mission and Discipleship also drew on restricted funds to continue some of its programmes in the short term. The Church and Society Council was successful in attracting further external funding for its work.

**5.1.3.3** The reduction of the Mission and Renewal Fund during 2018 to an even lower level than had been budgeted resulted in transfers not being made for the final quarter of 2018 to the five Councils, although pension deficit assistance to the Social Care Council was continued. The Council of Assembly asked Councils and Support and Services Departments to curtail all but essential expenditure including for grants which had not yet been committed. Councils ended the year with the operational results shown below, which were close to budget after allowing for the reduction of Mission and Renewal Support. Given that salary and stipend costs represent approximately 75% of the Unincorporated Councils' expenditure, this shortfall in funding has highlighted our exposure to sudden drops in income. This emphasises the need to review our expenditure commitments and to align them with lower projected income.

**5.1.3.4** The following is a summary of the operating results against budget for the five Councils, Support and Services departments and Other Funds, extracted from management accounts:

Council	Budget Deficit £000's	Actual Deficit £000's	Variance £000's
Ministries	(1,143)	(1,138)	5
Mission and Discipleship	(96)	(165)	(69)
World Mission	(200)	(245)	(45)
Social Care	(1,750)	(1,511)	239
Church and Society	(102)	(132)	(30)
Support and Services	(279)	(28)	251
Other Funds	(455)	(802)	(347)
Total	(4,025)	(4,021)	4

**5.1.3.5** As well as the operating results shown above, the trading subsidiaries made a combined loss of £1.01 million in 2018. After taking this into account together with gains on sales of property of £1.7 million, unrealised losses on investment values of £4.8 million; realised currency gains of £0.7 million upon the restructuring of World Mission's back to back loan arrangement which had been put in place historically to fund the Scots Hotel construction and Defined Benefit Pension Scheme adjustments (increase) of £2.9 million, the net movement in funds for the Group was a decrease of £4.5 million.

### 5.1.4 Mission and Renewal Fund

**5.1.4.1** The Fund continues to support the work of the Councils and Committees from annual legacy and investment income, but also historically from its limited accumulated reserves. The overall Church budget for 2018 included unrestricted legacies for the fund of £1.2 million and unrestricted legacies of only £0.5 million were received. This followed a similar experience in 2017. The effect of this, combined with the support to CrossReach's pension deficit repair payments, has been to reduce for 2017 the balance of the fund to £1.7 million against the agreed minimum balance of £2million, and to result in effectively a nil balance by the close of 2018. The Council of Assembly is taking steps to address this including accelerating its independent review of funds held by Councils to allow more restricted money to be used where most needed and to claw back to the Fund, where possible, budget underspends from earlier years.

### 5.1.5 2019 Budget

**5.1.5.1** Each year, as part of its remit, the Council brings a recommendation to the General Assembly on the total amount of the Church's budget for the following financial year and the disposition between Local Congregational expenditure, the Parish Ministries Fund and the Mission and Renewal Fund. An indication is also given of where the Mission and Renewal element will be spent. The indicative 2019 budgets presented to the General Assembly in 2018 were revised as is usual in December of that year, reflecting more current information. The indicative and revised budgets are outlined in the table below.

**5.1.5.2** The indicative budget anticipated potential restructuring costs in respect of the strategic plan and the closed defined benefit pension schemes. A contingency of £1 million has been retained in the budget to meet any potential restructuring as a result of the Special Commission's Review and the Action Plan. In the light of the

past two years' results the legacy budget has been reduced to £0.6 million.

**5.1.5.3** Budget savings of £0.5 million to be found by Councils and Committees for 2019 proved difficult to achieve. In addition, the diverse operations managed by the Unincorporated Councils and Committees means that budget efficiencies made in one area can easily be cancelled by deficits in other operations. However, savings agreed were as follows:

- £0.3 million grant to the General Trustees' Central Fabric Fund for one year;
- £0.05 million payment to ACTS;
- £0.17 million by World Mission ;
- £0.17 million by Ministries.

These savings were offset by some increased costs in the IT budget.

**5.1.5.4** The indicative and revised 2019 budgets are summarised below. Budgets exclude capital expenditure. Councils and Support and Services departments are absorbing the CSC staff pay award of 2.5% as opposed to 1% included in the indicative budgets.

Council	Indicative Budget Deficit £000's	Revised Budget Deficit £000's
Ministries*	(1,232)	(1,401)
Mission and Discipleship	(98)	(94)
World Mission	(199)	29
Social Care*	(1,105)	(1,770)
Church and Society	(102)	(168)
Support and Services*	(280)	(569)
Unallocated contingency		(494)
Total	(3,016)	(4,467)

\*Includes past service deficit repair contributions

**5.1.5.5** In the case of the Ministries Council, the revised budget is mainly due to the approved stipend increase being 2% as opposed to the 1% in the original budget.

**5.1.5.6** World Mission utilised accumulated restricted funds in 2017 and 2018 and as planned has now brought its annual budget into balance. Church and Society is also using reserves until 2019 to fund the Speak Out initiative. Its increased deficit budget is due to uncertainty around the timing of external funding.

**5.1.5.7** The downwards revision in the Social Care Council budget reflects the very challenging situation in the care sector generally and issues in particular service units within Older Peoples' Services. While measures are in place to keep this under review there are many financial risks around the budget for 2019.

**5.1.5.8** The Support and Services budget now includes provision for up to £0.5 million to be spent on the George Street building on urgent work which cannot await decisions on the future of the building. This work will be carried out in consultation with the General Trustees.

**5.1.5.9** While the Council has again approved deficit budgets for 2019, it recognises that, as reserves are finite, this position is not sustainable beyond the short term.

## 5.2 Ministries and Mission Contributions

**5.2.1** We are very grateful to congregations for the vital role they play 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 income. 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 each supports the other according to means, and this redistribution of contributions enables us to continue a territorial ministry throughout Scotland, an objective most recently re-affirmed by the General Assembly in 2010.

**5.2.2** The Council is well aware of the pressures on the finances of local congregations. In 2017 aggregate offerings decreased by around 0.5% and it is likely that there will have been a further decrease in 2018, although some other categories of congregational income, such as income from use of premises, may have increased. The Council recommended to the 2018 General Assembly that aggregate Ministries and Mission Contributions for 2019 should be increased by £500,000. However, as the aggregate amount



collected is based on actual congregational income it may be that, due to the decline in congregational income, it will not be possible to collect the total budgeted amount. The Council is aware of the need for the Church's activities to be proportionate to the finance available not only from congregations but also from other sources. The Action Plan affirms the importance of financial decision-making being devolved regionally and to this end the Council is pleased to continue to maintain the Presbytery Discretionary allowance at the increased rate of 5%. During 2018 the Council continued to evaluate the implementation of the revised Regulations to inform consideration of future resource allocations and it is pleased to note that an increasing number of presbyteries have taken advantage of the revised Regulations for the use of this allowance which were approved by the General Assembly in 2016. This has allowed those presbyteries to engage in increased missional activity and support, to the benefit of many congregations within those presbyteries. As reported last year there continues to be a small, but significant, number of presbyteries which appear to allocate the allowance without regard to differing needs of congregations; given the financial restraints being faced by the Church this will be monitored in the future by the Finance Group of the Council.

**5.2.3** By 31 December 2018 congregations had remitted £42,800,000 in Ministries and Mission Contributions for 2018, some 98.7% of the total. In accordance with the Regulations, amounts for 2018 which remain outstanding will be deducted from the allowance available to presbyteries. It is hoped that this will allow presbyteries to ascertain reasons for non-payment and ultimately encourage congregations to make payment. The Council wishes to record its sincere thanks to all congregations making their 2018 Ministries and Mission Contributions monthly by standing order and to all congregations which met their contributions in full by 31 December 2018.

**5.2.4** For a number of reasons, some congregations have not been able to make their full contribution 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 maintain 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. The Council is pleased to note that an increasing

number of presbyteries have engaged with congregations who have historic shortfalls of contributions and that this has resulted in payment of a significant proportion of the amounts outstanding often, with presbytery paying part.

**5.2.5** Comparative returns for recent years are as follows:

Year	Total to be Contributed £'000	Total received by 31 December £'000	%
2014	44,802	43,755	97.7
2015	44,423	43,400	97.7
2016	44,264	43,700	98.7
2017	43,969	43,300	98.5
2018	43,387	42,825	98.7

**5.2.6** Analysis completed during 2018 indicated that 44% of charges now contribute more than the cost of a minister to the Parish Ministries Fund. Of those charges which do not contribute more than the cost of a minister, a significant number will be vacant and will therefore also be net contributors to the Parish Ministries Fund. The Council is aware of the increasing number of charges which are vacant and is considering ways in which the current system of vacancy allowance can be made more flexible and adapted to different situations.

**5.2.7** As is customary, due to the timing of printing deadlines, the proposed total Ministries and Mission Contributions and indicative budget proposals for 2020 will be presented in a Supplementary Report.

### **5.3 National Stewardship Programme**

**5.3.1** The Council commends those congregations which have engaged with stewardship during the year. Whilst engagement has been down on previous years, this has been primarily due to reduced numbers of consultants. It also remains the case, however, that some congregations are not taking the opportunity to engage effectively with the National Stewardship Programme, and we would encourage congregations to take up the free offer of support in line with the General Assembly's previous instruction. In previous reports the Council refers to the significant financial pressures which many congregations face and the adverse effect of these pressures on the congregations' ability to engage in missional activity, both locally and



nationally. It is therefore imperative that congregations partake of the free use of the readily available Stewardship services via the consultants.

**5.3.2** Previous reports on stewardship within the Church have highlighted the importance of having a Head of Stewardship, a post which is now titled National Stewardship Co-ordinator. An appointment to this role was made in October 2018 and the following report reflects developments in the area of stewardship since that time.

**5.3.3** The Stewardship team traditionally comprised of five consultants working alongside the former Head of Stewardship but this number had been reduced to two in the absence of a National Stewardship Co-ordinator. The Council is pleased to report that a further two consultants have now been appointed, not only increasing the number but also adding to the range of skills and experience available to congregations.

**5.3.4** Contactless payment is a fast developing technology which is becoming a feature within faith based organisations. The Council recognises that the plate offering, standing orders and payment by cheque remain important modes of giving within the Church of Scotland and that the passing of a digital terminal along a pew on a Sunday morning may not be feasible nor profitable, but current research points to two areas which might benefit from the introduction of a contactless payment system:

- Events such as Fairtrade stalls, sales of work, café style events, concerts and celebrations, including weddings. Many congregations already use these technologies, and whilst the Council does not recommend any particular supplier, advice is available from the Stewardship and Finance Department on which system may work well in particular contexts.

- Visitor donations: The Council is aware of the successful implementation of contactless donations within other denominations as well as in secular buildings and the resultant increase in income from visitors. The siting of a stand-alone contactless donation terminal is a simple solution for visitors who do not carry cash. The donation is normally pre-set (£5 being the most common) and requires no third party support. This, coupled with a professional tour or comprehensive display, is a simple solution to revenue generation that is not currently being utilised. The Stewardship and Finance Department is at the latter stages of recommending purchase and hire options.

**5.3.5** The Council is investigating how to better support congregations in identifying additional streams of income. As current church attendance continues to decline, with a possible resultant reduction in income, the time is right to explore other options for financial security. The Council is looking at how to support congregations in this exploration, seeking to work across departments and Councils to deliver an accessible framework.

**5.3.6** The team has been refreshing and developing new resources entitled '*A Narrative of Generosity – Following Jesus into Stewardship*' and will seek to take stewardship beyond the traditional concepts of time, talents and money to encompass all aspects as prescribed in Scripture. The aim is to provide congregations with multiple entry points into the biblical concept of stewardship and lead to a greater uptake of the Team's services. These resources are due to be launched via a series of national roadshows in June and will be available through the Stewardship section on the Church's website. The roadshows will allow congregations to gain first-hand knowledge of the new materials and introduce them to their consultant.

**5.3.7** Grant Finder is a web-based support offered by the Stewardship consultants to congregations considering a capital fundraising project. 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. The Council reminds congregations of the benefits to be gained by the utilisation of this valuable resource. The Grant Finder platform will be reviewed over the coming year to evaluate the benefit that it

brings and to ensure that this remains the best platform to serve our congregations.

**5.3.8** Legacy giving remains a valuable source of income for the Church and for all charities. In recent years there have been a wide range of other pressures on the funds of individuals in the latter years of their lives, partly down to families becoming increasingly responsible for the costs of end of life care, as well as people having a wider range of legacy choices. These are just two of the factors affecting legacy giving. There is an ongoing evaluation of current practice on how best to continue to present the value of legacy giving to the work of the Church of Scotland.

## **5.4 Investments and Reserves**

### **5.4.1 Investments**

**5.4.1.1** The Church's Councils and Committees invest in the Church of Scotland Investors Trust. The Trust has an ethical investment policy and is a member of the Church Investors Group (CIG), an ecumenical grouping of Churches and other charitable investors which lobbies companies and investment managers to encourage them to pursue more ethical policies. While the ethical policy of the Investors Trust has been informed over the years by the General Assembly, the Council recognised the need to state explicitly its own investment policy. During 2017 therefore, the Council approved a policy effective from 2018. This reflects the existing ethical and other investment policy decisions of the General Assembly, but places them in the context of the Council's own responsibilities. This is an ongoing area of development for the Council of Assembly within the confines of available staff resources. The investment policy can be found at [http://www.churchofscotland.org.uk/council\\_of\\_assembly](http://www.churchofscotland.org.uk/council_of_assembly).

**5.4.1.2** The value of investments held by Councils and Committees fell at the financial year end date with the Growth Fund unit price decreasing by 3.5% and the Income Fund by 3.9%. The Growth Fund is invested predominantly in listed company shares (equities). The Income Fund is invested in a variety of pooled funds, which invest in bonds and equities as well as a property fund. The distribution level from both funds was maintained during the year allowing Councils and Committees to meet their budgeted investment income which is a vital component in the funding of their work.

### **5.4.2 Reserves**

**5.4.2.1** Councils and some Committees collectively hold significant reserves and during a period of increasing financial constraints, this has undoubtedly been of significant benefit in enabling the maintenance of the Church's work in the short term. During 2018 the Council made significant further progress on a detailed review of the purposes of funds held by Councils and this will conclude in mid-2019. Councils are already aware that priority should be given to the use of funds held for restricted purposes and the review has enabled them to identify further reserves which can be used for their core work. This will also result in more transparency over the level of Councils' reserves in order to ensure that they are maintained at appropriate levels in relation to the volatility, and the types and patterns of expenditure necessary to carry out Councils' remits. From the 450 funds under review 37 have been submitted to OSCR for reorganisation and a further 24 have been identified for reorganisation. 131 funds have been ear-marked for reclassification, for example to designated as opposed to restricted, and work is now concentrating on examining general funds held by Councils, with substantial sums already having been identified for inclusion within the Mission and Renewal Fund. Actions in respect of these reclassifications will take place during 2019.

**5.4.2.2** The actions taken/proposed from the funds review are summarised below. They should not be added together as some funds may be included in more than one category where the capital fund has one action and the revenue fund a different one.

	<b>Number of funds (at the time of writing)</b>	<b>Market Value 31/12/18</b>
Remove endowment status	31	£2,096k
Relevant expenditure identified	35	£2,635k
Transfer to other funds*	72	£15,051k
Reclassification to designated	6	£1,573k
Invest surplus revenue funds	5	£137k
Create endowment classification	3	£415k

*\*The value for Transfer to other funds includes a potential transfer from General Funds to the Mission and Renewal Fund of £2,282k*

#### **5.4.3 Former Committee on Hut and Canteen Work for HM Forces**

**5.4.3.1** Following a decision by the General Assembly in 1970 to gradually withdraw from Forces welfare work, the General Assembly of 1972 agreed to apply the terminal fund of the Committee to create a pension fund for former field staff of the Committee and to set up a residual fund to provide grants to Soldiers', Sailor's & Airmen's Families Association (SSAFA) for direct welfare, and for Mission and Renewal Fund purposes. Following the death of the last pensioner, the Pension Fund would be closed and the balance added to the Grant Fund. There is one remaining pensioner in receipt of pension from the Pension Fund.

**5.4.3.2** As part of the review of the Church's reserves, proposals have been developed to ensure that the Grant Fund is used in the spirit of the original General Assembly decision and accordingly the Council of Assembly will bring a deliverance in its Supplementary Report setting out the proposed use of the Fund, which will require the approval of the General Assembly.

**5.4.3.3** In arriving at a conclusion on the Fund, discussions have taken place with the Convener and Secretary of the Committee on Chaplains to HM Forces.

## **5.5 Pensions**

### **5.5.1 Defined Benefit Schemes**

**5.5.1.1** A triennial valuation is in progress effective 31 December 2018. As noted in last year's Report, the Scheme for Ministers and Overseas Missionaries was in surplus and additional contributions from the Ministries Council were able to cease. Repair contributions are continuing towards the deficits on the scheme for Ministries Development Staff (MDS), the Central Services Committee (CSC) and CrossReach sections of the Staff Scheme.

**5.5.1.2** The Church and the Pension Trustees, through the auspices of a Pensions Forum established by the Council and the Pension Trustees, meet on a regular basis to share information in relation to the Schemes. The Council is also grateful for opportunities to engage constructively with the Pension Trustees throughout the year and, in particular, in the preparation of the Pension Trustees' report on Governance Structure and Scheme Administration to this General Assembly.

### **5.5.2 Defined Contribution Scheme**

**5.5.2.1** Since 2014, the Church of Scotland has been managing its pension plans through Defined Contribution arrangements currently operated by Legal & General. The Group Personal Pension Plan Governance Group continues to meet twice a year in order to be assured that the relevant contract arrangements are working and standards of service remain high. During 2018 the Group commissioned a review of the range of investments offered by Legal and General to Plan members, to ensure there was sufficient breadth, including ethical options. The review raised no causes for concern.

## **5.6 Property Disposals**

**5.6.1** 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.

## **5.7 Housing and Loan Fund Contributions**

**5.7.1** Agreement has been reached between the Ministries Council, the Housing and Loan Fund and the Council of Assembly to suspend Congregational Contributions to the Fund for 2018 to 2021, with a view to establishing a new agreement to cover 2022 onwards. A review of the Fund's position and the anticipated demand for assistance will be carried out during the first quarter of 2020. This decision has been taken in the light of the Housing and Loan Fund's

currently healthy monetary position, and the considerable financial challenges facing other parts of the Church.

**5.7.2** Additionally, to assist in assessing future demand, the Housing and Loan Fund will collaborate with the Ministries Council to carry out research relating to the projected retirement plans of ministers.

## 6. PRAYER INITIATIVES

### 6.1 Together We Pray

**6.1.1** *Together We Pray* was introduced to the Church by the Council of Assembly in 2017 – primarily as a Call to Prayer for that point in time within the context of the then developing strategic plan. A further Call to Prayer was issued in 2018 with the General Assembly instructing the Council to make arrangements for a National Day of Prayer on 3 November 2018. Congregations were encouraged to hold special events to pray specifically for our communities, our congregations and the wider Church of Scotland. Whilst the resources were primarily online, a supplementary mailing was sent to congregations and presbyteries providing them with a copy of the *Themes and Prayers* leaflet, the *Pray Now – Together We Pray* book, the *Conversations in Prayer* publication and a sample set of *Pray It Forward* cards.

**6.1.2** The involvement of the Mission and Discipleship Council and the Communications Department was key to the production and promotion of these resources, and the Moderator's *Prayer for the Church* was appreciated, reminding us that God is at work – still planning; still promising; still bringing about transformation. Here is a flavour of the feedback received from congregations who participated with local prayer events:

*"...we all said that this was something that we found very helpful, and we really should do it more often than just once a year!"*

*"Those who came along had the opportunity to visit four stations for prayer - Our Local Churches, Our Local Community, Our National Church and Our World. After visiting the Prayer Stations everyone had the opportunity to visit the cafe where some interesting conversations were shared."*

*"We had about twenty people from our congregation and community drop in, some coming from our monthly soup lunch event being held in the church hall along the road. In addition some members who were unable to come on the Saturday took time to look at the stations on the Sunday after worship."*

### 6.2 Thy Kingdom Come

**6.2.1** The Council welcomes the Church of Scotland's new partnership with the *Thy Kingdom Come* global prayer movement which allows us to share in a wealth of resources for prayer which can be used throughout the year, with events focussed on the period from Ascension to Pentecost. The Council looks forward to full participation in this initiative in 2019 and beyond.

### 6.3 Seasons of Prayer

**6.3.1** For 2019-20, the Council is encouraging the Church – in congregations, presbyteries and national bodies – to engage even more deeply in prayer. Prayer is our vital breath: speaking with God and listening for God. A season of prayer from September to the start of Advent will focus on the outworking of the Action Plan, anticipating a period of significant change in the Church. Moving into 2020, the Church will be invited to engage in the Week of Prayer for Christian Unity and in the World Day of Prayer; to pray through Lent; to participate in the *Thy Kingdom Come* initiative; and to engage in prayer specifically for the General Assembly of 2020.

## 7. GAELIC IN THE CHURCH

**7.1** The Council of Assembly has responsibility for coordinating the Church's contribution to the development and promotion of Gaelic within the Church and is supported in this work by the Gaelic Group whose remit was formally approved by the General Assembly of 2018. The Council's Report last year advised that *"in order to produce new resources and materials, as well as activities, the Gaelic Group is exploring a number of different opportunities to receive funding for this work, both internal and external to the Church."* The Council is delighted to report that the Group has made some significant progress in this regard, securing funding to enable key aspects of work to be progressed during the 2019-20 session.

**7.2** A grant of £30k has been awarded by Bòrd na Gàidhlig and, from within the Church, £15k has been provided from a restricted fund. These grants combined will

allow a Gaelic Officer to be appointed on a consultancy basis for one year to progress specific work, but also to bring forward a fully costed and prioritised Gaelic Language Plan, in consultation with the Council, building on the work which has been done on the Plan to this point in time.

**7.3** Action of Churches Together in Scotland (ACTS) has awarded a grant of £9k towards two specific projects: firstly, the production of a Gaelic audio version of the four Gospels and, secondly, for Gaelic resources for the *Thy Kingdom Come* global prayer initiative.

**7.4** The Gaelic Group is very keen to work with other denominations and has benefited from the involvement and advice of the Ecumenical Officer in its meetings over this session. This work provides many opportunities for ecumenical engagement and joint working, and a number of initial approaches have been made. The Gaelic Officer will be required to work in collaboration with other churches wherever possible so that the Gaelic community as a whole is supported and that Gaelic speakers within all of the churches are better resourced and equipped for ministry and mission.

**7.5** In this regard, a key priority for the next session will be a national conference, following on from the 2015 *Next Steps* event which looked at the place of Gaelic in Scotland's churches and how best to strengthen this. This event will further consider the needs and ways of promoting Gaelic ministry and mission and will offer support and encouragement to Gaelic speaking ministers and anyone who would like to improve their Gaelic for use within a church context. One specific aim is to see an increase in the number of Gaelic church services being held.

**7.6** The Group's primary aim is to encourage the use and enlivening of Gaelic in the Church. This was very much the focus of the Very Rev Dr Angus Morrison who convened the Group until June 2018. The Council is most grateful to Dr Morrison for his involvement and enthusiasm for this work. The Vice-Convener, Boyd Robertson, former Principal of Sabhal Mor Ostaig (the Gaelic College in Skye) has been serving as Acting Convener since that time. Boyd's expertise has been of great help in ensuring that this important work is taken forward to the next stage of development on behalf of the Church.

## **8. REFUGEE CO-ORDINATION PROJECT**

**8.1** Since 2015 the Church has been running a project to co-ordinate its response to the ongoing refugee catastrophe. The project was set up by the Council of Assembly, is funded on a cross-Council basis and is hosted by the Church and Society Council. A fuller update on developments and future plans can be found in Section 6 of that Council's Report. The project operates as an ecumenical and multi faith partnership between Scotland's main Christian, Jewish, Muslim and Interfaith groups and is called Scottish Faiths Action for Refugees. Grants from other Churches and faith groups, as well as from local congregations and individuals, have also been gratefully received. The aims of the project have been reported previously to the General Assembly and further information about current work and activities can be found on the website [www.sfar.org.uk](http://www.sfar.org.uk). The project is due to run until the end of May 2020; conversations are now being held about the future potential direction for this work.

**8.2** In addition, the Church of Scotland continues to be an active participant in the Churches' Commission for Migrants in Europe and Churches Together in Britain and Ireland's Churches' Refugee Network.

**8.3** In October 2018 the Scottish Refugee Council, the Church of Scotland, the Bridges Programme and WEA Scotland launched a new project called *New Scots Integration: Rights and Communities*, designed to support the integration of refugees in Scotland. This is a two year project and is part funded by the European Union Asylum, Migration and Integration Fund. The project includes an element of work with local community groups and congregations. Individuals are encouraged to find out more on how they can become involved. Further details about the project were intimated to Presbytery Clerks at the beginning of 2019 and some information is included in the Church and Society Council's Report to the General Assembly, and also from the project staff David Bradwell ([dbradwell@churchofscotland.org.uk](mailto:dbradwell@churchofscotland.org.uk)) and Sabine Chalmers ([schlamers@churchofscotland.org.uk](mailto:schlamers@churchofscotland.org.uk)).

## **9. INTERFAITH WORK**

**9.1** In 2018 the Church of Scotland's engagement with interfaith relations was able to focus on three core aspects of interfaith relations within the Church: education, collaboration and dialogue. This has resulted in a varied and busy year for the Interfaith Programme Officer.



## 9.2 Education

**9.2.1** A major project to train youth workers and parish ministers in recognising, managing and transforming hate speech reached its conclusion in October 2018. A training session has been developed which can be adapted for various contexts and which will be rolled out across Scotland in 2019. Whilst the training is currently focused on youth work it can be applied and adapted to multiple contexts.

**9.2.2** Training sessions for Presbytery Clerks, Candidates for ministry, elders and presbyteries considered the ways in which interfaith relations can play a part in Church life in an increasingly diverse Scotland. Many of the training events were led by members of another faith tradition which gave participants an opportunity to ask questions and explore topics more deeply.

## 9.3 Collaboration

**9.3.1** Collaboration with other faiths was set as one of the key priorities in the 2017 interfaith relations strategic overview and is easy to measure in terms of impact and change. 2018 saw numerous examples of more integrated practice within the Church of Scotland. In September the Gender Justice Officer and Interfaith Officer collaborated with Amina Muslim Women's Resource centre to hold a Muslim-Christian women's walk event with the Moderator, followed by dialogue over tea in an event called 'Journey with Me'. A second joint venture which took place on the issue of spiritual abuse will be further developed for workshops in 2019.

**9.3.2** Church of Scotland representatives are now regularly attending events organised by different faith communities and hosted in their places of worship. The Moderator visited the Ahmadiyya Mosque, Sikh Temple and Giffnock Synagogue during the last year. There has also been a significant increase in Church-led events for Interfaith Week in 2018 including a successful event celebrating the achievements of women of different faiths who were involved in the suffragette movement.

**9.3.3** A shared values document which was launched by the Church and Society Council and the Islamic Finance Council in October 2017 is to be used as a resource to better understand similar ethical underpinnings behind Presbyterian and Islamic approaches to sustainable and humane financial practice.

**9.3.4** The independent collaborations that have taken place between the young people involved in the Youth

Leadership Exchange to Rwanda, together with the World Mission Council, has been an encouraging indication that the next generation of young Muslims and Christians has been empowered through this project to take the initiative in interfaith dialogue and collaboration.

**9.3.5** The aim going forward is for collaboration between people of different faiths on shared issues of concern such as homelessness, poverty, inequality and climate change to take place as a matter of course within Church communities and at national levels.

## 9.4 Dialogue

**9.4.1** There are two main initiatives which the Interfaith Officer will be progressing into 2019. The first is the continued dialogue with the Jewish community, this year with professional facilitators. One of the outcomes of this is to put energy into internal facing conversations about the meaning of antisemitism within the Christian tradition. It is important that we deal with this issue within the Church of Scotland.

**9.4.2** The second project is *Transform and Connect: Faith Leadership Programme* which is a collaboration between the Alwaleed Centre in Edinburgh, Al Makhtoum College in Dundee, Interfaith Scotland and the Church of Scotland. This will look to develop Muslim and Christian leadership in Scotland through a visit to Ghana in September, supported by the World Mission Council. Those involved will explore four key themes of faith leadership, education, civic representation, prison chaplaincy and gender justice. The aim is for dialogue to take place in new and challenging environments, learning from partners and hosts PROCMURA (Programme for Christian Muslim Relations in Africa) and for lasting relationships to be formed.

## 10. GENDER JUSTICE INITIATIVE

**10.1** In 2017, the Council approved the establishment of a five year Gender Justice Initiative in order to build upon the investment in 2016-17 of a fixed term Violence against Women Development Officer. A full time Gender Justice Officer was appointed in May 2018. The funding for this post was drawn from across the budgets of the Councils and Committees of the Church with the understanding that the initiative would support and resource gender justice work throughout the Church. The Gender Justice Officer role is hosted within the Church and Society Council.



**10.2** The Gender Justice Officer role is structured to:

- increase the capacity of the Church to respond to issues of gender injustice through training, resources and awareness raising;
- work across the Committees and Councils to facilitate and support the development of gender justice work within their areas of responsibility;
- develop partnership working to promote gender justice within the Church, with ecumenical and interfaith partners and with wider civil society;
- act as Secretary to Integrity, the Church of Scotland's Violence against Women Task Group, and facilitate the work of the Church in tackling violence against women, girls and children; and
- develop projects designed to tackle gender injustice with an emphasis on locally based work.

**10.3** A full report of the work of the Gender Justice Initiative, including all cross-Council work, can be found in Section 10 of the Report of the Church and Society Council.

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## **11. CHURCHES' MUTUAL CREDIT UNION**

**11.1** Membership of the Churches' Mutual Credit Union (CMCU) within the Church of Scotland has continued to grow steadily over the past year. Despite some account closures due to changes in circumstances, membership now stands at 135 individuals with 47 having lump sum deposit accounts and 88 being regular savers (47 through payroll). Last year we reported that we had launched payroll deduction for employees of CrossReach; this is beginning to gather momentum. CMCU also opened two additional corporate accounts in 2018. There are currently 23 members from the Church of Scotland who have loans with the credit union taken for, amongst other things, car purchase, home improvements, debt restructuring, residency fees and educational costs. CMCU is pleased to report there is no bad debt.

**11.2** CMCU continues to promote its services to eligible members of the Church as widely as possible, including at Heart & Soul and at the General Assembly. A publicity leaflet was sent to all ministers and employees in 2018, including CrossReach employees, and thanks goes to the respective payroll teams for their assistance both with this and their ongoing work in facilitating payroll deduction savings for their employees on CMCU's behalf.

**11.3** Once again the Board of CMCU is particularly grateful for the work of Karen Hunter (Church and Society) and Charles Sim, an elder in Irvine and Kilmarnock Presbytery, in promoting the CMCU in the national Offices and amongst ministers and elders by visiting as many of the presbyteries as possible.

**11.4** The Board also continues to benefit from the commitment of the Church of Scotland to the good governance of the credit union through the presence of Sheila Nicoll OBE on the board of directors and Charles Sim on the supervisory committee.

**11.5** CMCU hopes to build on the successes of previous years and looks forward to continued growth in all areas of its services over the next twelve months.

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## **12. CHARITABLE GOVERNANCE**

### **12.1 Risk Management**

**12.1.1** Risk management consists of identifying what are the major risks to governance of the charity and putting in place measures to mitigate those risks. This ongoing process is an essential component in the effective running of the Unincorporated Councils and Committees (UCC) which is one of the largest charities in Scotland. The Council of Assembly, the Audit Committee and the Council's Risk and Resilience Group oversee the management of risk within the UCC on behalf of the Church.

**12.1.2** Over the last year, the Risk and Resilience Group has continued its work to co-ordinate a more effective and consistent approach to ongoing risk management. Work has been taken forward by the Group to produce a new risk policy for the UCC, building on the full-scale review in 2016. In order to fully embed this policy into the day to day working of the national administrative function, plans are in place to ensure that every member of staff is adequately trained so that a culture of risk management and resilience is nurtured to better meet the needs of the charity. At the time of writing, such training is due to be taken forward in partnership with Edinburgh College.

### **12.2 Business Continuity**

**12.2.1** Business continuity arrangements for the UCC are being kept under review and further developed by the Risk and Resilience Group. The plans at present provide for the evacuation of the National Offices and for short term arrangements for all critical services associated with the work of the Councils and support departments.

**12.2.2** Contingency plans are now being expanded to ensure that critical services would continue to be provided in the event of a longer-term evacuation. This work relates closely to the development of a stronger information and communication technology infrastructure (see section 13.2) which will provide a more flexible and secure environment for remote working and back-up arrangements.

**12.2.3** A process of testing is being put in place to ensure that these plans are fit for purpose should they require to be enacted.

### **12.3 Audit and Compliance**

**12.3.1** The Council and the Audit Committee are responsible for overseeing the Internal Audit processes of the Unincorporated Councils and Committees. Assurance over the adequacy of the systems of internal control is delivered by the Internal Auditors. Deloitte served in this role until December 2018, with Scott-Moncrieff taking up appointment as the Internal Auditors from that time. In addition the Council employs an Audit and Compliance Officer whose role is to test and report on the adherence to operating policies, procedures and financial controls.

**12.3.2** The Church is subject to most aspects of the standard regulatory and related legal compliance requirements for charities, employment, tax, health and safety, data protection, safeguarding legislation, planning and pensions. The Church is also subject, particularly in relation to the work of CrossReach, to various social care and education inspectorates. The current system of monitoring and reporting on compliance with regulatory requirements indicates no significant issues or concerns in relation to the Church's compliance with these requirements. The Council's Supplementary Report will include a formal report on audit.

**12.3.3** In October 2018, following a tendering process, the Council approved the appointment of RSM UK as the External Auditors.

### **12.4 Data Protection**

**12.4.1** The Council reported in 2018 that a huge amount of work had been done by staff in the Law Department to ensure that strategies were in place to enable compliance, throughout the Church, with the EU General Data Protection Regulation and the new UK Data Protection Act 2018 which came into force on 25 May 2018. Since then, this work has continued and been built on in a number of areas.

**12.4.2** The security of the IT network has been improved via the qualification for and grant of a Cyber Essentials

Certificate and the installation of an intrusion detection system which monitors for suspicious activity and issues alerts if such activity is discovered. New procedures and policies have been put in place for dealing with subject access requests. In order to ensure that congregations have an audit trail, a new "record of processing" document, together with guidance on how to complete it, has been added to the large number of data protection resources available on the Church's website. A number of new IT policies have also been put in place for CSC staff, including new Acceptable Use of IT Equipment, Bring Your Own Device and Mobile Phone policies and mandatory training for all staff in these policies has been delivered.

**12.4.3** Training in data protection for all CSC and CrossReach staff continues on a rolling basis. Training has also been provided to Ministries Development Staff, ministers in their first five years' of ministry, those attending elders' conferences, Presbytery Clerks and Safeguarding Co-ordinators, and several presbytery-wide training events have been held.

**12.4.4** It is clear that, both within the national offices and in congregations and presbyteries, data protection obligations are being taken seriously and the legislative principle of "data protection by design" is becoming embedded in our thinking. It is important that this should be the case, as compliance is the responsibility of each and every one of us when handling the personal information of others to ensure that we treat it appropriately. We recognise, however, that what this means in practice is not always easy to determine and it is with this in mind that the data protection resources available from the Church website include Frequently Asked Questions and detailed guidance for congregations and presbyteries.

**12.4.5** Whilst we wish to encourage and enable the careful handling of personal information, we also wish to assure congregations that they should not be afraid of sharing information where this is proportionate and necessary to facilitate congregational life and activities. It remains lawful for congregations to share personal information such as contact details amongst those members who have a legitimate interest in having this information. The Information Commissioner's Office has been at pains to try to bust some of the myths which have developed about the impact of the GDPR, and to emphasise that the law exists to give people more rights and freedoms by governing the way

information is obtained and used, not to act as a barrier to small community groups carrying out their normal activities.

**12.4.6** It has been suggested, for example, that churches cannot ask for prayers for named parishioners who are ill or sick, because their health data is protected. This misunderstanding arises from the misconception that consent is always needed before information can be shared. This is not the case. The ICO has confirmed that, if this is something that the individual concerned might reasonably expect and welcome and the congregation can justify processing their health data, then it is unlikely to be breaching the law.

**12.4.7** There are an increasing number of organisations offering web-based services to congregations, from accountancy to website hosting. Something that might not occur to those entering into agreements for these services on behalf of congregations is the confidentiality of the information which is shared with these third parties. Data protection obligations arise if your congregation supplies personal data to any third parties. Obvious examples include names and addresses but personal data can include images or health related information. All organisations providing personal data to a third party for “processing” (e.g. posting information to a website or hosting in the cloud) must ensure that their contract with the third party contains appropriate data protection wording. The key message is to ensure that the terms and conditions of any agreements are reviewed for data protection compliance before entering into them. Congregations should therefore consider whether they have any such contracts in place or in contemplation and, if so, be in touch with the Law Department which will take steps to ensure that any necessary adjustments to the contract are made.

**12.4.8** We urge all who have not yet done so to have a look at the section dealing with data protection on the Church of Scotland website where you will find a range of forms and guidance to help keep your congregation compliant with the legislation. You will also find a helpful webinar delivered by one of the solicitors in the Law Department, which we encourage you to watch (a DVD recording of the webinar is available from the Law Department should you require the ability to watch the webinar ‘off-line’). All of this can be found under the “Resources” tab, “Law Department Circulars” section of the Church website. A link to a brief guide to the GDPR and the available resources provided by the Church can be found here:

[https://www.churchofscotland.org.uk/\\_data/assets/pdf\\_file/0003/50943/Brief\\_Guide\\_to\\_congregational\\_Resources.pdf](https://www.churchofscotland.org.uk/_data/assets/pdf_file/0003/50943/Brief_Guide_to_congregational_Resources.pdf)

**12.4.9** The Solicitor of the Church in her capacity as Data Protection Officer for the Unincorporated Councils and Committees and on behalf of presbyteries had contact with the Information Commissioner’s Office on one occasion in the course of the year to report a potential breach of the Data Protection Act arising from the loss of personal data in a congregational context. The ICO determined that enforcement action was not required.

## **12.5 Boys’ Brigade and Safeguarding – Service Level Agreement**

**12.5.1** For a number of years there has been a desire to agree a Service Level Agreement between the Church of Scotland and the Boys’ Brigade for safeguarding services with the Boys’ Brigade. Since the creation of the Church of Scotland’s Safeguarding Service in 1997 it has been providing safeguarding services in relation to Boys’ Brigade Companies attached to Church of Scotland congregations in Scotland free of charge. The Council agreed in December 2018 that the Church would continue to provide safeguarding services free of charge to the Boys’ Brigade for the year to 31 December 2019 provided the draft Service Level Agreement was agreed and signed by 31 January 2019. Agreement was reached within this timeframe and, following approval by the Boys’ Brigade insurers, the SLA was signed on 19 and 21 February 2019. Negotiations on what should happen from 1 January 2020 will commence on 1 June 2019 with the expectation that an agreement would be reached by 30 September 2019.

## **12.6 Charity Legislation and Attestation of Accounts**

**12.6.1** 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. Presbytery supervision includes the scrutiny of congregational accounts, as required in terms of the Regulations for Presbytery Finance (Regulations 3, 2016) and those for Congregational Finance (Regulations 2, 2016). 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.

### **12.6.2 Attestation of Presbytery Accounts**

**12.6.2.1** 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 Regulations 3, 2016, Section D. The Department has attested the 2017 accounts of 44 presbyteries.

### **12.6.3 Presbytery Attestation of Congregational Accounts**

**12.6.3.1** 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, with details of their findings. This fulfils the supervisory function required by the Church's DRC status, which is incorporated in Regulations 2, 2016, Section D. Reports from forty presbyteries on the inspection of Congregational Accounts for 2017, 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 the Council continues 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 2017 Accounts from four presbyteries.

## **13. OPERATIONAL MATTERS**

### **13.1 Central Services Committee (CSC)**

**13.1.1** The Central Services Committee (CSC) oversees the delivery of central services to departments within the Church Offices, to Councils and Committees of the General Assembly and, where appropriate, to the statutory corporations, presbyteries and congregations of the Church. This includes estates management, Information Technology (IT) services, Human Resources (HR), legal and financial services. The Committee oversees all aspects of staff appointments and staff terms and conditions of service and monitors staffing levels on behalf of the Council. It is also responsible for negotiating with the Employee Council Committee and bringing forward to the Council recommendations in respect of staff remuneration. The Convener and Vice-Convener are members of the Council of Assembly.

### **13.2 IT Strategy**

**13.2.1** The Information and Communication Technology (ICT) Group, reporting into the CSC, has continued to meet over the last year with a number of work areas identified under recent reviews now nearing completion. This group has focused on strengthening the infrastructure to respond to the demands for increased flexibility and security. Work to install back-up servers for the Church Offices commenced in 2018 in support of business continuity arrangements, and planning is underway for the roll-out of Office 365 for ministers, CSC and other staff members and, where required, office holders. The introduction of Office 365 will allow those without Church of Scotland dedicated e-mail addresses to share data in a secure way. A pilot project for Office 365 is under preparation with full roll-out of Office 365 currently anticipated within the next twelve months. While awaiting the outcomes of the Special Commission and Action Plan, an initial strategy for ICT focusing on infrastructure is currently in draft form. This will be enhanced to reflect the previously mentioned outcomes when they are known.

### **13.3 Communications**

**13.3.1** During the last year the Communications department has worked hard to respond to a wide range of requests for support from Councils, departments and local churches seeking strategic communications advice, media relations, social media, design work, website support and training. The department also responds to hundreds of media enquiries about the Church of Scotland every year.

The team has supported the Council in the work around the Action Plan for the Church and encouraging departments to think about how to communicate their work as effectively as possible.

**13.3.2** The Church's complex communications landscape can work against us as initiatives compete against one another and confuse our audiences. Over the last year the Communications team has been advocating for a more collaborative and considered approach that will reduce duplication, information overload and costs, and will ensure the work produced is of a high quality and has longevity.

**13.3.3** One significant task that has been undertaken is an extensive review of Church newsletters issued from the national Offices, following issues with certain platforms and current practices. At the time of writing this Report, a moratorium is in place whilst a satisfactory solution using one operating platform is found.

**13.3.4** The Church has seen high levels of digital engagement and media coverage in the last year. The media team produced 366 articles for the Church's website, often capturing the imagination of the public and generating high profile news coverage in print, online and broadcast outlets. Several have received international coverage. This work ensures that the voice of the Church is heard on a vast number of current and important issues. It allows the Church to influence the debate on public policies, to mobilise action and demonstrate its continued relevance and role in society. In particular the team has worked closely with ministers and congregations on campaigns including two separate asylum cases supporting Christian families in Scotland.

**13.3.5** Communications training has been provided by the team to a number of individuals and groups, including input to the annual Elders Conference, media training for key Church of Scotland spokespeople and visual identity training for staff. Best practice guides have been produced to support people at a local church level who are managing websites, social media, newsletters, design work and media enquiries. This information can be found on our website.

**13.3.6** The web team maintains and develops the Church's main website whilst also offering advice on the other church websites currently numbering seven. The main website receives over 540,000 visits each year from around 144 countries, a number which has gradually increased since the website was originally launched in 2000. On average, we

have around 3,000 unique visitors a day, although this rises to more than 6,000 during the General Assembly. This is considerably in excess of the traffic to any of the other associated church sites. Our focus this year has been to make improvements to our main Church of Scotland website and where possible to reduce the number of microsites allowing for a more manageable web estate. As part of this move we worked closely with Ministries Council to migrate all content from the Tomorrow's Calling website on to the Church of Scotland website.

**13.3.7** The team also manages the Church's social media platforms with a combined audience following of 37,900. These platforms are now well-established ways for people to contact the Church to ask questions, seek guidance and find out more about what we do. Coverage in the last year has included Together We Pray, Creation time, Good Money Week, Dementia Awareness Week, Year of Young People, Challenge Poverty Week, 16 days of Gender Activism, CrossReach Week and Advent 2018. We also continue to promote the Church's work on funeral poverty and explain how the churches can support people at such difficult times. Our team also produces daily prayers which are shared on social media and are hugely popular, getting some of our highest engagement figures.

**13.3.8** To create more efficient processes the design team has worked on the creation of templates to encourage more people to adopt the wider Church of Scotland brand. Our goal is to reduce the proliferation of bespoke designs that are not recognisable as Church of Scotland productions. The Design team has collaborated with other departments by making creative contributions to deliver key projects including Ascend, Learn, the CrossReach magazine redesign, the Church of Scotland Year Book and an update to the Department's own resources.

## **13.4 HR/Payroll**

**13.4.1** Work continued through 2018 on the installation of a new Payroll and HR system. Due to the complexities of the new system, the decision was taken in Autumn 2018 to pause the project until the appointment of a Payroll Manager into the department. This occurred in January 2019 and it is envisaged that the new payroll system will be operational by late summer 2019. In line with best practice a full review of the project will be undertaken once implementation is complete.



### 13.5 Senior Management Team

**13.5.1** The Senior Management Team manages the staff of the Central Services Committee and CrossReach, supports the co-ordinating and decision-making work of the Council of Assembly and ensures the efficient implementation of its decisions and those of the General Assembly. Its members all have individual duties within their own areas of work.

**13.5.2** The Council continues to appreciate the work of the Senior Management Team and is particularly grateful for the way in which many of its members have taken on additional tasks and responsibilities over this session.

### 13.6 Learning and Development

**13.6.1** Over the past year, the HR team has continued to work with the Senior Management Team to develop the skills of our staff in order to provide excellent professional services that support the work of the wider Church and its Councils, Committees, presbyteries and Congregations. Since the last report, a comprehensive training programme has been introduced using both online learning and face to face courses. This programme includes a new induction programme, a tiered leadership and management programme, soft skills training as well as mandatory training in new legislation such as data protection. In addition to these courses, we have also supported all members of the IT team to gain ITIL (Information Technology Infrastructure Library) certification in the provision, support and delivery of IT services. Additional training via the Apprenticeship Levy's Flexible Workforce Development Fund has meant that we now offer our managers the opportunity to complete an Institute of Leadership & Management (ILM) qualification through Edinburgh College as part of our new leadership and management framework.

**13.6.2** The popularity of the e-learning platform continues to grow with staff having access to current and up to date courses and resources. Indeed, 99% of all CSC staff now have active learning accounts, with many using this resource regularly. The success of the platform as an effective tool to facilitate staff development within the Church of Scotland was recognised at the Charity Learning awards when our Learning and Engagement Officer, Eleanor MacKenzie, won the Charity Learning Consortium's Learning and Development Professional of the Year Award. This recognition has helped to further develop and extend this resource to other users, with 140 Ministry Development Staff now having access and further developments being planned.

## 14. MEMBERSHIP AND REMITS OF COUNCILS AND COMMITTEES

**14.1** The Council of Assembly is responsible for bringing forward to the General Assembly any adjustments to membership and remits of Councils and Committees. This year, we seek approval for the following two changes, having considered the case for each and been satisfied that the proposals are justified and appropriate:

### 14.1.1 Ecumenical Relations Committee

Standing Orders provide for a Convener, Vice-Convener and six members appointed by the General Assembly. An additional two members are now sought with the specific remit to promote local ecumenism.

### 14.1.2 Church Art and Architecture Committee (CARTA)

Revisions to CARTA's remit are being proposed in support of the Memorandum of Understanding which is in place between CARTA and the General Trustees. The General Assembly is asked to approve the following changes to section 1 of the Committee's remit which can be seen in context in Appendix I:

- (a) Delete *"The Committee advises congregations and Presbyteries"* and substitute *"As a function of the Committee's advisory role to the General Trustees, it engages with congregations and Presbyteries"*.
- (b) After *"stained glass windows,"* insert *"organs,"*.

### 14.2 Membership of the Council of Assembly

**14.2.1** John Corrigan stood down as a trustee and voting member of the Council in December 2018 after serving for a period of four and a half years, latterly serving as Convener of the Governance Group.

**14.2.2** The Council reports that Catherine Coull, Barbara Finlayson and Kenneth Macaldowie serve on the Governance Group as co-opted members.

**14.2.3** The immediate past Moderator of the General Assembly serves as a non-voting member of the Council for one year. The Council is grateful to the Very Rev Dr Derek Browning for his contribution to its work over the past year.

## 15. STATISTICS

**15.1** The annual statistics gathered from congregations and presbyteries are listed in Appendices II-VII. Please note



that at time of going to print full returns had not been submitted. These comprise the following elements:

- Persons and Agencies in Scotland for 2018 (*Appendix II*);
- Congregational Statistical Returns – Young People (*Appendix III*);
- All Presbyteries – Congregational Statistical Returns (2 tables) (*Appendix IV*);
- Comparative Statistics from 2007 to 2018 (*Appendix V*);
- Ministry Statistics (*Appendix VI*); and
- Attendance at Worship and Congregational Activities (2 tables) (*Appendix VII*).

**15.2** The last of these Appendices was collated for the first time in 2017 and is intended to enable comparison with other data such as the Statistics for Mission profiles, which allow congregations, Presbyteries, Councils and Committees of the Church to reflect on their position in their communities. These statistics will provide information over the coming years to help the Church in identifying trends in these areas.

*In the name of the Council*

SALLY BONNAR, *Convener*  
DAVID WATT, *Vice-Convener*  
MARTIN JOHNSTONE, *Acting Secretary*

## Addendum

### Rev Dr Martin Scott

The Council wishes to place on record its thanks to the Rev Dr Martin Scott who served as Secretary to the Council of Assembly from May 2016 until January 2019. Martin has served in key roles within the Church over a period of twenty years, exercising leadership, managing wide remits and pushing forward new initiatives such as reshaping the Enquiry and Assessment process and helping to provide a robust system for the support of those in the early years of ministry. Martin engages with people from across the theological breadth of the Church, enjoying healthy debate, but he is primarily interested in the person. His long association with the Iona Community has given him an acute sense of justice and he has always sought to champion the place of women in a church which has often been slow to recognise their gifts and talents.

The Church of Scotland has benefited from Martin's wider experience of ministry and theological reflection. Martin studied theology in Zurich before completing his PhD in New Testament at the University of Durham. He was a minister within the Baptist Church, serving 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.

Before training for ministry, Martin studied music at the then RSAMD in Glasgow and taught in Airdrie Academy. His musical abilities have been appreciated within the Offices, particularly in morning prayers and by choirs assembled for the annual '121' carol service. He was often brave in his choice of music, but his patience and skilful leadership brought out the best in those who participated, and these times of fun and fellowship were much valued by staff.

We thank Martin for his enthusiastic and creative leadership over many years, and pray God's richest blessings upon him for now and into the future.

*In the name of the Council*

SALLY BONNAR, *Convener*  
DAVID WATT, *Vice-Convener*

## Appendix I

### CHURCH ART AND ARCHITECTURE COMMITTEE (CARTA)

#### PROPOSED REMIT (WITH THE PROPOSED AMENDMENTS IN BOLD)

1. The Committee advises congregations and Presbyteries **As a function of the Committee's advisory role to the General Trustees, it engages with congregations and Presbyteries** about the renovation, reordering and redecoration of church buildings, including the design and conservation of stained glass windows, **organs**, tapestries and memorials, the installation of new lighting, audio-visual systems, furniture and furnishings, and like matters.
2. Under the Work at Buildings Regulations (as amended in 1998), the Committee is the advisory body to the General Trustees on non-structural alterations to church buildings.
3. The Committee is authorised by the General Trustees to approve proposals relating to non-structural alterations to church buildings referred to them by the General Trustees: eg chancel areas, seating and liturgical furniture, lighting, audio-visual systems, colour schemes, stained glass windows, tapestries and memorials.
4. The Committee provides resources for the use of congregations seeking information and inspiration as to how their buildings might be adapted for worship and witness in the 21st century, while respecting and conserving their architectural heritage.
5. When requested, the Committee reports on the architectural, historical and aesthetic merit of buildings involved in questions of readjustment. It advises on the appropriate disposal of the contents of redundant church buildings, facilitating this via Exchange and Transfer, processes applications from congregations for permission to dispose of surplus communion plate and is responsible for compiling an inventory of sacramental vessels held by congregations. It also advises on the care and replacement of organs, and on alterations required to accommodate the needs of those with disabilities.

Congregations contemplating or proposing any non-structural alteration to their church buildings must submit an application form to the General Trustees, who will refer their request to the Committee and will notify the congregation of the outcome. The Committee will normally arrange to visit the church and meet the relevant office-bearers, before drafting a report and recommendations for consideration by the Committee.

#### Membership

Convener, Vice-Convener and 16 members appointed by the General Assembly. 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. The Committee is assisted in its work by specialist advisers with expertise in communion ware, conservation, decoration, lighting, organs and stained glass.

## Appendix II

### PERSONS AND AGENCIES IN SCOTLAND FOR 2018

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

	Removals by Death	9,061	
Less	Admissions by profession	<u>751</u>	8,310
	Removals by Certificate	1,638	
Less	Admissions by Certificate	<u>1,354</u>	284
	Other Removals	6,235	
Less	Restoration	<u>1,175</u>	<u>5,060</u>
	Total decrease		13,654

## Appendix III

### CONGREGATIONAL STATISTICAL RETURNS – YOUNG PEOPLE

Returns from Presbyteries showed that as at 31 December 2018:

- (1) the number of children and young people aged 17 years and under who are involved in the life of congregations is 47,251;
- (2) 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 15,525; and
- (3) the number of children who receive Holy Communion in terms of Act V, 2000, Section 15 is 2,968.

**Appendix IV****All Presbyteries - Congregational Statistical Return  
On Roll as at 31st December 2018**

<b>PRESBYTERIES</b>	<b>Number of Congregations</b>	<b>Children 17 and under</b>	<b>People 18+ Not on Roll</b>	<b>Children receiving Communion</b>
Aberdeen	34	1,316	279	69
Abernethy	11	190	185	48
Angus	33	1,031	172	72
Annandale and Eskdale	19	219	64	9
Ardrossan	27	941	205	11
Argyll	59	450	230	17
Ayr	49	2,039	230	40
Buchan	34	692	70	13
Caithness	14	106	256	10
Dumbarton	32	818	169	37
Dumfries and Kirkcudbright	32	395	129	24
Dundee	35	1,410	782	119
Dunfermline	24	593	243	124
Dunkeld and Meikle	20	396	115	4
Duns	14	-	-	-
Edinburgh	71	4,048	1,577	473
England	9	82	38	10
Falkirk	34	1,891	219	118
Glasgow	127	6,983	1,526	402
Gordon	28	1,029	330	59
Greenock & Paisley	48	3,800	486	126
Hamilton	77	5,287	811	170

**All Presbyteries - Congregational Statistical Return  
On Roll as at 31st December 2018 (Continued)**

<b>PRESBYTERIES</b>	<b>Number of Congregations</b>	<b>Children 17 and under</b>	<b>People 18+ Not on Roll</b>	<b>Children receiving Communion</b>
International Charges	18	268	66	34
Inverness	22	786	801	54
Irvine and Kilmarnock	26	1,610	370	67
Jedburgh	16	363	18	6
Kincardine and Deeside	20	666	164	69
Kirkcaldy	23	617	82	37
Lanark	21	1,378	312	119
Lewis	11	394	960	10
Lochaber	15	106	255	7
Lochcarron - Skye	8	40	279	4
Lothian	46	1,405	695	197
Melrose and Peebles	26	288	321	30
Moray	30	322	164	3
Orkney	20	82	29	2
Perth	38	1,077	352	88
Ross	21	240	1,068	-
Shetland	13	111	85	-
St Andrews	35	327	145	18
Stirling	46	1,434	393	139
Sutherland	14	87	159	4
Uist	8	54	290	8
West Lothian	26	1,748	353	109
Wigtown and Stranraer	19	132	48	8
<b>Totals</b>	<b>1,353</b>	<b>47,251</b>	<b>15,525</b>	<b>2,968</b>

## All Presbyteries - Congregational Statistical Return On Roll as at 31st December 2018

PRESBYTERIES	On Roll as at 31st Dec-ember 2017	COMMUNICANTS								On Roll as at 31st Dec-ember 2018	+Inc or -Dec	Union +Inc/-Dec	Number of Notices of removal sent	Number on Supplementary Roll	OFFICE BEARERS				BAPTISMS			Weddings	Funerals.
		REMOVALS				ADMISSIONS									Elders M	Elders F	Not Elders M	Not Elders F	No. During Year	Of Which Adults	Thanksgiving and Blessing Services		
		By Death	By Cert	Other-wise	To Union	By Profession	By Cert	By Restoration	New Union														
Aberdeen	12,077	361	123	235	-	23	71	32	-	11,484	-593	-	16	1,142	468	567	30	54	81	8	1	78	726
Abernethy	999	31	6	9	-	-	11	10	-	974	-25	-	6	97	49	61	6	18	9	-	2	20	87
Angus	11,190	273	37	164	-	20	19	31	-	10,766	-424	-	16	1,537	292	438	34	54	61	3	5	53	443
Annandale and Eskdale	4,296	68	4	-	-	6	7	3	-	4,240	-56	-	2	595	97	128	1	5	22	-	-	32	167
Ardsrossan	7,639	207	33	48	-	8	29	16	-	7,404	-235	-	10	433	241	334	56	73	40	2	7	27	405
Argyll	6,490	208	20	126	-	16	29	21	117	6,319	-171	117	13	544	295	385	87	124	66	5	-	88	447
Ayr	17,766	479	115	1,621	-	25	81	70	-	15,727	-2,039	-	26	1,233	588	778	58	132	122	3	6	113	918
Buchan	9,334	190	38	217	-	8	14	1	-	8,912	-422	-	8	627	180	205	39	99	25	2	-	21	231
Cathness	975	20	5	4	120	3	3	4	97	933	-12	-23	4	185	63	53	20	54	11	-	-	20	183
Dumbarton	10,719	334	31	180	-	8	29	27	-	10,238	-481	-	18	648	347	442	46	98	83	3	5	53	389
Dumfries and Kirkcudbright	8,010	239	41	420	-	11	25	47	-	7,393	-617	-	12	1,364	262	274	83	144	76	4	2	96	397
Dundee	10,229	341	58	204	-	17	30	36	-	9,709	-520	-	15	659	395	464	33	74	70	7	6	36	466
Dunfermline	5,437	172	26	46	-	25	30	31	-	5,279	-158	-	11	1,105	196	268	19	30	39	5	7	34	271
Dunkeld and Meikle	4,281	108	21	48	-	1	16	35	-	4,156	-125	-	11	418	134	154	25	37	25	-	-	51	192
Duns	2,384	-	-	-	-	-	-	-	-	2,384	-	-	-	-	-	-	-	-	-	-	-	-	-
Edinburgh	21,622	667	145	186	-	76	139	117	-	20,956	-666	-	60	1,165	964	1,190	74	102	189	27	20	170	1,145
England	1,988	33	6	29	-	13	7	11	-	1,949	-39	-	5	661	68	89	7	6	38	3	1	21	77
Falkirk	9,964	301	44	157	215	16	30	48	215	9,556	-408	-	56	1,351	386	512	139	250	50	4	6	38	653
Glasgow	29,307	633	121	441	172	91	81	58	-	28,170	-1,137	-172	37	2,293	1,010	1,261	185	313	237	33	20	130	1,532
Gordon	11,232	280	49	73	-	8	36	12	-	10,886	-346	-	23	921	281	364	26	65	86	6	12	62	429
Greenock & Paisley	16,287	458	69	177	-	27	56	45	-	15,711	-576	-	30	2,247	751	918	103	154	150	17	4	66	910
Hamilton	21,688	622	105	317	936	77	107	71	933	20,896	-792	-3	35	3,333	1,061	1,301	178	325	225	23	7	120	1,317
International Charges	3,204	33	4	233	-	16	16	83	-	3,049	-155	-	10	293	87	98	25	18	35	7	2	126	42



### All Presbyteries - Congregational Statistical Return On Roll as at 31st December 2018 (Continued)

PRESBYTERIES	On Roll as at 31st December 2017	COMMUNICANTS								On Roll as at 31st December 2018	+Inc or -Dec	Union +Incl-Dec	Number of Notices of removal sent	Number on Supplementary Roll	OFFICE BEARERS				BAPTISMS			Weddings	Funerals
		REMOVALS				ADMISSIONS									Elders M	Elders F	Not Elders M	Not Elders F	No. During Year	Of Which Adults	Thanksgiving and Blessing Services		
		By Death	By Cert	Other-wise	To Union	By Profession	By Cert	By Restoration	New Union														
Inverness	3,786	127	33	73	-	17	17	15	-	3,602	-184	-	16	346	190	147	44	65	35	6	-	38	289
Irvine and Kilmarnock	8,242	228	26	71	-	33	29	30	-	8,009	-233	-	7	1,534	305	331	37	88	45	6	-	14	428
Jedburgh	4,967	155	9	17	-	-	13	15	-	4,814	-153	-	4	126	115	174	10	23	26	1	8	26	264
Kincardine and Deeside	6,697	150	10	41	-	9	31	8	-	6,544	-153	-	4	811	134	170	5	13	39	2	1	51	218
Kirkcaldy	7,051	179	25	88	-	5	15	17	-	6,796	-255	-	11	477	161	281	42	91	30	3	1	30	375
Lanark	5,382	140	42	70	-	18	24	23	-	5,195	-187	-	21	1,264	189	235	29	45	37	3	-	25	335
Lewis	822	9	7	7	-	21	11	1	-	832	10	-	-	-	53	-	49	21	10	2	1	7	76
Lochaber	982	37	5	9	-	1	4	4	-	940	-42	-	3	225	46	88	13	28	18	-	1	19	106
Lochcarron - Skye	550	17	1	6	-	2	-	5	-	533	-17	-	3	40	18	20	11	19	3	1	1	5	67
Lothian	11,763	340	58	137	-	27	69	62	-	11,386	-377	-	11	1,348	413	511	36	78	134	15	18	114	646
Melrose and Peebles	5,592	177	23	98	-	9	25	25	-	5,353	-239	-	6	601	202	211	31	48	43	2	7	36	248
Moray	6,743	180	33	16	175	9	20	18	175	6,561	-182	-	43	317	171	255	32	88	27	-	3	33	326
Orkney	2,452	39	9	43	-	1	4	-	-	2,366	-86	-	3	189	40	73	9	15	3	-	-	18	69
Perth	11,715	278	62	130	-	16	71	28	-	11,360	-355	-	14	1,109	290	376	16	27	59	3	2	60	404
Ross	1,637	45	22	51	-	15	20	2	-	1,556	-81	-	12	302	110	91	18	49	28	3	1	19	249
Shetland	976	38	-	19	-	-	2	2	-	923	-53	-	1	211	51	68	17	49	7	3	-	6	106
St Andrews	7,776	205	44	136	686	13	42	43	686	7,489	-287	-	12	405	264	364	18	22	44	3	4	68	271
Stirling	11,856	363	57	58	-	31	41	33	-	11,483	-373	-	49	1,166	470	565	50	127	78	8	14	88	588
Sutherland	636	13	14	22	-	1	9	10	2	609	-27	2	14	157	26	47	11	30	7	1	1	27	47
Uist	403	7	2	15	-	8	2	-	-	389	-14	-	1	254	28	10	10	15	5	1	2	7	41
West Lothian	7,926	202	38	170	-	17	36	24	-	7,593	-333	-	7	1,343	309	359	53	124	95	9	4	57	544
Wigtown and Stranraer	4,356	74	15	3	-	3	3	1	-	4,271	-85	-	4	355	64	83	16	34	11	1	-	9	154
Totals	339,428	9,061	1,638	6,235	2,304	751	1,354	1,175	2,225	325,695	-13,733	-79	670	35,431	11,864	14,743	1,831	3,328	2,524	235	182	2,212	17,278

**Appendix V****COMPARATIVE STATISTICS FROM 2007 TO 2018**

	<b>2007</b>	<b>2008</b>	<b>2009</b>	<b>2010</b>	<b>2011</b>	<b>2012</b>
Congregations	1,487	1,464	1,454	1,441	1,427	1,414
Communicants						
Removals by Death	12,478	11,826	11,218	11,454	10,488	11,156
Removals by Certificate	4,203	3,553	3,685	3,394	3,332	3,073
Removals otherwise	5,703	5,995	5,763	6,096	5,821	7,047
Total Removals	22,384	21,374	20,666	20,944	19,641	21,276
Admission by Profession	2,115	1,989	2,017	1,928	1,828	1,617
Admission by Certificate	3,354	2,941	2,707	2,467	2,365	2,413
Admission by Resolution	2,371	1,849	1,836	1,868	1,591	1,750
Total Admissions	7,840	6,779	6,560	6,263	5,784	5,780
Total on rolls	489,118	471,894	464,355	445,646	432,343	413,488
Elders	38,534	36,360	36,215	36,519	34,572	34,138
Baptisms	6,950	6,154	6,198	5,787	5,452	5,147
Total Population	5,144,200	5,168,500	5,194,000	5,222,100	5,254,800	5,313,600
Adult	4,161,258	4,189,133	4,151,853	4,184,261	4,218,391	4,398,929
Children of School Age	707,742	696,395	678,163	680,325	676,013	680,291
Children born	57,003	59,531	59,673	58,791	59,826	58,691

**COMPARATIVE STATISTICS FROM 2007 TO 2018 (Continued)**

	<b>2013</b>	<b>2014</b>	<b>2015</b>	<b>2016</b>	<b>2017</b>	<b>2018</b>
Congregations	1,389	1,379	1,364	1,373	1,363	1,353
Communicants						
Removals by Death	10,648	10,011	10,433	9,330	9,611	9,061
Removals by Certificate	3,026	3,013	2,628	2,479	2,038	1,638
Removals otherwise	5,592	7,673	6,113	7,057	6,075	6,235
Total Removals	19,266	20,697	19,174	18,866	17,724	19,934
Admission by Profession	1,485	1,273	1,188	994	992	751
Admission by Certificate	2,256	2,049	1,752	1,711	1,559	1,354
Admission by Resolution	1,777	1,321	1,312	1,700	1,316	1,175
Total Admissions	5,518	4,643	4,252	4,405	3,867	3,280
Total on rolls	398,389	380,163	363,597	351,934	336,831	325,695
Elders	32,834	31,146	30,301	28,346	27,494	26,607
Baptisms	4,664	4,045	3,591	3,333	2,919	2,524
Total Population	5,327,700	5,347,600	5,373,000	5,404,700	5,424,800	<b>Figures not yet available</b>
Adult	4,416,021	4,436,318	4,460,738	4,488,783	4,507,358	
Children of School Age	679,221	678,872	679,848	685,142	635,336	
Children born	57,058	56,297	56,001	55,516	53,553	

**Appendix VI****MINISTRY STATISTICS**

	<b>As at 31.12.12</b>	<b>As at 31.12.13</b>	<b>As at 31.12.14</b>	<b>As at 31.12.15</b>	<b>As at 31.12.16</b>	<b>As at 31.12.17</b>	<b>As at 31.12.18</b>
<b>A. AT HOME</b>							
Number of Charges at December	1,101	1,068	1,051	1,040	1,017	1,023	1,016
Number of Ministers serving charges	M 652 F 205	M 627 F 202	M 607 F 204	M 593 F 193	M 574 F 198	M 559 F 194	M 535 F 192
<b>Total</b>	<b>857</b>	<b>829</b>	<b>811</b>	<b>786</b>	<b>772</b>	<b>753</b>	<b>727</b>
Number of Guardianships	9	20	25	24	23	34	38
Number of Vacant Charges	223	223	215	230	222	236	252
Ministries Development Staff	–	–	M 33 F 61	M 44 F 73	M 37 F 65	M 48 F 82	M 55 F 84
Total	–	–	<b>94</b>	<b>117</b>	<b>118</b>	<b>130</b>	<b>139</b>
Total MDS Posts in Plans	–	–	<b>138.5</b>	<b>138.5</b>	<b>144.6</b>	<b>*160</b>	–**
<b>B. ABROAD</b>							
<b>Presbytery of International Charges</b>							
Number of Ordained Ministers	19	17	19	8	16	16	16
Number of Vacancies for Ministers	0	***3	***3	***6	***7	***5	***7
<b>Jerusalem and Mission Partners</b>							2
Number of Ordained Ministers	–	–	–	4	3	3	0

\*The figure given last year (149) was incorrect

\*\*Please refer to the Ministries Council Report for Posts in Plans FTE

\*\*\*2 under Guardianship

**Appendix VII****ATTENDANCE AT WORSHIP STATISTICS**

<b>Presbytery Number</b>	<b>Presbytery</b>	<b>Under 16 %</b>	<b>16-24 %</b>	<b>25-44 %</b>	<b>45-64 %</b>	<b>65 - 84 %</b>	<b>85+ %</b>	<b>Number of Worshipers</b>
1	<b>Edinburgh</b>	11%	4%	13%	23%	39%	7%	7,069
2	<b>West Lothian</b>	7%	2%	8%	20%	48%	6%	2,349
3	<b>Lothian</b>	11%	3%	11%	24%	43%	8%	3,486
4	<b>Melrose and Peebles</b>							
5	<b>Duns</b>							
6	<b>Jedburgh</b>	3%	1%	3%	25%	50%	8%	715
7	<b>Annandale and Eskdale</b>							
8	<b>Dumfries and Kirkcudbright</b>	5%	2%	6%	22%	52%	11%	1,459
9	<b>Wigtown and Stranraer</b>	10%	2%	6%	17%	60%	6%	798
10	<b>Ayr</b>	6%	2%	7%	22%	51%	11%	3,610
11	<b>Irvine and Kilmarnock</b>	8%	3%	10%	21%	51%	6%	2,349
12	<b>Ardrossan</b>	7%	2%	6%	20%	44%	8%	1,905
13	<b>Lanark</b>	12%	5%	12%	24%	42%	6%	1,653
14	<b>Greenock &amp; Paisley</b>	8%	3%	9%	21%	35%	7%	4,566
16	<b>Glasgow</b>	12%	3%	12%	25%	37%	8%	7,048
17	<b>Hamilton</b>	13%	4%	11%	23%	42%	6%	7,912
18	<b>Dumbarton</b>	10%	2%	10%	22%	46%	8%	2,231
19	<b>Argyll</b>	7%	1%	6%	20%	54%	8%	1,904
22	<b>Falkirk</b>	9%	3%	9%	20%	46%	9%	2,415
23	<b>Stirling</b>	10%	3%	8%	21%	44%	8%	3,139
24	<b>Dunfermline</b>	12%	2%	10%	21%	47%	8%	1,981
25	<b>Kirkcaldy</b>	10%	3%	4%	19%	44%	9%	1,765
26	<b>St Andrews</b>	6%	2%	6%	20%	55%	9%	2,039
27	<b>Dunkeld and Meikle</b>	16%	2%	9%	17%	48%	8%	1,077

**ATTENDANCE AT WORSHIP STATISTICS (CONTINUED)**

<b>Presbytery Number</b>	<b>Presbytery</b>	<b>Under 16 %</b>	<b>16-24 %</b>	<b>25-44 %</b>	<b>45-64 %</b>	<b>65 - 84 %</b>	<b>85+ %</b>	<b>Number of Worshippers</b>
28	<b>Perth</b>	9%	2%	8%	21%	45%	9%	2,481
29	<b>Dundee</b>	10%	4%	10%	20%	44%	8%	2,334
30	<b>Angus</b>	9%	3%	9%	21%	50%	8%	2,032
31	<b>Aberdeen</b>	7%	3%	11%	23%	44%	11%	2,781
32	<b>Kincardine and Deeside</b>	11%	2%	9%	21%	33%	10%	1,406
33	<b>Gordon</b>	13%	3%	10%	23%	41%	6%	1,796
34	<b>Buchan</b>	6%	1%	6%	28%	50%	7%	1,476
35	<b>Moray</b>	7%	1%	5%	24%	53%	7%	1,648
36	<b>Abernethy</b>	8%	7%	14%	25%	40%	6%	469
37	<b>Inverness</b>	12%	3%	10%	21%	50%	5%	2,070
38	<b>Lochaber</b>	7%	3%	6%	21%	58%	5%	431
39	<b>Ross</b>	8%	1%	7%	19%	41%	5%	955
40	<b>Sutherland</b>	8%	2%	4%	18%	61%	8%	464
41	<b>Caithness</b>	8%	1%	6%	24%	38%	7%	533
42	<b>Lochcarron - Skye</b>	5%	2%	9%	28%	50%	5%	530
43	<b>Uist</b>							
44	<b>Lewis</b>							
45	<b>Orkney</b>							
46	<b>Shetland</b>	6%	1%	3%	13%	54%	3%	283
47	<b>England</b>	9%	4%	12%	27%	42%	7%	487
48	<b>International Charges</b>	9%	9%	27%	26%	26%	3%	793



## CONGREGATIONAL ACTIVITIES STATISTICS

Presb No	Presbytery	Number of Responses	School Chaplaincy	Youth Work	Community Development	International Links	Environmental Issues	Political Issues	Health Issues	Economic Inequality	Food Poverty
	<b>SCOTLAND</b>	<b>1,141</b>	<b>83%</b>	<b>69%</b>	<b>86%</b>	<b>61%</b>	<b>36%</b>	<b>17%</b>	<b>32%</b>	<b>32%</b>	<b>85%</b>
1	Edinburgh	66	88%	76%	80%	76%	59%	33%	53%	58%	95%
2	West Lothian	26	100%	88%	50%	73%	42%	12%	46%	31%	92%
3	Lothian	46	85%	74%	80%	65%	59%	30%	33%	33%	91%
4	Melrose and Peebles										
5	Duns										
6	Jedburgh	16	75%	88%	63%	44%	31%	6%	6%	6%	88%
7	Annandale and Eskdale										
8	Dumfries and Kirkcudbright	30	80%	43%	60%	57%	20%	13%	23%	20%	80%
9	Wigtown and Stranraer	19	89%	58%	53%	53%	0%	0%	16%	26%	100%
10	Ayr	44	93%	55%	77%	52%	20%	11%	27%	32%	57%
11	Irvine and Kilmarnock	24	96%	71%	63%	54%	29%	17%	33%	29%	92%
12	Ardrossan	24	92%	75%	71%	67%	42%	13%	42%	25%	96%
13	Lanark	21	90%	81%	62%	76%	24%	24%	24%	48%	90%
14	Greenock & Paisley	46	80%	85%	65%	52%	26%	13%	28%	13%	89%
16	Glasgow	79	86%	77%	81%	63%	53%	23%	49%	47%	76%
17	Hamilton	77	94%	82%	77%	68%	39%	22%	52%	49%	92%
18	Dumbarton	25	96%	72%	60%	44%	48%	16%	36%	48%	72%
19	Argyll	55	73%	53%	49%	44%	27%	5%	15%	15%	58%
22	Falkirk	32	84%	75%	66%	56%	31%	13%	31%	31%	94%
23	Stirling	45	84%	62%	71%	67%	38%	16%	22%	33%	84%

**CONGREGATIONAL ACTIVITIES STATISTICS (CONTINUED)**

<b>Presb No</b>	<b>Presbytery</b>	<b>Number of Responses</b>	<b>School Chaplaincy</b>	<b>Youth Work</b>	<b>Community Development</b>	<b>International Links</b>	<b>Environmental Issues</b>	<b>Political Issues</b>	<b>Health Issues</b>	<b>Economic Inequality</b>	<b>Food Poverty</b>
24	Dunfermline	23	91%	70%	74%	70%	52%	17%	35%	39%	100%
25	Kirkcaldy	20	90%	90%	85%	85%	50%	15%	45%	45%	100%
26	St Andrews	34	79%	47%	79%	68%	29%	9%	18%	26%	88%
27	Dunkeld and Meikle	20	70%	35%	55%	40%	30%	5%	10%	10%	70%
28	Perth	32	78%	72%	81%	53%	41%	16%	16%	31%	81%
29	Dundee	35	80%	83%	60%	63%	37%	14%	51%	51%	97%
30	Angus	30	93%	77%	70%	70%	40%	10%	30%	40%	87%
31	Aberdeen	33	94%	76%	73%	61%	61%	33%	33%	42%	94%
32	Kincardine and Deeside	20	85%	85%	80%	75%	40%	5%	25%	15%	80%
33	Gordon	27	93%	85%	74%	78%	37%	15%	22%	33%	93%
34	Buchan	30	57%	57%	40%	37%	10%	3%	23%	17%	67%
35	Moray	28	79%	64%	68%	50%	18%	25%	18%	25%	82%
36	Abernethy	11	82%	55%	64%	55%	45%	9%	45%	27%	91%
37	Inverness	21	90%	71%	67%	62%	29%	10%	38%	24%	76%
38	Lochaber	15	100%	47%	60%	60%	13%	20%	13%	0%	93%
39	Ross	21	76%	48%	52%	71%	10%	10%	19%	14%	95%
40	Sutherland	14	71%	50%	64%	43%	29%	29%	21%	29%	79%
41	Caithness	13	92%	54%	46%	31%	15%	15%	15%	23%	69%
42	Lochcarron - Skye	8	63%	63%	50%	50%	0%	13%	38%	13%	75%
43	Uist										
44	Lewis										
45	Orkney										

### CONGREGATIONAL ACTIVITIES STATISTICS (CONTINUED)

Presb No	Presbytery	Number of Responses	School Chaplaincy	Youth Work	Community Development	International Links	Environmental Issues	Political Issues	Health Issues	Economic Inequality	Food Poverty
46	Shetland	13	23%	31%	23%	46%	23%	8%	8%	8%	77%
47	England	7	29%	43%	86%	71%	43%	14%	43%	57%	100%
48	International Charges	11	0%	73%	27%	82%	36%	55%	18%	27%	82%

## References

- [1] **A Church without Walls** (General Assembly 2001, Report of the Special Commission anent Review and Reform)
- [2] Of course, the reality is more complicated, particularly in the light of global flows of population. There are increasing levels of poverty in the global north and significant levels of affluence in the global south.
- [3] ***Special Report on Lessons for Scotland from Christian Faith in Africa***, General Assembly 2018
- [4] **Joint Emerging Church Group**
- [5] Ministries Council Report, **General Assembly 2015** (Sections 2.5 and 2.6)
- [6] Ministries Council Report, **General Assembly 2016** (Section 1.3)
- [7] Article III. This Church is in historical continuity with the Church of Scotland which was reformed in 1560, whose liberties were ratified in 1592, and for whose security provision was made in the Treaty of Union of 1707. The continuity and identity of the Church of Scotland are not prejudiced by the adoption of these Articles. As a national Church representative of the Christian Faith of the Scottish people it acknowledges its distinctive call and duty to bring the ordinances of religion to the people in every parish of Scotland through a territorial ministry.
- [8] Article VII. The Church of Scotland, believing it to be the will of Christ that His disciples should be all one in the Father and in Him, that the world may believe that the Father has sent Him, recognises the obligation to seek and promote union with other Churches in which it finds the Word to be purely preached, the sacraments administered according to Christ's ordinance, and discipline rightly exercised; and it has the right to unite with any such Church without loss of its identity on terms which this Church finds to be consistent with these Articles.
- [9] **2017 Chalmers Lectures**



## SOCIAL CARE COUNCIL MAY 2019

### Proposed Deliverance

#### The General Assembly:

1. Receive the Report.
2. Record appreciation for all of the staff and volunteers, past and present, who have contributed to the Church of Scotland's efforts in delivering social service to communities throughout Scotland and join in celebrating this vital work of the church which began following the General Assembly 150 years ago.
3. Note the progress made on carrying through recommendations from the business strategy review and endorse the continued rigorous actions being taken to bring the budget to a balanced position.
4. Acknowledge, celebrate and endorse the missional services provided on behalf of the Church by the Social Care Council, through CrossReach, recognising, too, the positive difference these services make to the lives of thousands of individuals, their families and their communities in many parts of Scotland.
5. Thank all those who have supported, in any way, the work of CrossReach over the past year and encourage positive and engaged partnerships between local, regional and national church and CrossReach.
6. Note that the Social Care Council understand the context in which the Special Commission and Council and Assembly are reporting and endorse the efforts being made by the Council to engage in this process so that the missional work of the Church, in its widest sense, can be enabled to succeed and to thrive.

### Report

#### 1. INTRODUCTION

**1.1** *The Church has always been involved in Social Service, even when it has not been described as such. The injunction of Jesus is clear, 'In as much as you have done it unto one of the least of these my brethren, ye have done it unto me'.*

**1.1.1** These words were written by Lewis LL Cameron in his book 'The Challenge of Need' (A history of Social Service in Scotland 1869-1969) charting the first 100 years of the Church's structured and formal approach to providing care to those in need of it since the inception of The Committee on Life and Work in 1869. Half a century on from that account, The Church of Scotland has continued to show that formal commitment to, and involvement in, the lives of those facing challenging circumstances through the work of CrossReach which operates under the oversight of The Social Care Council. The first three points of the Council's remit read:

- 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

**1.1.2** Whilst this may be the current remit, the Church has exercised a consistent approach to issues of social concern over the past 150 years, through various committee structures, focussing in on the alleviation of disadvantage through social work and social care. Thousands of employees and volunteers have followed in the footsteps of Jesus, reaching out to those experiencing significant challenge, demonstrating Christ's love and care for them through practical and compassionate support. Following in these footsteps has not always been easy and has involved that workforce in undertaking a significant journey through a complex and ever changing social landscape. Milestones include being involved in the introduction of safe places to live and promoting quality education for the very youngest, through to pioneering initiatives concentrating on the health and welfare of the homeless, those with disabilities, those



struggling with addiction or mental health and those in poverty, offering new opportunities to live life in a way which has brought hope and personal fulfilment to many. The Church also remains well known for its services to older people, where early steps were taken to ensure that the oldest in society were well cared for and able to live life to its fullest potential and where it still retains a significant presence, recognised for its innovations in dementia care.

**1.1.3** Over the last 150 years, the fabric of society has changed with the introduction of both the National Health Service and a welfare system, alongside which the Church has played its own part in continuing to meet the needs of those made vulnerable by their circumstances. There has also been much research and debate around how best to work with some of the most intransigent issues in our society. As a result, the way that CrossReach, along with other social care providers, delivers its services has changed. CrossReach services all reflect current understanding around best practice and support individuals to take control over decisions affecting their own lives.

**1.1.4** However, the challenge of need remains acutely present and current statistics pertaining to some of the areas in which CrossReach works would evidence that life remains difficult for many people.

- In Scotland, close to one in four children – almost a quarter of a million – are in poverty, with their families facing impossible decisions such as whether to pay the rent, heat their home or put food on the table. Of these children, 90,000 live in a family where a family member, usually an adult, has a disability or limiting health condition (poverty in Scotland Joseph Rowntree Foundation 2018)

[https://www.jrf.org.uk/report/poverty-scotland-2018?gclid=EAlaIqobChMira7fuoD\\_3wIVCrHtCh2qIAUKEAAVASAAEgLnPD\\_BwE](https://www.jrf.org.uk/report/poverty-scotland-2018?gclid=EAlaIqobChMira7fuoD_3wIVCrHtCh2qIAUKEAAVASAAEgLnPD_BwE)

- In 2018, The Maternal Mental Health Alliance (MMHA) published maps showing that pregnant women and new mums in a quarter of the UK still cannot access lifesaving specialist perinatal mental health services which meet national guidelines. According to the MMHA, just 7% of areas in Scotland are showing green on the map meaning specialist perinatal mental health services are available for women in that area.

<https://www.rcm.org.uk/news-views-and-analysis/news/significant-gaps-in-services-says-rcm-scotland-on-new-maternal-mental>

- The latest figures show a record number of 934 people died in Scotland as a direct result of drug overdoses, more than double the number a decade ago and two and a half times the rate UK-wide.
- Around 20,000 children every year are impacted by a parent going to prison.
- In 2018, there were 23,446 adults living with a learning disability and known to local authorities across Scotland. This equates to 5.2 people with learning disabilities per 1,000 people in the general population. (SCLD survey 2018)
- An estimated 90,000 people have dementia in Scotland. This number is set to grow over the next decade. (Alzheimer's Scotland)
- Adults and children who are socially disadvantaged are at increased risk of social isolation. Adults with poorer social support are more likely to have mental health problems and those experiencing anxiety, depression or stress are at increased risk of severe loneliness. The increased risk of loneliness associated with mental health problems is greater than with physical health problems.

## **1.2 Progress on review recommendations**

**1.2.1** In order to continue to rise to the challenge of need and remain contemporary as well as sustainable, the Social Care Council has been involved in a process of review of CrossReach's operational and support services over the past three years. During the past year, CrossReach staff have worked hard to ensure that the actions identified through this process, some of which were outlined in the 2018 report to General Assembly, have been followed through whilst continuing to concentrate on the delivery of high quality, person-led care. The progress on past recommendations to General Assembly is outlined below:

**1.2.2** June 2018 saw the door close on Achvarasdal, the last service identified for closure by the Social Care Council during the 2017 Business Strategy Review. This marked the end of a long, arduous and painful period of divestment, and critically gave opportunity for the senior team to look again at the focus and operating model of older people's services and the difficult financial performance in 2018. Recent discussions between care home providers and their representative body, Scottish Care, have again highlighted the inadequate funding delivered through the National Care Home Contract to meet the real cost of delivering care in a residential care home. This is important to CrossReach which still provides the majority of its care to residents who do not have personal funds which would allow them to pay privately. While this is a matter which is being raised again with Scottish Government, it is out with the direct control of CrossReach staff. However CrossReach senior managers have been examining the factors which they can control to ensure future sustainability in this area of service delivery and have put a number of actions in progress. These will allow a year of transition while overall financial viability is tested and work progresses towards a break-even budget. Steps taken have included investing in a temporary post to resource managers to meet the requirements of the new Care Inspectorate standards, which will require a different approach to staff deployment. The financial modelling undertaken will also bring a sustained focus on managing agency costs, the recruitment and retention of staff, careful attention to occupancy and robust planning around good maintenance of the buildings. Where any quality concerns were picked up during this process of reassessment, they were critically examined and addressed to the satisfaction of all parties. The Social Care Council believes these actions should allow for better overall financial performance of this section and allow any further risks to be identified, as well as to build on the generally positive performance around quality and outcomes.

**1.2.3** August saw the door open on a new education campus as part of the ongoing remodelling of the residential children's services. CrossReach Erskine Riverfront provides first class educational facilities for young people who were unable to take part in mainstream education and has been well received both by the professional and local communities CrossReach works with, as well as the young people themselves. The school will provide places to up to 35 young people and was opened formally in November 2018 where Rev Mark Lowey described the hard work and

professionalism of the staff as 'love in action' before he presented a Bible to mark the occasion. There are now 5 community houses in total, each one providing home to between 2 and 5 children. It is anticipated that the final part of this remodelling will complete during 2019 with the opening of three further small community houses and the closure of Ballikinrain.

**1.2.4** The work involved in remodelling operational areas is only part of the solution to the CrossReach journey towards a sustainable future, and action has been taken on a number of other fronts during the course of the year.

### **1.3 Ministries and Mission**

**1.3.1** The drive to control costs has involved the Corporate and Senior Management teams in examining alternative ways of organising and becoming less dependent on support from the Ministries and Mission contribution, which, in 2018, accounted for 1.8% of the Social Care Council's total income. The need to take urgent action on this was highlighted when the Council of Assembly Finance Group made the unprecedented decision to stop payments to Councils in the last quarter of 2018 due to financial constraints. As many of the counselling services rely on this income, it is crucial to find a different way of organising and funding them in order to protect their ability to operate in the future, and work on this has started. It remains important to the Social Care Council that the progress made on low pay, also partly supported by the Ministries and Mission contributions, is not stalled and that as work is taken forward this reflects a continued commitment to fair work practices.

### **1.4 Pensions**

**1.4.1** The closed defined benefit pension scheme which is managed by the pension trustees has been fully covered in previous reports to The General Assembly. Whilst the CrossReach element of the scheme remains in deficit, it is in a continually improving position, thanks to the prudent actions already taken. A payment schedule remains in place to deal with the outstanding liabilities which requires a substantial levy to CrossReach amounting to £1.105m in 2018. For the past two years, The Council of Assembly has generously given support to meet half of that cost but has not been in a position to do so since January 2019. Due to constrained resources, there is some tension in balancing the obligations to the CrossReach pensioners who have left such a tremendous legacy, and supporting current staff to continue to deliver the valuable work CrossReach is involved

in today. The Council is pleased to report that there have been constructive conversations with the pension trustees and Council of Assembly in the lead up to the most recent valuation and there is full cooperation in working towards a solution which will help alleviate some of the costs and be of longer term benefit to all parties, whilst fully protecting the payments to the pensioners covered by the scheme.

### **1.5 Scottish Child Abuse Inquiry**

**1.5.1** In the 2018 Report to General Assembly, the Social Care Council reported on the fact that CrossReach, on behalf of The Church of Scotland, had provided oral evidence to The Scottish Child Abuse Inquiry in June 2017. No further oral evidence has been called for at this stage. However, in October 2018 CrossReach provided information on the Church's involvement in former child migration schemes as required by The Inquiry team.

**1.5.2** The Scottish Government is, additionally, considering the question of a redress scheme, and CrossReach staff anticipate being involved in future discussions around this topic along with a number of other social care providers. It is important that this is a sensitive discussion and respects the views of those who have experience of child sexual abuse as well as taking account of the circumstances of current care providers.

**1.5.3** The final impact of these processes on the future policies or finances of CrossReach is not yet known.

### **1.6 Digital Initiatives**

**1.6.1** As intimated in last year's report to General Assembly, May brought a full launch of a refreshed CrossReach website as the old one was no longer fit for purpose. The new site reflects a more contemporary social care organisation, is fully GDPR compliant and is easier to navigate for those seeking support. It also contains a more efficient functionality for staff recruitment, which was one of the actions identified to support that particular area of activity. The website is just part of a more focussed approach to information technology both as digitally enabled care becomes increasingly popular and in order to simplify administrative systems. One initiative which allows for both of these is the introduction of phablets in the learning disability services. This allows service users to work creatively with their care plans and bring them up to date with every visit as well as allowing workers a way of storing information without always having to travel back to an office. The staff groups continue to explore ways in which to drive both efficiency and better service user support through

technological solutions, whilst retaining absolute focus on building relationships and offering hospitality which underpins our Christian ethos and approach to care.

### **1.7 Central Services Review**

**1.7.1** There has also been progress on the recommendations from The Central Services Review undertaken by representatives from The Social Care Council and senior staff in 2017 and reported in full last year. Work still to be done included focused scrutiny around the activities of the business development and supporter relations departments. A number of actions are in the process of being implemented and these should allow for a better alignment of the operational and support areas which will maximise the opportunities for operational services to change or grow in line with identified needs, and, at the same time, to diversify and increase income to the organisation. As part of wider discussions, it was agreed that the CrossReach supporter relations team would lead on the development of a new legacy strategy on which the wider Church of Scotland could build and which is now under development.

**1.7.2** The maintenance and management of the buildings owned by CrossReach was recognised by the Central Services Review Group as an area which would require careful attention in order for them to continue to be fit for purpose for the future. A full stock condition survey has now been carried out and is helping to inform priorities for investment and disposal linked with the operational strategies around future service delivery.

**1.7.3** The Central Services Review also recommended an increased focus on recruitment, an area of concern not just for CrossReach, but, for the whole social care sector. In January 2019, the Care Inspectorate and SSSC published a report highlighting challenges in recruitment with care homes for older people being one of the areas they highlighted as being particularly hard hit. <http://ssscnews.uk.com/2019/01/15/staff-vacancies-services/> Managers from the CrossReach human resources department along with managers from operational services have been involved in a joint initiative to support the recruitment and retention of staff. As a result, there are bespoke recruitment initiatives in each service which better reflect local need and preferred styles of communication. The improved functionality within the website has made both the process of applying and the processing of applications easier and has allowed for a streamlined way of

working which has decreased the time from initial application to a member of staff starting work in a service. This has a double benefit of allowing applicants the reassurance of appointment and reduces reliance on agency staff whilst waiting for a vacancy to be filled.

**1.7.4** Another of the recruitment innovations has been a partnership with The Prince's Trust, on its 'Get into' Care' training programme. After a period of intensive support, CrossReach was delighted to be able to offer 7 young people a work placement from which 6 went onto permanent employment. As well as supporting recruitment, this also fits with the organisational ethos of inclusion as it helps to break down barriers to employment. It is proposed that a further 4 programmes are run during 2019, with the first one focussing on the Edinburgh area.

**1.7.5** 2018 also saw CrossReach take its first steps into offering some staff the opportunity to complete a Modern Apprenticeship (MA). The organisation is required to achieve a qualified workforce under the regulations set out by The Scottish Social Services Council and MA's are a way of supporting younger people into a career in care through a professionally recognised route.

**1.7.6** The Social Care Council recognises that recruitment remains a critical success factor for the organisation in terms of being able to deliver quality services within an increasingly stretched financial envelope and welcomes the progress being made through these initiatives.

**1.7.7** Retention is also important as turnover in the care sector is high. CrossReach does benefit from having a lower than sector average turnover but senior managers are increasingly aware of the necessity to continue to focus on remuneration and opportunities for development and progression. As well as continued focus on living wage, low pay and salary pressure points, 2018 saw the introduction of a formal leadership succession planning programme. As part of a strategy to support leadership potential within CrossReach, 6 candidates at deputy manager level were selected to participate in a tailored development programme. The programme included personality assessment, 360 degree appraisal, individual coaching, specific operational and project development opportunities, management development training and subject expert input.

**1.7.8** This was a programme which involved and was supported by all areas of the organisation. The candidates' feedback has been positive and, following a full evaluation

process, this initiative will continue to be developed throughout 2019.

**1.7.9** *"The group project helped make real changes within the organisation"*  
*"I can better help my service to grow and be sustainable"*  
*"A rich benefit of the programme is the diverse mix of people"*  
*"The coaching gave me space to think and consider my own management style and how I operate and respond in different situations"*

**1.7.10** Against that backdrop of challenge around recruitment and retention generally, The Social Care Council is humbled by the continued loyalty and dedication of the staff group. This year the Council encouraged staff to tell some of their own stories about employment with CrossReach and in so doing illustrate their own response to the call to follow Jesus. During CrossReach Week 2018, a number of staff members spoke to camera on the theme of what CrossReach means to me <https://vimeo.com/channels/1431332/videos> The words 'family', 'community' and 'service' were those most commonly used with staff expressing satisfaction at knowing they had made a positive difference to the lives of others. This was echoed in the articles featured in Life and Work in January 2019 where one of the managers working with older people commented: *'Every day working with our service users is a true blessing. To be able to help make a huge difference and have a positive impact on their lives is what our service is all about'*. Another captured positive change for children and families: *'I have seen relationships building at Daisy Chain between the team and their parents. I've looked on as parents confide their struggles with mental health or domestic violence, often for the first time and are comforted and supported to move forward and thrive. I've observed little ones come through the door and beam from ear to ear as they see our fantastic play leaders waiting for them with a smile and a hug. I've witnessed children in our school nurture groups slowly open up and connect with the team'*.

**1.7.11** [https://www.churchofscotland.org.uk/news\\_and\\_events/news/2019/crossreach\\_celebrates\\_150\\_years\\_of\\_social\\_care](https://www.churchofscotland.org.uk/news_and_events/news/2019/crossreach_celebrates_150_years_of_social_care)

**1.7.12** Following Jesus and walking alongside him was a theme explored during the Social Care Sunday service led by The Moderator which was hosted by Oversteps Care home in Dornoch as part of its 60<sup>th</sup> Anniversary celebrations. The Moderator paid tribute to the staff who have served the needs of residents over the past 60 years, and generously

donated a very personal birthday gift, encouraging people to mark her own 60<sup>th</sup> birthday by giving a gift to Oversteps to allow the home to develop a sensory garden for residents. The activities which followed over the next couple of days involved the Moderator in service visits in the Inverness area where the work of CrossReach spans every life stage. The Moderator also joined CrossReach staff and Council members at the recovery volunteers' graduation in December and has continued to explore the notion of journeying with those recovering from addictions into 2019. The Social Care Council wishes to record appreciation for the time that the Very Rev Susan Brown spent with CrossReach service users and staff over the course of her year as Moderator and for her ongoing support for Oversteps.

## 2. CHURCH PARTNERSHIPS

**2.1** The Social Care Council has been involved with The Church and Society Council and Mission and Discipleship Council on a number of cross Council initiatives. Specifically CrossReach has benefitted from the work of the gender justice officer in supporting discussion around the impacts of domestic violence in the workplace so that this can be better reflected in HR policies as well as raise awareness more generally. CrossReach staff were also pleased to support The Church and Society Council at the annual general meeting of Eurodiaconia held in Scotland in March 2019 with some strategic input around the context of delivery of social care services in Scotland along with hosted visits to a number of services in and around Glasgow. It was a privilege to be a part of this conference and to join with Church partners across Europe, united in a common vision to tackle issues of social injustice through policy and practice.

**2.1.1** Recent conversations with Mission and Discipleship Council reflect the request from CrossReach staff to be supplied with updated devotional material to enhance their own daily devotions. It is recognised that CrossReach staff themselves are a significant worshipping community with an ability to reach out to many others and that equipping them with appropriate devotional materials is a vital part of the Church's support to them. The Council looks forward to working on this initiative with support from the Mission and Discipleship Council over the coming year.

**2.1.2** The Council has also noted some progress in sign ups to the Presbytery Pledge with 3 presbyteries now fully signed up, Angus, Lewis and Abernethy. The Presbytery of Lewis took the opportunity to reflect on the light which

CrossReach services shine in the darkest of places by selling candles carrying both the CrossReach logo and a Gaelic blessing as part of its Presbytery commitment, and The Council wishes to record appreciation both for the sentiment behind this and the funds donated as a result. The Council invites all Presbyteries to prayerfully consider signing the pledge in 2019 and being part of the legacy of love being marked in the 150 years anniversary.

**2.1.3** The Council also wishes to record its gratitude to the many local churches and individuals who have supported CrossReach in so many ways over the past year. There are a growing number of examples of collaboration which have allowed local churches to reach out into their communities in response to a particular identified need whilst benefiting from the support and expertise of CrossReach staff.

**2.1.4** Heart for Art services continue to be rolled out in partnership with local churches across Scotland helping to tackle isolation experienced by people with dementia and their carers and giving people an opportunity to come together to share their time and talents through arts based activities. The Council particularly welcomes the introduction of a new group hosted by Galashiels Trinity due to open by end April 2019 which will be the first service to open in the Scottish Borders for a number of years.

**2.1.5** The Revive and Restore (R & R) café has now been running in Coldside Church, Dundee, for some five years. The aim is to provide a safe space to people in recovery to:

- provide opportunities for volunteers to learn new skills
- reduce stigma between people in recovery and the general public
- talk about their journey through addiction

**2.1.6** 100 people use the café every month which includes people from the community as well as people in recovery supporting the breaking down of stigma through building positive relationships. It has become a real beacon of hope for many and allows the Church to make a positive impact on the lives of many in the community including those recovering from addiction:

**2.1.7** *'I just want to say thank you to all involved in this group for you are what's needed in society' W.K.*

**2.1.8** Broom Parish Church in Newton Mearns continues to host a Bluebell hub in order to support parents who are experiencing depression or anxiety after childbirth. This has



enabled CrossReach to provide therapy for 4 parents and around 4 infants every week, a total of 450 counselling sessions over the 2.5 years which the project has been running and making real change to those at the beginning of their parenting journey. The Social Care Council is pleased to be building on this with a new partnership initiative being explored between Wallacewell and CrossReach Glasgow Children's Services which will provide vital help to parents with children with disabilities through an adapted 'bookbug' scheme supporting learning at the earliest stages of a child's life.

**2.1.9** The Council is keen to acknowledge that support comes in many ways, not least through the churches and individuals who responded to the Guardian Angel Appeal at Christmas. This was the first such appeal that the supporter development department had been involved in as part of a raft of changes in its approach to income generation. The feedback received will be incorporated into any such activity in the future. The Council is also grateful to the support of The Church of Scotland Guild with whom there has been increased engagement over the year in the latest partnership project 'Join Up The Dots', examining ways in which, together, both organisations can innovate solutions to tackle social isolation and loneliness. It is a privilege to be working in this way with The Guild in 2019 and to continue these discussions through consideration of The Guild's theme: 'Companions on the Way'.

**2.1.10** CrossReach benefits from the time given by over 350 volunteers each year, many of whom come from local churches up and down the land. Volunteers take part in many activities from front line service delivery to providing much welcomed hospitality. It was good to see the efforts of one of our youngest volunteers Carla Tait recognised by the Youth Volunteering Awards 2018 in Shetland for her wonderful contribution to making a difference to the lives of residents in Walter and Joan Gray Care Home.

**2.1.11** The Social Care Council has continued to support the ecumenical initiative to tackle homelessness through collaboration with Scottish Churches Housing Action (SCHA) throughout the year and is delighted to be part of a pilot project with SCHA in Inverness. This will train volunteers from the local churches to become befrienders to those who have experienced homelessness and are being introduced into new tenancies, helping them to feel supported and involved in their new communities.

**2.1.12** During the latter part of the year, The Social Care Council along with other Councils and Committees, has been carefully considering its response to the need highlighted by The General Assembly 2018 to think about the most appropriate governance structures for the future. The task set out is to explore what the best possible mutually beneficial relationship might look like between local church, the central church offices, and the social care arm, CrossReach. This continues to be a subject of discussion, as it is of vital importance that any decisions made allow the work of CrossReach to continue to be delivered in the most effective way possible, retain its distinct Christian ethos and reach a sustainable position.

**2.1.13** Recommendations on the way forward for future sustainability are due to be considered by the Social Care Council in June 2019.

### 3. IMPACT- WHERE TRADITION MEETS INNOVATION

**3.1** Though much of the work of the Social Care Council addresses issues of social concern which may have been prevalent in society for many years, the services currently delivered by CrossReach have a long history of innovation bringing modern methods and practice into traditional areas of activity. This section of the report will highlight how CrossReach is able to respond to new initiatives and research, ensuring that the services remain contemporary and relevant to the people who depend on them for support, so that they might live life to the fullest possible.

#### 3.2 Children and Family Services

**3.2.1** The work of the Children and Family Services last year was closely aligned to the aims of the Scottish Government-led Year of Young People 2018, recognising the wealth of talent that our young people possess, giving them new opportunities to learn and develop, and celebrating their achievements. The Children and Family teams were pleased to be part of The Church of Scotland Parliamentary event marking the Year of Young People and helping to showcase some of the work CrossReach is able to do supporting children, young people and their families from all walks of life to take up new challenges and be successful. As part of the event, one young woman (who had accessed support at the Prison Visitors Centre at HMP YOI Polmont where her brother was serving a sentence) displayed a picture she had painted which illustrated her journey from desperation to hope as the centre helped her to come to



terms with her brother's sentence and the impact on the family.

**3.2.2** Following attendance at a Scottish Parliamentary event where her picture was displayed, the young woman's mother noted how much they had benefited from both the service and participation in the event and how her daughters confidence had grown as a direct result.

**3.2.3** One completely different opportunity was provided by Edinburgh Zoo who chose CrossReach to be a charity partner for 2018. This saw over 750 children and their families being treated to a 'dreamnight at the Zoo', where they were able to learn more about the animals, protecting the environment and simply have fun together. It was very special to see some of the families, many of whom are socially isolated and would otherwise not have had such an opportunity, enjoying the facilities and hospitality offered and most importantly spending quality time together, making new friends and making memories.

**3.2.4** Crispin Longden, CrossReach's supporter development manager, said *"CrossReach was delighted to be nominated as one of four charities to participate in Dreamnight 2018. Our 700-plus guests came from far and wide (Glasgow, Polmont, Perth, Stirling as well as Edinburgh). For some of these families this was the first time they had visited Edinburgh, let alone a zoo."*

**3.2.5** The perinatal mental health services continue to reach out into areas where there is limited access to services and are now able to work with new parents experiencing anxiety and depression after childbirth in both Moray and Inverness. The take up of these services has been high, indicating that there is still a huge need for support of this type. CrossReach continues to being engaged at a strategic level in advocating and supporting planning for further provision of perinatal mental health services and has to this end been involved in a number of high level groups as well as making direct representation to Scottish Government about lack of service provision in a number of areas of Scotland. The Social Care Council were pleased to hear the announcement, made by the First Minister in March 2019, about additional funding for perinatal mental health which will allow for increased support generally across Scotland.

**3.2.6** The incidence of child poverty is increasingly reported through some of the community based services including Sunflower Garden, The Prison Visitors Centres and Daisy Chain. They are each involved in different initiatives to

try to alleviate the impact in their particular client groups. In 2018, Daisy Chain ran summer lunch clubs with the help of some extra funding from the Glasgow City Council Voluntary Action fund. 176 children accessed the summer lunch club with 835 meals served over the school holidays. 94% of parents agreed the summer lunch club helped with the cost of feeding their children over the summer.

**3.2.7** Through a process of consultation with parents of children with disability and with the young people themselves, it was identified that there was a gap in provision particularly aimed at supporting young people with learning disabilities or complex needs to have their needs met in the transition from children to adult services. Building on a successful pilot co-designed with the families, GO2, which operates out of the Mallard, now provides 139 hours per week of support to young people in transition, an increase from 30 hours per week 2 years ago. GO2 works closely with Threshold Glasgow to ensure the transition works smoothly.

**3.2.8** During the course of the year some of the young people who have been in residential care with CrossReach in the past, as well as some of the young people currently living in CrossReach homes, contributed to the care review which is taking a long look at the way in which the care system in Scotland can be improved to give the children entrusted to it a better opportunity to thrive. This is an important piece of work which will help shape service delivery for the future. Many of the young people involved are talking about the need for the care system to allow young people to be and feel loved and how when this is missing there is a greater risk of poor outcomes including a devastating impact on mental health. The move to small houses and closer relationships with staff, which has been part of the re-modelling of children's services, should help children in our care to feel the benefit of individual attention and the love that is shown to them every day by the staff teams:

**3.2.9** *"I miss my home area, but the staff in Rockwood help and support me".*

*"I like it here, it's a good place to be with good staff who I like".*

*"It's good here, it's more social and I'm able to get out and do more things".*

*"I feel that staff have helped with lots of things including me seeing my mum. I enjoy living here and would not change anything about it".*

### 3.3 Adult Care Services

**3.3.1** The Adult Care Services are subject to the constant pressure of competitive tendering, with most of the individual services being subject to this process over the past three years. This is time consuming and disruptive both for staff and service users as the outcome, should CrossReach not be successful, is that the support work undertaken would be passed to another service provider to deliver, cutting across the important relationships built up within the teams and between the staff and those who depend on them for support. The CrossReach Adult Care Team has been successful to date in retaining most of the services provided, but this is by no means guaranteed for the future as tenders require to be delivered within a tight financial envelope, often driving down costs. The team is constantly challenged by the desire to provide high quality care in this difficult environment. The practice of competitive tendering in social care as a means of contracting services is the subject of continued debate with increasing calls for procurement reform within this sector.

**3.3.2** Despite this difficult challenge, the Adult Care teams continue to deliver services which support people facing multiple disadvantage to find a way forward and to live life in a different way.

**3.3.3** Helping people to live lives free from addiction has been a cornerstone of the social concern of the Church of Scotland for a large part of its history and one in which CrossReach remains very much involved. There are three strands to this work, residential rehabilitation, housing support (allowing people to move on from a residential setting to living in a community setting, and then into their own tenancies) and for some, a move into the recovery volunteers programme which supports people in recovery to become peer mentors for others at the beginning of their own journey of recovery. Many of the graduates from that programme are then able to access paid work due to the experience and skills gained. 2018 saw 5 people graduate from the recovery volunteers programme who all told part of their story at their graduation event, where the words 'faith' 'hope' 'love' and 'future' were echoed as they spoke of the changes experienced in their lives.

**3.3.4** During the course of the year, Whiteinch Move on Service in Glasgow celebrated its 20<sup>th</sup> year of providing support to those in recovery through a housing support model. One of the highlights was hearing from staff member Mairi Baker and her mother about how Mairi's addiction had

put huge strain on the whole family and how it took real guts and determination to take up a place at Rainbow House and begin to effect change.

**3.3.5** *'The first week was a blur, but slowly I was coaxed out of my shell by staff and peers. I think I had forgotten what it was like to have a conversation, to laugh with someone, to sit down and eat a meal. I worked closely with my keyworker and came to see the reality of my addiction'.*

**3.3.6** Today Mairi provides key-working support to others at the Whiteinch Project and her mother reflects the pride that she now feels for her brave and beautiful daughter.

**3.3.7** In order to continue to build on the success of this work, CrossReach will use the proceeds of a small legacy to encourage greater service user participation in the design and delivery of services to ensure that they meet their needs in the most appropriate way and keep them at the heart of service delivery.

**3.3.8** In November 2018, CrossReach was recognised for the excellent quality of work carried out at The Bungalow, Stonehaven when the Bungalow was announced the winner of Scottish Care's Specialist Care Home of the Year Award. The Bungalow provides residential services for adults with severe and complex learning and physical disability. During the course of the last inspection, the care inspector scrutinising the home commented:

**3.3.9** *'We were impressed with the genuine relationships that we saw in The Bungalow. We were present when people went out for the day, were given medication, enjoyed meals and snacks and played board games. People were treated as individuals with appropriate communication using tone, body language and sounds to understand if they were happy and immediate action was taken if they indicated that they were not'.*

**3.3.10** This attention to the quality of the relationship between staff and people who use services was also very much in evidence at the annual National Learning Disability Forum set up to learn from the people who access the services and to co-produce an action plan to make changes and diversify the service offering.

**3.3.11** The success of this model in learning disabilities has seen growth in the numbers of people choosing to access the service with self-directed support budgets and which has required CrossReach Learning Disability Services to expand

into bigger premises in Edinburgh and Glasgow to cope with demand.

**3.3.12** Development and growth is also evident in the Criminal Justice Services where CrossReach Adult Care Team was successful in a recent tender to retain the work provided by the Dick Stewart Project which provides support to male offenders on release from prison, through a supported accommodation project. Part of the successful tender bid contained a new initiative which allows continued support for those being resettled as they move into tenancies in the community. This should mean that the risk of reoffending is reduced by capitalising on already positive relationships which in turn can be used to foster new introductions to community groups. The service is also at the early stages of looking at how it might expand this work to offer support to female offenders in response to the government's move towards a presumption against short sentences.

**3.3.13** One of the areas where success was not achieved through a tendering process was in the Angus Council tender for Housing Support and Care at Home Service which saw a larger provider of services in that area taking over the work which CrossReach had delivered. The CrossReach Clova service closed as a result in late spring 2018. Service Users were all offered support under the new provider.

**3.3.14** The Council is pleased to report that Sarah Lewis was honoured at the CrossReach staff awards. Sarah's story, her journey from despair to hope through her experience of mental illness, was relayed to The General Assembly 2018 and it was a fitting tribute that she won the volunteer of the year award shortly afterwards, for her dedication and support to others. The work of the art group which she leads was displayed in an exhibition in Kilmarnock on mental health awareness day and was attended by Willie Coffey MSP.

### **3.4 Older People's Services**

**3.4.1** The challenges of providing care to older people have been picked up in the media over the past year. Whilst it is recognised that social care has a vital place to play in supporting the NHS to ensure that our older people are safe, fulfilled and able to live in a place which best suits their needs, there is a challenge in being able to fund this appropriately. CrossReach has been engaged at a strategic level with Scottish Government to help inform policy and funding models for the future, as this is fast becoming a critical factor in the success of Scotland to be able to support wellbeing at every age and stage of life. The funding

mechanism for care home placements is The National Care Home Contract. As the largest voluntary sector provider of care home places in Scotland, CrossReach staff have been asked to be part of the group renegotiating this contract for 2019, and will be able to ensure that conversations around funding include provision for fair work practices, as well as other important factors. At the time of writing this remains a work in progress.

**3.4.2** Despite all of the difficulties covered earlier in the report, there has been much positive activity within services to older people over the past year.

**3.4.3** CrossReach Older People's services were pleased to be recognised by The Highland Third Sector Interface (HTSI) at its 2018 awards ceremony in Strathpeffer which pays tribute to the work done by local charities and their volunteers. Care and Learning Alliance (CALA) was named 'Highland Partnership of the Year.' for its efforts to promote intergenerational learning. Whinnieknowe Care Home partnered CALA's Junior World to launch the initiative: Wee Ones at Whinnieknowe - WOW for short. Throughout the year, WOW brought little ones from Junior World and residents of Whinnieknowe together, allowing them to share interests, activities, experiences, fun and laughter. Sarah Coulson, the Activities Co-ordinator at Whinnieknowe Care Home, was honoured to have been invited to the ceremony and to accompany Jayne Macintosh, Manager of Junior World, and Jacqui Douglas, CEO of CALA, as they were presented with the award.

**3.4.4** Recognition was also given to the work taking place at Walter and Joan Gray Home in Shetland, which CrossReach was successful at retaining through competitive tender during the course of 2018 and during which process the quality of the service was highlighted. Although recruitment remains a critical factor, much is being done to invest in the training and development of staff and volunteers across the board. The positive benefits of this were identified at The Annual Shetland Youth Volunteering Awards where one of the young volunteers from Walter and Joan Gray Home won an award for her volunteering and was able to reflect on the positive benefits of working in the care home both for herself as a young person, and for the older residents.

**3.4.5** Building on the success of Morlich House Care Home, a finalist in the 2017 Scottish Care Awards, there has been a move to integrate some of the good practice highlighted there into other CrossReach care homes across

the country. One of the innovations which has had a significant positive impact on residents in some of the homes is the introduction of an old sweetie shop which residents can visit during the course of the day, and can help serve in, should they wish to do so. This has been successfully integrated into the work at Williamwood in East Renfrewshire where bringing the ideas into reality was discussed initially with the residents.

**3.4.6** *“Concepts for the design, size, type of till and scales all came from residents’ recollections. A wall mural design was sketched from descriptions of the residents’ younger days and sent to a company to be replicated in wallpaper. They named all their favourite sweets from their youth and we sourced and bought them. There are a number of benefits for the residents. Firstly, social interaction, as we have café style tables and chairs opposite the counter where they sit and enjoy drinks and sweets. Also a feeling of value and worth, as it is residents who ‘serve’ in the shop and take the money, so they are retaining skills. And those who are not normally able to go out and about still manage to ‘shop’ within the home. Finally what springs to mind is ‘reminiscence’. The street mural plus the scales and till stir up memories from their youth and stimulate discussion” Donna Shields (Manager).*

**3.4.7** CrossReach’s Heart for Art project continues to be a successful way of connecting communities and evidencing the value and beauty of what people with dementia can contribute. In August 2018, stunning artwork from more than 40 artists with dementia was displayed at an exhibition ‘Beyond Words’ in the magnificent surroundings of the Kibble Palace at the Botanic Gardens in Glasgow. The exhibition aimed to reduce the stigma that can be attached to a dementia diagnosis by showcasing the artists’ creativity. The ‘Beyond Words’ national exhibition explored the lived experience of dementia, highlighting the positives and looking beyond the condition. *“Heart for Art enables and encourages people to express their emotions through the medium of creative art” Paula Pinda (Manager).*

**3.4.8** Thanks to repeat funding from the Life Changes Trust, granted in 2018, there are plans to continue rolling out this service into 3 more communities in Scotland, adding to the existing 9 already in operation.

**3.4.9** One of the most recent innovations in Older People’s Services has taken place at Balmedie with the introduction of a trishaw. Supported by Belhelvie Parish Church and Cycling without Age, the staff were able to purchase a specially adapted bike which allows elderly

residents to experience the freedom of cycling despite their physical frailty. This has opened up a forgotten world to some of the residents who have benefitted from the fresh air, stimulation and companionship this initiative has brought. One of the residents, aged 95, and who had become increasingly uncommunicative due to advancing dementia, accessed a memory of her first bike and was able to express her joy at being able to participate in an activity which she had loved but lost. The cycling scheme has brought benefits not just to the residents but has helped bring in new volunteers and given staff a chance to enjoy some exercise whilst at work. Due to the success of this initial pilot, CrossReach will consider further investment in and rollout of this initiative within some of the other homes for older people.

## 4. PERFORMANCE

**4.1** In 2018, the majority (63%) of CrossReach’s incoming resources of £44,781,000 came from Local Authorities, while the majority (76%) of outgoing resources of £45,713,000 were on staff expenditure. A breakdown of the various incoming and outgoing, resources is shown in the pie charts.

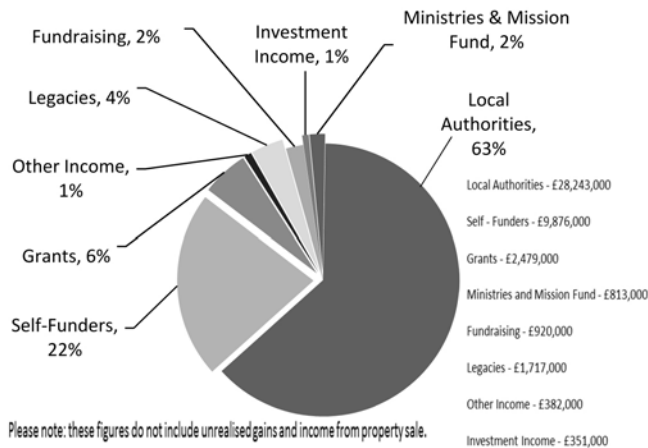
**4.1.1** In 2018, £813,000 (1.8%) of CrossReach’s incoming resources were from The Church in the form of ‘Mission and Renewal’ funding. The Mission and Renewal funding paid for services, including counselling services, and contributed towards paying all care and support staff the Scottish Living Wage.

**4.1.2** The 2018 pie chart figures show an overall deficit on providing social care of £932,000. This deficit excludes the following exceptional items:

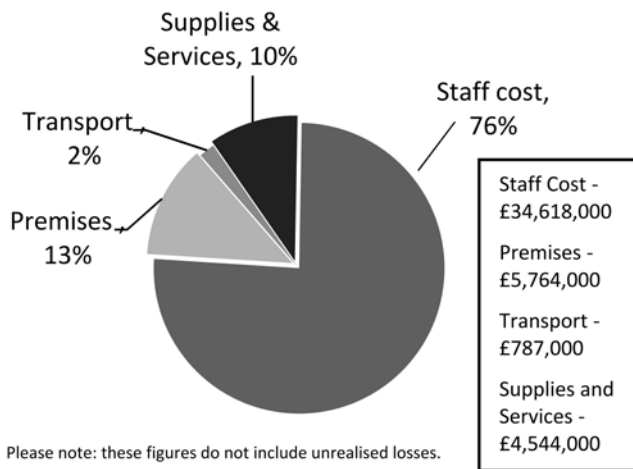
- income from property sales (£248,000),
- unrealised losses on investments (£365,000),
- repair payments towards the deficits on defined benefit pension schemes (a net cost of £579,000 comprised of gross payments of £1,111,000 to the pension schemes less a special pension grant of £532,000 from The Church)
- any change in the actuarial valuation of the defined benefit pension schemes which is not available at the time of writing.

**4.1.3** Taking account of the above exceptional items, the ‘all-in’ reduction in net assets of CrossReach in 2018 was £1,628,000.

#### 4.1.4 CrossReach Incoming Resources



#### 4.1.5 CrossReach Outgoing Resources 2018



#### 4.2. Quality

##### 4.2.1 Care Inspectorate

**4.2.2** CrossReach has 55 services which are inspected by the Care Inspectorate.

**4.2.3** The Care Inspectorate inspects these services and focuses on 4 Quality Themes:

- Quality of Care and Support,

- Quality of Environment (where applicable),
- Quality of Staffing
- Quality of Management and Leadership

**4.2.4** Grades are awarded for each inspection theme and range from 1 – unsatisfactory through to 6 – Excellent.

**4.2.5** As at 15 January 2019, our results were:

##### 4.2.6 Quality of Care and Support

96% of our registered services inspected on this theme achieved a grade of at least 4 – Good, with 71% achieving Very Good (5) or Excellent (6)

**4.2.7** The following Services received a Grade 6 – Excellent

- Dick Stewart
- Morlich
- Oasis Garelochhead
- St Margarets

**4.2.8** Quality of Environment

**4.2.9** 4% of our registered services inspected on this theme achieved a grade of at least 4 – Good, with 59% achieving Very Good or Excellent.

**4.2.10** The following Service received a Grade 6 – Excellent

- Balmedie
- The Bungalow
- Oasis Garelochhead

**4.2.11** Quality of Staffing

**4.2.12** 91% of our registered services inspected on this theme achieved a grade of at least 4 – Good, with 62% achieving Very Good or Excellent.

**4.2.13** The following Services received a Grade 6 – Excellent

- Balmedie
- Oasis Garelochhead
- Eskmills

**4.2.14** Quality of Management and Leadership

**4.2.15** 89% of our registered services inspected on this theme achieved a grade of at least 4 – Good, with 56% achieving Very Good.

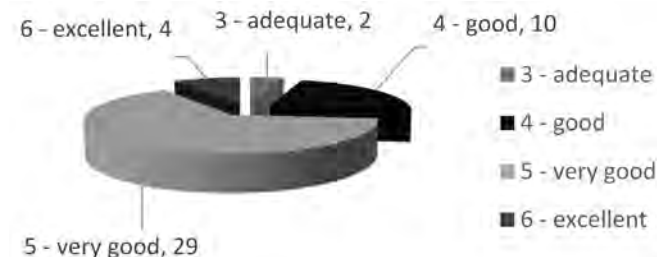


**4.2.16** Until July 2018 the Care Inspectorate assessed services on 4 inspection themes. In 2018 the Care Inspectorate reviewed their inspection methodology to reflect the new Health and Social Care Standards. This is on a phased roll-out starting with Older People's Services. The new methodology covers 5 key questions:

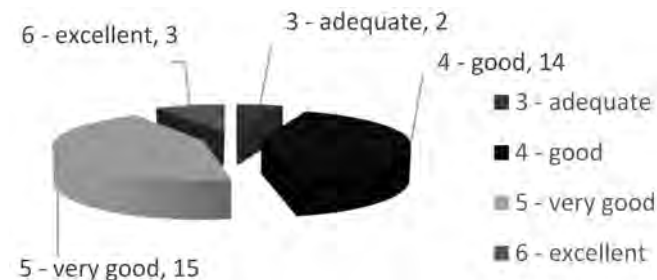
1. How well do we support people's wellbeing
2. How good is our leadership
3. How good is our staff team
4. How good is our setting
5. How well is our care and support planned

**4.2.17** To date, we have had 5 inspections on this framework, most services have found this a positive experience. As we move to more services having been inspected on this framework, we will change how grades are presented.

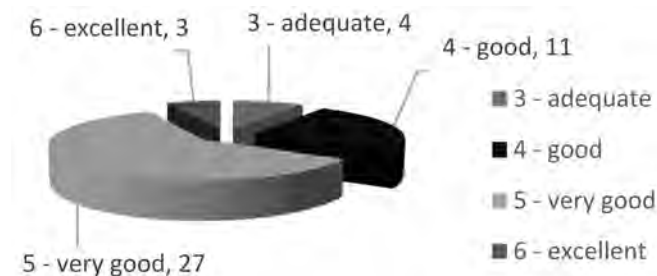
#### 4.2.18 Care and Support



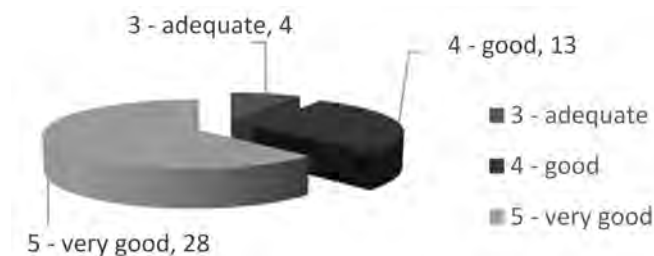
#### 4.2.19 Environment



#### 4.2.20 Staffing



#### 4.2.21 Management and Leadership



### 4.3 2018 Service User Survey

**4.3.1** In an annual basis everyone who uses our services is given the opportunity to participate in our Service User Survey.

**4.3.2** The survey form is outcomes based and covers questions on 3 key areas:

- Client outcomes.
- CrossReach values
- Customer service

**4.3.3** This year, the questions were cross-referenced with the overarching themes of the new Health and Social Care Standards to allow the organisation to measure our performance against these.

**4.3.4** Core question themes are agreed for the whole organisation; however, wording is tailored for individual service user groups. In addition, pictorial and large print forms are available.

**4.3.5** Each service reviews its survey results and develops an action plan to identify improvements which can be made as a result of the feedback received through the survey. Staff



and service users jointly develop an action plan which focuses on key areas, particularly the three questions which received the lowest positive responses.

**4.3.6** Below are 5 key areas and the responses received:

**4.3.7** 90.98% agreed the Service helps them to remain/ become more fulfilled

- 42.48% responded strongly agree
- 48.50% responded agree

**4.3.8** 95.31% agreed the Service helps them feel safe

- 54.25% responded strongly agree
- 41.06% responded agree

**4.3.9** 92.84% agreed the Service helps them to feel valued and included

- 44.40% responded strongly agree
- 48.44% responded agree

**4.3.10** 9.40% agreed the Service respects them

- 72.13% responded strongly agree
- 27.27% responded agree

**4.3.11** 99.60% agreed the Service treats them fairly

- 72.06% responded strongly agree
- 27.54% responded agree

**4.3.12** Comments from Survey Forms

A sample of these comments are:-

- "I feel more connected with myself and others."
- "My life changed when I came here. I wasn't in good health and now I am. I eat and sleep very well."
- "I enjoy the company and staff look after all my needs and take care of me."
- "I feel that I am respected and the staff are supporting me in many ways."
- "It's a safe place."
- "Thanks a million for your time, support and help!"
- "I'm really grateful for this outstanding service."

## 4.4 2018 Qualification Statistics

**4.4.1** %age qualified = 47.73% (compared to 51% last year)

**4.4.2** As at 18/01/2019, we have a total workforce of 1738 staff. Of the total workforce, 1207 staff require SSSC registration and of that figure 576 (47.73% of those registered) are qualified (the remaining 52.27 % have qualification conditions attached to their registration)

**4.4.3** A contributing factor in the slight decline in qualified staff may be attributed to the opening of the register for Workers in a Housing Support Service.

### 4.4.4

2018		
Award	Title	Total
PDA	Administration of Medication	45
PDA	Health & Social Care Supervision	17
SVQ	Food Hygiene L2	1
Certificate	In Mental Health	0
SVQ	Social Services & Health Care L2	2
SVQ	Social Services & Health Care L3	24
SVQ	Health & Social Care L4	0
SVQ	Internal Verifier	0
SVQ	Housekeeping L2	0
SVQ	Management	2
SVQ	Social Care	1
Post Grad	Dementia Studies	0
Total		92

## 4.5 2018 Staff Service of Celebration

**4.5.1** 2 staff members were recognised for their 40 year service; 7 staff for 30 years' service and 16 staff for 20 years' service.

**4.5.2** In addition the following awards were presented:-

Ian Manson Adult Learner of the year – Anne Boyd,  
Threshold Housing & Residential

Ian Manson Award for Excellence – Whinnieknowe Service  
Volunteer of the year – Sarah Lewis

Employee of the year – Margaret Morrison, Cameron House

**4.6 Comparison of Employee Numbers between 2017 and 2018**

Comparison of Employee Numbers between 2017 and 2018								
	Full Time		Part Time		Total		Full Time Equivalent	
	2017	2018	2017	2018	2017	2018	2017	2018
Operations Staff	424	415	831	775	1255	1190	963.24	915.5
Relief Staff			459	454	459	454	103.3	130.42
Executive, Office Support Staff	65	65	24	29	89	94	79.03	82.4
Total	489	480	1314	1258	1803	1738	1145.57	1128.32

**4.7 Customer Service Excellence**

**4.7.1** 22 Services retained the Customer Service Excellence Award in their annual assessment and Corporate Services achieved Customer Service Excellence in 2018. Customer Service Excellence is a Government Standard for quality accreditation. The standard tests in great depth areas that research has indicated are a priority for customers. There are 5 criteria to the Customer Service Excellence assessment, namely:

- Customer Insight
- The Culture of the Organisation
- Information and Access
- Delivery
- Timeliness and Quality of Service

**4.7.2** After the initial in-depth assessment for the Award, there is an annual update assessment to ensure our quality and customer service still merits the award, which all our services who hold the award have passed.

**4.7.3** The breakdown of the Services who have achieved Customer Service Excellence is:

Children & Family Services - 1 Service  
Adult Care Services - 5 Services  
Services to Older People - 16 Services  
Corporate Services

*In the name of the Social Care Council*

Bill Steele, Convener  
Irene McGugan, Vice Convener  
Thom Riddell, Vice Convener  
Viv Dickenson, Council Secretary and Chief Executive of CrossReach

## Appendix 1

### LIST OF CROSSREACH SERVICES

#### 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 (Dundee)
- Whiteinch Move on Service (Glasgow)

### Children and Family Services

#### **Looked After Children**

- Ballikinrain Campus (Balfron)
- Finniescroft Farm (Lennoxton)
- House of Newburn (Arnprior)
- Mill Muir Farm House (Gargunnoch)
- Mount Pleasant (Dalry)
- Rockwood House (Beith)
- After Care and Housing Support Service
- Erskine School Campus

#### **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
- HMYOI Polmont
- 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**

- Adams House (Elderslie) – *Dementia*
- Balmedie House (Balmedie)
- Bellfield (Banchory)
- Budhmor House (Portree)

- Cameron House (Inverness) – *Dementia*
- Clashfarquhar House (Stonehaven)
- Cumnor Hall (Ayr) – *Dementia*
- Heart for Heart, Bankfoot
- Heart for Art, Broughty Ferry
- Heart for Art, Edinburgh
- Heart for Art, Garelochhead
- Heart for Art, Glasgow (Stamperland and Broomhill)
- Heart for Art, Kirkcudbright
- Heart for Art, Musselburgh
- Heart for Art, Stonehaven
- Inverreck (Dunoon) – *Dementia*
- Morlich House (Edinburgh)
- Oversteps (Dornoch)
- Queen’s Bay Lodge (Edinburgh)
- South Beach House (Ardrossan)
- St Margaret’s 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](http://www.CrossReach.org.uk)**



## WORLD MISSION COUNCIL MAY 2019

### Proposed Deliverance

#### The General Assembly:

1. Receive the report.
2. Give thanks for the life and witness of Mission Partners who have died; and acknowledge with gratitude those who have completed their period of service overseas.
3. Note that Mission Partners work not only in good and joyful but also in difficult and challenging situations and commend their work and witness; and urge congregations and presbyteries to continue in their prayerful support for Mission Partners.
4. Encourage congregations and Presbyteries to use the resources of the Council, learn more about the life of churches in other parts of the world, and how such links can invigorate and encourage the life of the local church in Scotland.
5. Congratulate the Swiss Protestant Churches on the 500<sup>th</sup> anniversary of the Zwinglian reformation and wish them every blessing as they become the Protestant Reformed Church of Switzerland.
6. Give thanks for Christian Aid's work to alleviate poverty, and encourage the whole church in its ongoing engagement with and support of Christian Aid.
7. Give thanks for the enthusiastic and entertaining support of the Heart & Soul Swing band for the HIV Programme; for the continuing response to Souper Sunday, and partners in Scotland and around the world as they continue to support people living with or affected by HIV and AIDS.
8. Give thanks for the Christian witness of the National Evangelical Synod of Syria and Lebanon through its accompaniment of Christians and Muslims alike, supporting the internally displaced in Syria, and the externally displaced in Lebanon, and encourage congregations to support "A Place at the Table" in order to support NESSL's witness.
9. Give thanks for all the congregations and individuals who have supported the used stamp project over the past 50 years and encourage all to respond to the challenge to support the Golden Jubilee Stamp Appeal for the Chigodi Women's Centre.
10. Thank Mr Keith Scott for his 50 years of dedicated service in collecting stamps in support of the church around the world.
11. Encourage vacant congregations to consider a one to three year ministry from a minister of the Evangelical Church of the Czech Brethren or another partner church.
12. Encourage the whole church to continue to pray for, and the Council to support, peace and justice initiatives in South Sudan.



## Report

### FOLLOWING JESUS AROUND THE WORLD

#### 1. WHAT WE BELIEVE IN

**1.1** Fiona Kendall, Mission Partner working with Mediterranean Hope in Italy, shared this post in her blog<sup>[1]</sup> in January 2019:

“The Waldensian Church, the first to devise and finance humanitarian corridors, will welcome migrants... at no cost to the Italian state. Heretics persecuted for centuries, today the Waldensians are vigilant witnesses to a humanity which we are at risk of losing. THANK YOU”.

*So tweeted Gad Lerner, a respected Italian journalist...in response to the news that... Mediterranean Hope... will be permitted to host and support ten of the migrants who have been stuck at sea for almost three weeks...It is humbling to read comments made in response to Lerner's tweet, which include ...“They are applying the Gospel”.*

*Of course, not everyone is happy...Scathing posts with the Italian flag prominent denigrate migrants...This, sadly, is a barometer for the polarised society in which I live. It seems that now, more than ever, is a time to stand up for what you believe in.’*

**1.2** It is always time to stand up for what we believe in. The 2018 General Assembly welcomed the WMC report on helping the church in Scotland learn from the church in Africa, and by extension other parts of the world, about how to be a confident, growing church, following Jesus. It recommended the report be included in consideration of a new radical action plan to be developed by the Council of Assembly for the 2019 General Assembly. It emphasised how confidence in the living God, discipleship, bible study, outreach, spiritual healing, social action, wholehearted, joyful worship, prayer, and the engagement of the whole people rather than only a ministerial leadership, are characteristic of churches which are growing as they respond to Christ's call of ‘follow me’. Overall, it concluded that growing churches encourage a culture of confident discipleship. The whole people of God stand up, speak up for what they believe and are witnesses to God's transformative effect on their lives. The Council continues to work with other Councils and committees of the Church, and has produced bible studies<sup>[2]</sup> as a resource to help the whole church to engage with the report and take up its lessons. The Church of Scotland can grow in faith through its involvement with the church in other parts of the world;

there are also models of how to be church without a dependency on traditional ministerial leadership. The world church has much to offer a church seeking different ways of being and witnessing in the world today.

**1.3** For the Council, the Gospel story of the Walk to Emmaus [Luke 24] provides a paradigm for our work of building and sustaining connections with the world church, and of helping congregations, Presbyteries and groups build relationships beyond Scotland in a shared journey, a pilgrimage, in which, together, we can recover and share the spirit of confident discipleship. We have things to share and we have things to learn. As we grapple with how we go forward as a church in contemporary Scotland, our interconnectedness with the world Church is a key opportunity for us to build links between local communities in Scotland and friends from around the world. And together, united in Christ, we stand up for what we believe.

**1.4** Highlighting how understandings have changed and developed, the World Council of Churches Commission on World Mission and Evangelism (CCME) produced, with the Pentecostal family, its first mission affirmation for three decades, Together Towards Life.<sup>[3]</sup> It reminds us that (section 6): ‘...people at the margins are claiming their key role as agents of mission and affirming mission as transformation. This reversal of roles in the envisioning of mission has strong biblical foundations because God chose the poor, the foolish, and the powerless (1 Cor. 1:18-31) to further God's mission of justice and peace so that life may flourish. If there is a shift of the mission concept from “mission to the margins” to “mission from the margins,” what then is the distinctive contribution of the people from the margins?’

**1.5** What was once at the margins is now at the heart of the Christian faith.

**The church around the world is growing in faith and numbers.**

In the World Mission report to the General Assembly this year, we share stories to highlight some elements of the life of the world church and how the church at home can engage with that work. Exploring what the church around the world is doing gives opportunities for learning which can help us in Scotland today witness to Christ's call to ‘follow me’. A key part of building international relationships is to energise and excite the church, and help us all to have confidence to follow Jesus and stand up for what we believe in our churches and communities. Alloway Parish Church has just

such a story to tell. Eighteen people visited their twinned congregation of Bandawe Mission Station in the Synod of Livingstonia, Malawi last summer and commented: *'A dignified partnership is not about giving money; it is more about learning and growing together. It helps us understand that we all have challenges, and that relationships and friendships and prayerful support is the most important thing for us in our twinning. Spending time with friends in Malawi, sharing life experiences and faith stories has allowed the faith of the team to grow. We had wonderful daily devotions and linked them to the challenges we were facing each day. Our love and passion for Christ has grown in us all. Sharing information and experiences changes lives of people in Scotland.'*

## 2. OUR SELF-UNDERSTANDING HAS TO CHANGE

**2.1** The mission of God to the whole world involves the whole worldwide Church sharing a Gospel that liberates and empowers, through presence, action and words. Mission begins in the heart of God who 'so loved the world.' The gift of Jesus Christ to the world is the visible realisation of that love in space and time. It is essential, therefore, to understand mission as primarily God's mission, not the Church's, and to see it essentially as an expression of God's gracious love.

**2.2** The Church, in other words, is invited to participate in this realisation of God's love, which was perfectly expressed in the life, death and resurrection of Jesus Christ.

**It is not that the Church of God has a mission but that the God of mission has a Church.**

Together Towards Life (section 3) adds: 'in the Holy Spirit is the essence of mission, the core of why we do what we do and how we live our lives. Spirituality gives the deepest meaning to our lives and motivates our actions. It is a sacred gift from the Creator, the energy for affirming and caring for life. This mission spirituality has a dynamic of transformation which, through the spiritual commitment of people, is capable of transforming the world in God's grace. How can we reclaim mission as a transformative spirituality which is life-affirming?' Lesslie Newbigin, the great theologian of mission from the Church of Scotland, emphasised that, 'there can be no private salvation, no salvation which does not involve us one with another. In order to receive God's saving revelation we have to open the door to the neighbour.'<sup>[4]</sup> This life affirming, transformative

spirituality is a gift which we can all share, whether in the church in Scotland or around the world.

**2.3** The whole of Christ's life, his teaching, his caring and healing ministry, together with his self-giving death and resurrection embody the purpose of God and provide the church with a template for engagement that is integrated and holistic, and which contains the following elements:

- **PRESENCE** (*Being*)
- **PROCLAMATION** (*Saying*)
- **PRACTICAL ACTION** (*Doing*)

**2.4** The three elements of presence, proclamation and practical action intertwine and complement each other. In many ways it can be difficult to isolate each element as they all co-exist and feed each other. For it is in being present that each other's needs become apparent and one can speak up for the other or work to help the other. One example from South Sudan highlights this interplay. In 2015, John Chalmers made a Moderatorial visit to the Presbyterian Church of South Sudan (PCOSS). From this visit, this example of presence, came the *Needing a Neighbour*<sup>[5]</sup>, involving worship materials and information to help Church of Scotland congregations learn about and pray for the situation in South Sudan (proclamation), while at the same time collecting a small amount of money to support PCOSS's humanitarian work (practical action). The visit also brought recognition of the need to support the church leadership in dealing with conflict and trauma. Since 2016, the Council has been partnering with PCOSS in providing mediation training for clergy (practical action). On one visit for training in Scotland, members of the PCOSS were hosted in six parishes where they were able to build relationships with members of the congregations. As an example of proclamation, the Council will continue to cooperate with the Church and Society Council, Christian Aid, and other churches in highlighting the situation in South Sudan in support of peace and justice for all the people. Presence, proclamation, practical action: each is important in its own right, and can be even more empowering when combined. Although the report is structured around the three elements, it is important to recognise that there is always interplay between the three.

## 3. PRESENCE:

**3.1** When St Francis of Assisi reputedly said, *'Preach the Gospel at all times and when necessary use words'* it was not

to deny the importance of words but to declare that the Word must be 'made flesh and dwell among people.' Given our belief in the Incarnation we have no alternative but to adopt an incarnational approach to our international relationships, in which a ministry of presence is fundamental, and in which relationships of mutual respect are central to our whole way of working. Saying it with people has been a key theme for the Council for many years, sending out people from Scotland as well as welcoming visitors to Scotland for twinning visits, exchanges, studies, or meetings.

**The fact that we are Christians shapes what we do and how we do it.**

Both self-understanding and cultural sensitivity are necessary in order to ensure authenticity and integrity. Genuine and respectful listening is fundamental as we 'be' with each other.

**3.2** Jimmy Campbell, a member in an Edinburgh church, found himself signing up to a pilgrimage to the land of Christ's birth organised by the Council. Spending time with partners of the church such as Rabbis for Human Rights, the YWCA, Wi'am, or visiting the Wall and the ancient sites associated with Jesus, was a rich and full experience of accompaniment and solidarity. The experience turned his world upside down. 'I had left for Israel/Palestine not knowing what to expect, but I certainly was not prepared for what I was to experience. Working men queuing in silence at 4am patiently shuffling their way through cages to a checkpoint. The eyes of a Palestinian shopkeeper in Hebron haunted by the humiliation of his treatment at the hands of the authorities. There is no one left to come to his shop, but still he opens it every day. A doctor tells us of the poverty and despair in Gaza. A Rabbi talks of the ethical injustice in the treatment of Palestinians. Nobody cares it seems. Early on, my faith was challenged. Where are you now God? I was soon to discover. Every single day we met with leaders of non-violent organisations working towards peace, justice and harmony. Hopeful Jews, Muslims and Christians cheerfully staying close to overcome great resistance to their work. Here was God. Alive. Vibrant. Strong. The Holy Spirit came among us whenever we were with them and I returned home renewed in my faith like never before. Emotionally drained, but confident that humankind will triumph if we put our trust in God.' It has truly been a life-changing experience for Jimmy: he is now studying theology at New College.

**3.3** Using the Council's flats for accommodation, students from partners have been a blessing to the Church in Scotland, participating in local congregational life and contributing to the work of the Council, for example, in the Lessons learnt from Africa for Scotland report.

**In the past year we have had students from China, India, Taiwan, Ghana, Nigeria, Egypt, Spain, Hungary, Romania, and Ukraine.**

Bringing members of our partner churches to Scotland to study for a master's degree or doctorate, to develop their skills and capacities, and to return home to feed these new skills into the life of their own churches and communities is a reciprocal gift. Emmanuel Tettey, a member of the Presbyterian Church of Ghana, was awarded the Desmond Tutu/Church of Scotland Scholarship, which enables an African student to come to New College for a master's year. He studied Christian Muslim relationships and has returned to Ghana to work in the Interfaith Office of the Presbyterian Church of Ghana. On returning home Emmanuel wrote, 'I appreciate the exposure granted me through participation in various activities of the Council and the Church of Scotland. I will do my best to make the knowledge gained from my studies, and the ecumenical nourishment from the various encounters, available for the benefit of the Presbyterian Church of Ghana and the Church universal.'

**3.4** The Presbyterian Church of Taiwan regularly invites the Church of Scotland to send young people to participate in the 'I love Taiwan' Mission Camp (ILT). The aim of the camp is for young people to experience God's grace and love, to learn about and live out their faith, and to challenge them to devote themselves to God through the participation in mission; and further, be willing to be involved in ecumenical movement and develop a life of identification, devotion and growth in Jesus. Fraser Borland represented Church of Scotland Youth (COSY) and World Mission Council in summer 2018 and reported 'Since my time in Taiwan I have shared my stories and experiences with many people, and I am still reflecting each day on the things I learnt in Taiwan. I am definitely changed ... I hope to inspire others to go on the trip I went on, and others like it, because it is these opportunities that allow us to see how God is working elsewhere in the world and bring back that good news.'

**3.5** The Evangelical Church of the Czech Brethren runs international summer camps. Leaders and participants come from different countries and denominations, including

Scotland, Czech Republic (ECCB), Poland (ECAC) United States of America (PCUSA) and Ukraine (Pentecostal, Orthodox), and ranged in age from 16-28. Gigha Lennox, a youth worker in Edinburgh and WMC member, was one of the leaders in 2018. It was, she said, 'Ecumenical relations at its best. We spent the week sharing our traditions with each other, both religious and cultural. Day to day was a mix of biblical study, worship, games and fellowship and opportunity to explore the beautiful country. With each step we discovered a different and equally beautiful element of God's creation, bonding through our many conversations and the group effort to journey through the ups and downs of the mountain range.' Gigha enjoyed the engagement, and as one of the leaders, found there were also challenges for her. 'The chance to test myself and use skills I have built through leading worship and youth work was something I was, and am, grateful for. Yet another experience for me to grow and do what I love, which is helping people, especially young people, share their faith and draw closer to God through fellowship with others.'

**3.6** In February 2019, members of congregations who are planning visits to their twins, partners, friends in different countries came together for a day of preparation. They represented the local church from Shetland to Carlisle.

**In 2019, local congregations are planning visits to build friendships in different places in the world church, including Malawi, Zambia, Zimbabwe, India, Nepal, Romania, Hungary, Israel and Palestine, looking forward to sharing, listening and learning together.**

These 'Prepared to go' days help travellers prepare themselves physically, emotionally and spiritually for the journey and seek to enable them to 'unpack' and share with others their experience on returning home. The focus is on the opportunity for face to face visits, something which is, today, so much easier than ever before. The Council, as part of its strategy of attentive accompaniment, is here to resource congregations in support of these visits, which are valuable tools for sharing faith, and can also be a local mission opportunity.

**3.7** The Boys' Brigade World Mission Fund, which has been supporting the work of World Mission Council's partners around the world for 75 years, has taken on a new challenge. For the next 2-3 years, the Brigade in Scotland will seek to help Blantyre Synod in Malawi to re-establish its Boys' Brigade following a hiatus of several decades (soon

after independence, the government banned the BB in favour of their own youth organisation). The Malawian leaders will also conduct leadership training in their twinned congregations in Nampula Synod in Mozambique. The plans include a joint BB camp in Malawi in 2020.

#### **4. PROCLAMATION:**

**4.1** It was God's Word that brought the Universe into being and it was God's Word that was made flesh in Jesus Christ. Participation in the mission of God therefore will mean that words *are* necessary. At times this will mean the explicit proclamation of the good news: at times it will mean being a prophetic voice for the voiceless and exercising advocacy on behalf of the powerless. As well as supporting partners to share the gospel, the Church of Scotland is supportive, working ecumenically with other churches and agencies in Britain and around the world, of numerous advocacy campaigns. Partners tell us that the assurance of prayer support and assistance with international advocacy is a source of encouragement for them; it also reminds us to keep active in prayer and in advocacy for all.

**4.2** In late January the Supreme Court in Pakistan finally and completely acquitted Asia Bibi of all charges under Pakistan's Blasphemy Law; the Council is grateful for the support and prayers of the whole Church for our fellow Christian. For many years the Council has supported the Centre for Legal Aid, Assistance and Settlement <sup>[6]</sup>, an organisation that was set up by the Church of Pakistan and the Roman Catholic Church in Pakistan in the 1990s. CLAAS has a team of lawyers and paralegals who courageously defend people charged under the Blasphemy Law and also run Apna Ghar ("Our House"), a shelter for those escaping the misuse of the Blasphemy Law, families in hiding or women escaping abuse, abduction, rape and forced conversions. Their performances of drama and dance, used as part of the therapy and counselling process, moved and uplifted a Council organised group of Scottish visitors. One said, 'It was harrowing to listen to these women, and to see one young woman still bearing the scars of an acid attack. But it was an immense privilege to be invited to meet these women and a huge responsibility to know we would go back and share their stories. These women had suffered so much but they had so much dignity.' The Council has consistently sought to amplify the voices of those campaigning against the abuses of the Blasphemy law.



**4.3** The Church of North India (CNI) Social Service Institute (SSI) has established 48 Self Help Groups for Dalit women, with support from a grant from the WMC St Colm's Fund which specifically seeks to use the money from the sale of the former Women's Missionary College to support work with women and girls. Through these groups, women are organised, given training on their rights and how to demand these from the authorities, open and operate bank accounts for savings groups, access loans to set up small businesses or cope with emergency expenses. They are trained in bookkeeping, how energy bills are calculated and on social issues to address injustice. The women are confident, proud of their achievements and have built up solidarity between them. Much of this is due to the untiring efforts of the Director, Aradhana Upadhyay, and her colleagues at CNI-SSI. They have worked with the women to instil a sense of self-belief and self-esteem. The women are intelligent and they have had to be resilient and resourceful to survive. Susan Brown, who made a Moderatorial visit there in January 2019, was deeply impressed: 'Visiting women in their homes and workshops in some of the densest slums and seeing the pride in their achievements through the empowerment programme as well as the quality of their work, was incredibly powerful. These are life-changing moments for these women and for their families'. The work of Aradhana and CNI-SSI has opened up new possibilities which are transformational.

**The Council will continue to work with its partners to celebrate where relations between faith groups are warm and cohesive and to speak out where minorities, whether Christian or from any other faith community, are persecuted.**

**4.4** The Church of Scotland is part of the World Council of Churches Ecumenical Forum for Peace, Reunification & Development Cooperation on the Korean Peninsula (EFK) which brings together church bodies in the South and in the North, as well as more than 20 WCC member churches and associated agencies. In recent years the Council has provided worship resources to help congregations join with others around the world in praying for peace and having this as a focus of worship on the Sunday before 15 August. In pursuing peace and for holding the government to account, the National Council of Churches in Korea is facing a lot of pressure and potentially a heavy financial penalty. Pursuing peace is not a cost free or easy option. Members, congregations and presbyteries across Scotland are invited

to offer prayer and support for the Churches' vision for a peaceful Korean peninsula.

**4.5** Tara Shannon from Dalgety Parish Church was the youngest of the group of 18 who visited Nepal on behalf of the Church of Scotland in April 2018. The group was made up of ministers, elders and members whose ages ranged from in their 20s to in their 70s. They saw how communities devastated by the 2015 earthquakes in Nepal now have a better standard of living thanks to reconstruction work done by United Mission to Nepal and their local partners. Many in Scotland threw themselves energetically and imaginatively into raising funds for the Let Us Build a House initiative; the Council again expresses its gratitude for this engagement and support. Schools and clinics have been rebuilt and equipped, clean drinking water and latrine blocks have been built, and power plants brought back into operation to power sawmills and rice mills. Farmers have received training in agriculture which has introduced new cash crops and improved yields. Footpaths and bridges have been rebuilt to improve communications in the remote northern region of Dhading. Tara reminisced, 'a story that sticks out for me was when we met a man named Manu. He is the head of the School Board in his village. When the earthquake hit in 2015 the school was completely destroyed as the land it was on slid down the mountain. There was no land for a new school so Manu gifted the village some of his land. He has also sought loans from the government so that he could pay some teachers as they have a difficult time attracting teachers to the village because it is very remote. Manu was an inspiration to me because he was willing to do this to make sure that the children in his village were being educated.'

**4.6** The Federation of Swiss Protestant Churches has been commemorating the legacy of Ulrich Zwingli, a theologian who stood up for his beliefs and led the Protestant Reformation in Switzerland. To mark 500 years since his appointment in Zurich, the Reformed churches published a new edition of the Zurich Bible that Zwingli is thought to have contributed to. The Swiss churches have contributed to a major film production on the life of Zwingli, which topped the Swiss box office on its release in January 2019. Zwingli's reforming theology prevailed in Switzerland, then in France and northern Italy, before its legacy influenced Scottish and later English Anglican churches. The President of the Swiss Protestant Federation, Rev Dr Gottfried Locher, said, 'As a reformer Zwingli pushed for change: "Be better. Repent." To this day, he is a living role

model.' The Swiss cantonal churches have decided to make a major change to their institutional life and, after a decade of discussion, to create one national Protestant Reformed Church of Switzerland, to live out their mission to proclaim the 'Gospel of Jesus Christ through word and sacrament, diaconal and pastoral care, education and edification'.

## 5. PRACTICAL ACTION:

**5.1** *"My children, our love should not be just words and talk; it must be true love, which shows itself in action."* 1 John 3:18 [Good News Bible]

As the ministry of Jesus Christ involved reaching out to the marginalised and excluded, bringing good news to the poor, liberty to the captives, healing to the sick, and freedom to the oppressed, so the Church's participation in that ministry must involve love that similarly shows itself in radical, transformative action. When such integrated mission is engaged in authentically, and with sensitivity to culture and context, it results in transformation, reconciliation and empowerment. The church's concern for the poor and powerless is modelled on Jesus' example of love for the marginalised.

**5.2** The Church of Scotland HIV Programme was incorporated into the work of the World Mission Council in 2010. Its work continues and the Council is grateful to Rev Dr Robin Hill and all the members of the Heart and Soul Swing band for their enthusiastic and entertaining support of the HIV Programme. In the 6 years since the band was formed, it has raised over £25,000. On 25<sup>th</sup> February 2018, Lyle Kirk in Greenock arranged a Souper Sunday service to support the Church of Scotland HIV Programme. This was made all the more special by the involvement of Rev Lydia Neshangwe, minister from their twinned congregation of St Andrew's Bulawayo, in the Presbytery of Zimbabwe of the Uniting Presbyterian Church of Southern Africa. She joined them and shared personal stories of her own congregation's work in relation to HIV and AIDS, which has been supported by the Church of Scotland HIV Programme. The congregation of Lyle Kirk also enjoyed enthusiastic singing and drumming from the Sunday School who had been practising for weeks. Over 80 stayed for lunch and £957 was raised.

**Souper Sunday Services have raised awareness of HIV as well as raising over £500,000 in congregations over the last 10 years. An amazing amount from donations for bowls of soup!**

Each year, worship materials are prepared and made available by the Council for World Aids Day and for Souper Sunday. The Programme continues to support 17 projects in 13 countries including Silanga Parish of the Presbyterian Church of East Africa, in Nairobi, Kenya which runs education sessions on economic empowerment, micro-credit schemes, particularly for women supporting orphaned children, and a voluntary testing and counselling centre. The latter continues to be a very important worldwide strategy to reduce stigma and discrimination and to ensure that the correct support and care are received by clients. Today, no-one should die of AIDS but a million people a year still do. In Nammakal, India, the Moderator had visited a programme for women where the participants were keen to show her their individual jotters in which their blood counts were logged. Those blood counts suffer not because of a lack of retro-viral medicines, but because of a lack of good nutrition. Susan Brown was keen to point out, 'It's food these women need. It is heartbreaking to meet, face to face, the reality of HIV for too many.' The tools to end the epidemic in our lifetime are available but not yet accessible to all. The Church of Scotland, through its support for the HIV Programme, continues to play a part in improving accessibility.

**5.3** The situation for many women around the world remains challenging: excluded, marginalised, often denied rights and opportunities. It is for the churches to show a different approach, to follow Jesus by supporting justice for women, promoting equality and supporting opportunities for women to live fully and productively.

**While in India and Pakistan, Susan Brown received a 'humbling welcome'. She reflected afterwards: 'The impact of the fact that I'm a woman, and perceived to be in a position of authority, was empowering way beyond anything such simple physicality deserves.'**

The Church of Scotland has joined partners around the world in support of the Thursdays in Black<sup>[7]</sup> campaign, highlighting the issue of violence against women.

**5.4** The Council has always worked closely with the Church of Scotland Guild. In the present project cycle, the Guild is supporting the Council with a project: Journeying Together, Empowering Teenage Mothers in Zambia. In Kanyama, a high density area of Lusaka in Zambia, life can be difficult, particularly if you are a girl; the girls are vulnerable, many become pregnant at an early age and drop out of



school, making employment hard to come by, continuing the vicious cycle of poverty. The lack of proper drainage and sanitation in Kanyama means that during the rainy season, severe flooding hits the community and the risk of disease, such as cholera and dysentery, is much higher. Small babies and children are at risk particularly when their mothers are young girls who have little knowledge in parenting skills. Journeying Together seeks to change this through providing mentoring and support for young mothers as they learn about nutrition, sexual and reproductive health and parenting skills. The young mothers are encouraged and supported to complete their education, or to take the option of vocational training. Michelle, who is 18, says, 'I want to finish my exams; I would like my son to grow up to be a good man.' The partnership with the Guild not only provides the financial support that helps these girls make a better life, but it also provides important prayer support. The Council is also encouraging Guilds to look at their own communities to see if there are any young mothers they can support and get alongside. In February 2020, there will be an opportunity for Guild members to travel to Zambia to visit the project.

**5.5** The Church and Society Programme (CSP) of the Church of Central Africa Presbyterian (CCAP), Synod of Livingstonia is the advocacy and civic education arm of the Synod. It works with some of the most vulnerable in society, dealing with human trafficking, gender based violence, child marriage, human rights, governance, democracy, peace and other crosscutting issues like HIV and AIDS, gender and climate change. This past year the World Mission Council has been able to send two mission partners to the CSP to work with them in this important work. The first, Dr Linus Malu, is a lawyer who is working with the Legal Department and Access to Justice Programme to build capacity and help people at the grassroots understand their rights. The second, Gary Brough, is working with the CSP to help improve governance and finance systems, and attract funding from donors, as well as implementing a communications strategy.

**5.6** 2018 marked 100 years since the creation of the Evangelical Church of the Czech Brethren (ECCB). The Church of Scotland was represented in all the anniversary celebrations and has delighted in marking this occasion with the ECCB. One developing element of our relationship over the past five years has been the opportunity for congregations in Scotland to invite pastors from the ECCB to be their minister for one or two years. The Presbyteries of Orkney, Annandale and Eskdale and Caithness have all enjoyed short term ministries with pastors from the ECCB,

and it is hoped that other Presbyteries will be open to this opportunity too. Alan Dodds from Annan Old said: 'We were aware that the decision to have a minister from the Czech Republic was a step into the unknown for us but we need not have worried. The Penaz family arrived as strangers, became friends and their leaving was like seeing off family to go to another land. The friendship goes on with regular contact and visits to their home. The whole experience gave us a broader view of the church and certainly lifted the spirit of the congregation after three years of vacancy. We adopted them as family and that is how we still think of them.'

**5.7** Kinross Parish Church and The Great Church of Debrecen, Hungary have, over the past six years, developed a strong link. In 2018, seventeen people travelled from Kinross to Debrecen to run a week long "Scottish Camp" helping the youth to develop their English language skills and grow in faith. There were in 6 groups with 72 participants from the age of 11-18. Mornings were spent learning English, and afternoons were led by Hungarian members who led fun team-based activities teaching about the bible and what being a Christian means (not all participants were practising Christians). Each day was closed with singing. One Church of Scotland participant wrote: 'It was brilliant to see the young people really engaging with the content and asking relevant questions about faith and social issues that weren't as openly discussed in Hungary.' It was good also to have some from the Hungarian leadership travel to Kinross to help with the annual community 'Family Week'.

**5.8** The United Church of Jamaica and the Cayman Islands (UCJCI) saw a gap in its ministerial training and began, with support from the Council, to run an education and capacity building programme which has increased the personal effectiveness of the clergy. It is a needs based programme focussing on both weaknesses and strengths. It includes vocational coaching and mentoring; pastoral or clinical counselling with accompanying support; and academic development for specific skills (including post-graduate theological education). The Council has also hosted the former Moderator of the UCJCI, the Very Rev Dr Roderick Hewitt, as he undertakes a fellowship at Edinburgh University. There have been opportunities to learn more of the Church in Jamaica and how the Church of Scotland might learn from the UCJCI and its approach to ministry.

**5.9** The National Evangelical Synod of Syria and Lebanon (NESSL) has years of experience of running schools. In Lebanon NESSL has put that experience to good use in

establishing education centres for children whose families have fled across the border from the conflict in Syria to take refuge in Lebanon. These children and their families still lack the most basic necessities: food, shelter, hygiene products, and fuel for cooking and heating. NESSL has been addressing those needs too, with support from the Church of Scotland A Place at the Table appeal, launched in 2015. Individuals and congregations have responded to the appeal, for instance through retiring collections (as at Carricknowe Parish Church, Edinburgh) and soup lunches (as at St Leonard's Parish Church, St Andrews): this generous response has raised over £85,000.

**5.10** Used stamps have been supporting the world church for 50 years. Since 1969, Keith Scott from Wishaw has been recycling used postage stamps from congregations and turning them into money to support a different small project each year. In this 'Golden Jubilee' year, the focus will be the Chigodi Women's Centre in Blantyre Synod, Malawi which is also celebrating 50 years as a residential training centre for women and girls in the southern region of Malawi. The stamp project will support the training of vulnerable girls and women, in particular orphans, widows and those who are from ultra-poor families, to develop their capacity and improve their socio-economic status. The Council extends its warmest thanks to Mr Scott and to all the congregations and individuals who have saved their stamps for World Mission in the past 50 years. They have done a huge amount of good.

**The Council hopes that everyone will respond to the challenge to save at least 50 stamps for the Golden Jubilee Stamp Appeal.**

## 6. THE CHURCH HAS CHANGED

**6.1** Previously in its history The Church of Scotland perceived itself to be a large church in a small nation; in today's 'global village' we must understand ourselves to be a very small church in world terms, yet still an integral part of a large worldwide Christian family. As we seek to respond to Jesus' call to 'follow me' we do so not as one small church on the northern periphery of Europe, but as 'part of the Holy Catholic or Universal Church.'<sup>[8]</sup> This self-understanding implies that The Church of Scotland's method of sharing in the mission of God to the whole world must be to work in partnership with others. This includes ecumenical co-operation reflecting the Lund Principle (Churches should act together in all matters except those in which deep differences of conviction compel them to act separately) and

encouragement from the General Assembly to all its agencies to '*work ecumenically wherever possible and to have regard to the international, evangelical, and catholic nature of the Church*'<sup>[9]</sup>. A second, more significant, factor that has to be acknowledged is that the centre of gravity of the worldwide Church has moved from the global north (particularly Europe and North America) to the global south. The growth areas of Christianity are in Africa, Asia and South America. ('In 1900 Europe was home to two-thirds of the world's Christian population; today, the figure is less than a quarter, and by 2025 it will fall to below 20 percent.' - *The Next Christendom*, Philip Jenkins)

**6.2** As a young man, the late Kwame Bediako (Professor of Theology at the Akrofi Christaller Institute for Theology, Mission and Culture, Akropong, Ghana) grew up believing it was only possible to pray in English, sing hymns in English, read the Bible in English and worship God in English because, as far as he knew, God only spoke English. As his faith deepened he began to wonder if it was possible to worship in his native language, Twi. Bediako said that it was a moment of revelation when it suddenly dawned upon him, not only did God understand Twi, God had always understood Twi. In that moment, Bediako said, 'my faith did not just find its African voice, it found its African heart and soul too.' Today, we celebrate that we do not go around the world to take God and Christ to the church in other places, but that God is already in every place, and our role is to share with each other our particular insights and experiences of the God who is there before us, the God who has always been there, whether it be speaking Scots, or Twi or Arabic or Spanish or Chinese, or Czech.

**6.3** Any radical plan to re-energise the Church of Scotland must include the web of international links between congregations, Presbyteries and groups in Scotland with churches all over the world, and the significant impact of having such connections make to church and community life in Scotland. Follow me, said Jesus. As each of us seek to follow Jesus, we are called to stand up for what we believe and make our faith real in the world. The church around the world is one. As we seek new ways of being church in Scotland, we must never do so in isolation from the rest of the Christian family who have different experiences from which we can draw lessons, parallels, and examples. The whole church is engaged in being PRESENT, in PROCLAMATION of the word, and in PRACTICALLY showing how love of and for Christ can inspire people to actively transform lives and communities.

**6.4** The attentive accompaniment of the church around the world is what the Council is tasked to do. Churches around the world are all in networks of relationships and work to build and sustain these and one another; the Church of Scotland must play its full part in this. An equally crucial role for the Council is exciting the church at home and enthusing congregations to build their faith through links with the world church. The Council's work is not to keep its relationships to itself, but to use its staff and connections to support congregations and Presbyteries in developing links which help nurture and sustain each other's faith in the pilgrimage of life. The Council is grateful for the commitment of church members, congregations and Presbyteries to the world church – and is excited by the numbers of invitations it receives for speakers and preachers to address church meetings and worship. Our journey of faith is not about clinging to the structures which worked for a past age but, in faith, seeking new ways to live and share the gospel and excite people to follow Jesus. The Council's connections with the world church can help the whole church see different ways of being Christ's followers, can give confidence and inspiration for the revitalisation of our faith, and help us all to stand up for what we believe. This is our task. This is our commitment.

## **7. Resources**

### **Pray/Worship**

Use the WMC's materials for worship, including service outlines and bible studies particularly

- Listen, Learn, Share: Lessons from the Church in Africa
- Weekly worship on 11<sup>th</sup> August 2019 focussing on the Church in Asia
- Weekly worship on 1<sup>st</sup> December for the Church of Scotland HIV Programme  
**[http://churchofscotland.org.uk/serve/world\\_mission/current\\_focus](http://churchofscotland.org.uk/serve/world_mission/current_focus)**

### **Do**

- Invite partners from the World Church to share with your congregation.  
Email: **[wmoutreach@churchofscotland.org.uk](mailto:wmoutreach@churchofscotland.org.uk)**
- Think about twinning with a congregation in another part of the world.  
**[wmoutreach@churchofscotland.org.uk](mailto:wmoutreach@churchofscotland.org.uk)**

- Collect stamps for the Golden Jubilee Stamp appeal  
**[https://www.churchofscotland.org.uk/serve/world\\_mission/get\\_involved/campaigns/stamp\\_appeal](https://www.churchofscotland.org.uk/serve/world_mission/get_involved/campaigns/stamp_appeal)**
- Wear black on Thursdays as part of the WCC call to stand up against rape and violence against women. **<https://www.thursdaysinblack.co.za>**
- Hold a Souper Sunday or a Sundae Sunday to support the Church of Scotland HIV Programme. **[http://churchofscotland.org.uk/serve/world\\_mission/hiv\\_programme/souper\\_sunday](http://churchofscotland.org.uk/serve/world_mission/hiv_programme/souper_sunday)**
- Become a Fairtrade Congregation or continue to support Fairtrade. **[www.fairtradefoundation.org.uk](http://www.fairtradefoundation.org.uk)**
- Apply to the WMC to be a long, medium or short term worker. **[http://churchofscotland.org.uk/serve/world\\_mission/get\\_involved](http://churchofscotland.org.uk/serve/world_mission/get_involved)**

### **Learn**

- Invite someone to your church for the Sunday Service or another occasion to hear about opportunities to engage with the world church.  
**[wmoutreach@churchofscotland.org.uk](mailto:wmoutreach@churchofscotland.org.uk)**
- Hold a 24<sup>th</sup> of the month event on Israel and occupied Palestine and learn more about our partners in the Holy Land.  
**[http://churchofscotland.org.uk/serve/world\\_mission/get\\_involved/prayers-for-israel-and-the-occupied-palestinian-territories](http://churchofscotland.org.uk/serve/world_mission/get_involved/prayers-for-israel-and-the-occupied-palestinian-territories)**

### **Read**

About Church of Scotland partners around the world and the work of the Council's mission partners:

**[https://www.churchofscotland.org.uk/serve/world\\_mission](https://www.churchofscotland.org.uk/serve/world_mission)**

*In the name of the Council*

JOHN P CHALMERS, *Convener*  
MAUREEN JACK, *Vice-Convener*  
ALAN MILLER, *Vice-Convener*  
IAN W ALEXANDER, *Council Secretary*

## Appendices (on the web)

Appendix I	Deaths
Appendix II	Mission Partners
Appendix III	Faithshare Visits

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- [6] More information is available on: <http://www.claas.org.uk/> and <http://www.pakistanblasphemylaw.com/>
- [7] <https://www.oikoumene.org/en/get-involved/thursdays-in-black>
- [8] Articles Declaratory of the Constitution of the Church of Scotland, Article 1 [https://www.churchofscotland.org.uk/about\\_us/church\\_law/church\\_constitution#article1](https://www.churchofscotland.org.uk/about_us/church_law/church_constitution#article1)
- [9] Reports to the General Assembly 2009. Report of the Council of Assembly.



## STRATEGIC REVIEW: CHURCH OF SCOTLAND IN ISRAEL AND PALESTINE MAY 2019

### Proposed Deliverance

#### The General Assembly:

1. Receive the Report.
2. Welcome the recommendations laid out by the Review Group.
3. Recognising that Israel and Palestine would be diminished if they were to lose their Christian presence, and that the Church of Scotland has something particular to offer, welcome the commitment of the World Mission Council, in the name of the Church of Scotland, to continue to accompany its partners in Palestine and Israel and to remain in the land of Christ's birth in solidarity with all who seek peace and justice.
4. Encourage individuals, congregations, and Presbyteries to make visits to encounter and support the contemporary Christian community (and their neighbours of other faiths), hearing their needs and listening to their concerns, in both Israel and Palestine; offer solidarity with those suffering under occupation or discrimination; and be in touch with the Council and the Mission Partners to help in making connections.
5. Encourage those going on pilgrimages to support Church of Scotland institutions by patronising the St Andrew's Guesthouse in Jerusalem and the Scots Hotel in Tiberias, recognising that income from them funds the Church's work with vulnerable communities.
6. Continue to call for a comprehensive peace based on justice and respect for the equal rights of all people.
7. Repeat the call for the UK Government to recognise the State of Palestine.
8. Encourage all agencies of the Church to continue to engage with organisations (Israeli, Palestinian & International) which are working to end the Israeli occupation through non-violent means.
9. Join the international community in condemning the illegal expansion of Settlements in East Jerusalem and the West Bank, which have become a major impediment to peace and a viable two-state solution.
10. Affirm that Jerusalem must be a city shared by Israelis and Palestinians.
11. Understanding the rapidly deteriorating situation for the Palestinian people, encourage all members, and instruct all agencies of the Church of Scotland to ensure that the Church actively engages in advocacy to highlight the desperate situation of the Palestinian community and the need for a comprehensive peace with justice in Israel and Palestine.
12. Noting the call for 2019 to be a Kairos-year for the worldwide Christian community, encourage all parts of the Church to engage in actions which support freedom, justice and peace for the Palestinian people.
13. Encourage all members and agencies of the Church to engage with the Sabeel Kairos 'Investing for Peace: a guide for local church activists' and consider the key issues of Morally Responsible Investment.
14. Encourage congregations to invite speakers and to buy fairly traded Palestinian goods from Hadeel and other outlets.
15. Instruct the Council to ensure that the Church's institutions, resources and investments in Israel and Palestine aim for the highest ethical considerations.
16. Encourage participation in 24<sup>th</sup> of the month events to learn more about and pray for the situation in Israel and Palestine.



## Report

## STRATEGIC REVIEW: CHURCH OF SCOTLAND IN ISRAEL AND PALESTINE

## 1. THE TASK

**1.1** The Report of the World Mission Council to the General Assembly 2019 lays out the strategic framework through which the Council seeks to build links with God's church in different parts of God's world. It highlights the Gospel story of the Walk to Emmaus [Luke 24], that shared journey, as a paradigm for mission in the 21st Century.

**The World Mission Council journeys with churches and organisations around the world in attentive accompaniment, and as we walk together we talk and listen closely.**

The Strategic Framework highlights three key elements which characterise the Council's work around the world, and which are essential to the work in Palestine and Israel: Presence; Proclamation; Practical Action. The Council recognises that its strategic role is to work with and support partners who seek to address and tackle structural issues of injustice.

**1.2** The 2017 General Assembly instructed, '*...the World Mission Council, with the co-operation of the Church and Society Council, Council of Assembly and other relevant bodies within the Church, to undertake a strategic review of the Church's presence in Israel/Palestine, and to consider what would be the most effective use of the Church's assets in the pursuit of a just peace in Israel/Palestine, and report to the General Assembly of 2019.*' (See Appendix 1 for members of the Review Group).

The Council recognised that this review needed to be framed within the Deliverance's instruction to pursue a just peace for all the people in Israel and Palestine, and necessarily had to take account of:

- the breadth and complexity of the situation in the land of Christ's birth;
- the Church's partnerships on the ground;
- the Church's links with the local Christian community;
- the Church's links with Jewish, Muslim and other communities;

- the important role of advocacy, which elevates the voices and concerns of those struggling under occupation, and seeks to use the Church's networks and resources to bring about a sustainable, just and lasting peace;
- the Church of Scotland's institutions, and their financial situation;
- the broader landscape in financial issues and responsible investing.

**1.3** During the time the Review Group was working, the situation was changing markedly. The United States of America moved its Embassy from Tel Aviv to Jerusalem, and accepted Jerusalem as Israel's capital, without waiting for a political solution. Other countries have followed, Guatemala, Paraguay (since reversed) and perhaps most notably Australia, though it has angered Israel by recognising only West Jerusalem as the Israeli capital (by implication, leaving it open to recognising East Jerusalem as the Palestinian capital). The United States also cut its support to the Palestinian people and withdrew funding from the United Nations Relief Works Agency (UNRWA) which supports those, and their descendants, who were made refugees by the creation of Israel in 1948 and by its occupation of the Palestinian territory in 1967.

**1.4** The Israeli Parliament, the Knesset, passed the Nation State Law<sup>[1]</sup>, which has been criticised for enshrining discrimination towards the minority Palestinian citizens of Israel, as it declares that only Jewish citizens have the right of self-determination in Israel.

**Israeli government policy is becoming tighter, more discriminatory, more militant and aggressive.**

An Equal Rights Bill<sup>[2]</sup> was subsequently voted down by members of the parliament.

**1.5** There has been further deterioration of living conditions in Gaza caused by the ongoing blockade by Israel which, 'permits only a small number of medical patients, business people and aid workers to exit each month' and by Egypt, which 'opens Rafah sporadically.'<sup>[3]</sup> The relatively small number of those seriously ill patients who do receive permits to travel to the major Palestinian hospitals in occupied East Jerusalem often find that their carers are refused a permit to accompany them; this applies often to the parents of young child cancer patients. Electricity supplies are limited, and virtually none of the water is potable. Israel severely restricts the importing into Gaza of

certain materials essential for reconstruction. It also restricts the import of essential medicines, which is also obstructed by the Palestinian Authority in Ramallah. This is at a time when there have been, and are continuing to be, shootings by Israeli troops of civilian demonstrators, which have resulted in many deaths and injuries. The blockade also has a seriously detrimental effect on exports: the World Bank<sup>[4]</sup> notes that Gaza's exports are a fraction of their pre-blockade level. There has been additional cantonisation of the West Bank through settlement expansion and proposed expulsion of Bedouin villagers (eg Khan Al Ahmar) and moves to clear the E1 area, on the edge of Jerusalem, of Bedouin communities. Furthermore, in January 2019, a new road was opened on the outskirts of Jerusalem with an eight metre barrier down the middle to separate Israeli from Palestinian drivers.

**1.6** Partners have spoken of their fear, and expectation, that the situation on the ground will get worse for the Palestinian people in the near future. The Church of Scotland believes that a deteriorating situation for the Palestinians is also detrimental for the State of Israel in the long term, for both its standing within the international community and its security. Any country which occupies, oppresses and cantonises a population will see resentment grow as conditions deteriorate, creating a fertile ground for desperation and resentment. When international law is flagrantly disregarded, it can result in people taking desperate measures. This course of action can only serve to entrench the conflict further.

**1.7** This regrettable direction of travel will obviously affect how the Church of Scotland, and the churches more widely, work and how they seek to offer ongoing support and accompaniment. We need, as a church, to be able to respond to the deteriorating situation on the ground for the disenfranchised Palestinians, whilst supporting Jewish and Israeli brothers and sisters who are working towards a future which will be inclusive and allow all people to flourish with their full human rights acknowledged and respected. The Church's presence in the land gives it the opportunity to engage with all the different communities.

## **1.8 General Assembly Policy**

*(Deliverances from 1988 onwards are in Appendix 8)* The Review Group began its work by looking at decisions of the General Assembly of the Church of Scotland. The Church has recognised that the root issue is injustice, which needs to be fully acknowledged and seriously addressed. The following

principles summarise the approach of the General Assembly as it has sought to address this injustice and encourage conditions which would allow the people of Israel and Palestine to live in peace and flourish:

- The General Assembly holds as a basic principle the equal rights of all - social, economic and political - and the right to live in peace and security.
- The UK Government and broader international community should recognise a State of Palestine.
- The State of Israel and its legitimate security needs are recognised.
- The right of peoples to elect their representatives and be involved in decisions that impact upon their lives should be universally upheld and implemented.
- There needs to be an end to all violence, including state violence.
- The blockade of Gaza must end.
- The occupation (prosecuted in ways that are illegal under international law) of Palestinian territory needs to end.
- Jerusalem must be a shared city.
- The demolition of Palestinian houses, the expropriation of Palestinian land and the Israeli settlement programme need to end.
- All people need to have access to natural resources, especially land and water.
- Significant steps need to be taken to encourage a viable Palestinian economy.
- The movement of people across the separation barrier to visit relatives, etc. needs to be ensured.
- Religious freedom and access to religious sites need to be ensured for all groups.

## **2. RECOMMENDATIONS OF THE REVIEW GROUP**

1. Continue the Church's support for a peace which is based on justice and love with equal rights for all.
2. Continue the Church's breadth of support for the presence of the Christian community in Israel and Palestine.

3. Seek to support opportunities for education, productive employment, and social involvement in order that Palestinians might remain in their land.
4. Continue to be active in efforts to encourage and support initiatives for peace.
5. Recognising that advocacy and partnerships are about tackling the causes of injustice, not just treating the symptoms, continue to develop and intensify the Church of Scotland's advocacy initiatives.
6. Continue to appoint Mission Partners to accompany the people on the ground.
7. Encourage congregations, Presbyteries and groups to develop links with local churches, communities, or organisations.
8. Encourage pilgrimage visits to stand in solidarity with the local Christian community and others seeking justice and peace.
9. Seek to further develop volunteering opportunities.
10. Support people, especially young people, to participate in visits, events and conferences to build links and in pursuit of peace and justice.
11. Consider future possibilities for Tabeetha School, through a separate group.
12. Continue to ensure that ethical considerations underpin the Council's institutions and investments.
13. Support the right of organisations and citizens to engage in democratic and legitimate means of nonviolent protest, including economic measures.
14. Consider the viability of greater synergy between the management structures of the Scots Hotel and St Andrew's Guesthouse.
15. On the basis of a robust business plan, consider options for renovation and development of St Andrew's Guesthouse.

16. Strengthen the Boards of Directors of the Church's Companies in Israel with church, finance, and hotel knowledge, and instruct the Boards to seek to optimise returns (social, ethical and financial) from the commercial operations in Israel and to highlight any issues and any changes the WMC should consider implementing.
17. Instruct the Boards of Directors to consider a place for social enterprise in the future life of the institutions.
18. Pursue the renegotiation of the lease or the sale of the property at Safed.
19. Create simple accommodation in the Church building in Tiberias for volunteers and others.
20. End the back to back loan to the Scots Hotel and restructure the financial arrangements.
21. Recommend that the congregation of St Andrew's Jerusalem and Galilee has a Local Church Review.

### 3. WHAT MIGHT A JUST PEACE LOOK LIKE?

*Speak for those who cannot speak; seek justice for all those on the verge of destruction.*

*Speak up, judge righteously, and defend the rights of the afflicted and oppressed. Proverbs 31:8-9*

**'The denunciation of injustice implies the rejection of the use of Christianity to legitimize the established order.'**  
Gustavo Gutiérrez, **A Theology of Liberation**

Rev Dr Mitri Raheb, a Lutheran Pastor in Bethlehem, has emphasised: 'The Land happens to be the homeland of two peoples. Each of them should understand this land to be a gift of God to be shared with the other. Peace, and the blessing on the land and on the two peoples, will depend on this sharing. Only then will the biblical promises be fulfilled.'<sup>[5]</sup>

**3.1** Peace cannot come about without justice; one without the other is not possible. At a simple level, peace is the absence of violence (whether in terms of military or physical violence; or of economic injustice; or the structural violence of political occupation; or of investment in the military or armaments which diverts resources from preventing hunger and curable illnesses to making weapons

of war). By necessity, a Christian understanding must go further than the simple absence of violence. It must incorporate a vision of flourishing, of life in all its fullness, the wellbeing of others, and the wellbeing of the planet, which are the hallmarks of being in a right relationship with God, with one another, and with creation. It must emphasise love. Olav Fykse Tveit, World Council of Churches General Secretary, highlights and warns: 'Love...is a fundamental value, guiding modes of behaviour that establish a reliable framework and basis for the recognition of rights and dignity of everyone in the community...there is the tendency to limit and reserve the gifts of rights and love just to one's own community and not to extend them to others.'<sup>[6]</sup>

**3.2** The incarnation is a gift of love. It dignifies the human condition for it reminds us that God comes to us in human form, and that all are made in the image of God. An important tenet of Christianity is that God often appears to us through the 'other'. The 2017 report to the General Assembly notes: 'All people have a right to exist and are made in the image of God. Where our theologies diminish this right, the Church has a responsibility to question itself as it seeks to understand Scripture more fully in a way that offers life in all its fullness.' (Church of Scotland 'Embracing Peace and working for Justice' 6.18)

**3.3** The World Council of Churches, in its report 'An Ecumenical Call to Just Peace' defines a just peace as: 'a collective and dynamic yet grounded process of freeing human beings from fear and want, of overcoming enmity, discrimination and oppression, and of establishing conditions for just relationships that privilege the experience of the most vulnerable and respect the integrity of creation.'<sup>[7]</sup> The Presbyterian Church USA's incisive theological study, 'Peacemaking: The Believers' Calling'<sup>[8]</sup>, concluded that 'peace cannot be achieved ... unless there is economic and political justice in the human family. Peace is more than the absence of war, more than the precarious balance of powers. Peace is the intended order of the world with life abundant for all God's children.' [p5] The United Church of Christ USA, in 1985, affirmed its identity as a Just Peace Church<sup>[9]</sup> and defines 'Just Peace as the interrelation of friendship, justice, and common security from violence.'

**3.4** The Pakistani economist, Mahbub ul Haq, developed the idea of Human Security, which he formulated in the first Human Development report from the United Nations in 1994.

**'Human security, in the last analysis, is a child that did not die, a disease that did not spread, an ethnic violence that did not explode, a woman who was not raped, a poor person who did not starve, a dissident who was not silenced, a human spirit that was not crushed. Human security is not a concern with weapons. It is a concern with human dignity.'**

Jean Zaru, a Quaker in Ramallah, captures this reality when she says: 'I am not a human rights expert. However, I have learned through the years that you do not need to be an expert in human rights to know you are being oppressed.'<sup>[10]</sup>

**3.5** Human dignity. Wholeness. Justice. Peace. We have all been created in the image of the God of peace. Many of the prophets show the same concern. One example is in Isaiah chapter 65 where the prophet tells us that there will be no more weeping or distress. Children will not die. The poor will not be exploited by the rich. Everyone will have a roof over their head. All will have jobs which are worthy and meaningful. People will live long and happy lives. Everyone will be heard and respected. People's needs, rather than wants, will be taken care of. Former enemies will be reconciled. The earth will live in harmony. Human rights will be respected and seen by the way we treat the widow, the orphan, the marginalised, the powerless - reinforcing the Genesis proclamation that humans are created in the image and likeness of God.

**3.6** Naim Ateek, Founder of Sabeel Ecumenical Liberation Theology Centre in Jerusalem, reminds us that the biblical word translated as 'righteousness' may also be translated as 'justice'. He notes: 'I believe that it is more likely that Jesus, in his historical context, addressing people who were living under occupation, with everything that that entails, was calling for justice. For the Palestinian people then were hungry and thirsty for justice. And this is exactly what our Palestinian people are hungry and thirsty for today. "Seek first the kingdom of God and God's justice." (Matthew 6:33) 'Blessed are those who are hungry and thirsty for justice, for they shall be filled. (Matt 5:6)''<sup>[11]</sup>

**3.7** For peace to become a reality, a society must be created which has justice and righteousness at its core. For efforts to build peace to be effective, the incentive for structural or cultural forms of violence need to be dismantled. Broadly speaking, this can be achieved by two means: protesting against the violence in a way that forces the more powerful actor to reform the system or culture; or

by participating with other parties to create a common vision and a frame of reference for peace. In reality, any sustainable and just peace will require both of these approaches, although it can be difficult for individual organisations or actors to fulfil both of these roles. Mediation is another strand which may be a possible avenue to pursue for the churches working together, as well as for governments seriously seeking to offer support for a peaceful resolution. Jean Zaru reminds us: 'The road to peace is not paved with exclusivity or with unending hostility. Rather, it grows out of reconciliation, sharing, and community. Ultimately, there can be no military option for either Palestinians or Israelis.'<sup>[12]</sup>

#### 4. ATTENTIVE ACCOMPANIMENT

**'When the church hears the cry of the oppressed it cannot but denounce the social structures that give rise to and perpetuate the misery from which the cry arises.'**  
Oscar Romero.

**4.1** *'And ye shall be witnesses unto Me both in Jerusalem, and in all of Judea and in Samaria, and unto the uttermost part of the earth'.* (Acts 1:8). When the early church was born, in a context of Roman military occupation, Christ called his disciples to be witnesses to God's love, justice and hope, not based around exclusivity, but with a vision for the whole of humanity. Jesus did not call his followers to be 'soldiers' or 'lawyers' or 'powerful rulers'; but rather to be witnesses. A witness is someone who walks alongside the other. To be a true witness you need to be among the people with whom you are witnessing. Being a witness involves presence, service, proclamation and accompaniment. But it also involves more: the witness needs to amplify to a wider world the voices and concerns of those who are struggling, through raising awareness, and keeping that awareness alive.

**4.2** A witness needs to not just talk, but also to take action. Faith in action is critical, and the Christian presence and witness, not just in Israel and Palestine, but across the whole Middle East, and indeed the wider world, are essential to the spread of justice with forgiveness and reconciliation. It is crucial for the flourishing of all, recognising not just the 'dignity of difference', but also that we are all made in the image of God. This means that the church must strive against all forms of exclusivism, whether theological or socio-political; and it must use its presence and witness to build God's realm where all are welcomed and accepted as sons and daughters of God.

**4.3** The Church of Scotland has a footprint on the ground, and a network of partnerships across the communities of Israel and Palestine. The Church has an historic physical presence as well as a contemporary ministry in its own name. It also works in cooperation with local churches and organisations. It is from these perspectives that this review has been undertaken and this report prepared.

**4.4** Attentive Accompaniment is what the World Mission Council seeks to do on behalf of the Church of Scotland wherever it finds itself in relationship. Dr Munib Younan of the Evangelical Lutheran Church in Jordan and the Holy Land, offers insights into a theological understanding of accompaniment: 'When the Hebrews left Egypt to Sinai, God accompanied them by cloud by day and by a fire that lit up the night (Exodus 14). It is this accompaniment as solidarity with the other that the Bible teaches us. Accompaniment took root in the flesh in God's incarnation, when God became one of us. [It] is an accompaniment with groaning humanity that seeks forgiveness and the justice of God in order that all may be brokers of justice...It is open-ended with no foregone conclusions. Accompaniment binds companions more closely to their Lord and one another as they seek to live out this mission.'<sup>[13]</sup>

**4.5** Accompaniment is about togetherness, about sharing, about empathy, about presence. It is journeying, making a pilgrimage; and that pilgrimage must be of justice and peace. It is not a soft option or abrogation of our calling to change the world. 'Accompaniment is...about speaking truth to the powerful...and holding them accountable...It is standing with the one who is suffering. Nidal Abuzuluf from Palestine said, "I need you to be next to me in difficult times but I also need you to share my dreams. For me, companions are those who share with me dreams for a better future and a better world."<sup>[14]</sup> Our responsibility is to elevate the voices of those who are suffering under the weight of structural political and economic injustice; and to use our networks and resources to push for real and lasting change. The Church of Scotland is a partner and supporter of the Ecumenical Accompaniment Programme in Palestine and Israel,<sup>[15]</sup> which has volunteers living alongside local communities for three months at a time, who then go back to their own communities to be witnesses to what they have seen.

**Accompaniment is about sharing dreams for a better future and a better world.**



Church of Scotland members have volunteered with EAPPI and other organisations, such as Christian Peacemaker Teams.

**4.6** Where there are asymmetries of power, the Church is called to pay special attention to those who suffer most. In seeking to walk with Christ, and alongside our brothers and sisters, it is important to ask questions about how our work impacts the people we are accompanying. The Review Group visited partners across Israel and Palestine to hear from them directly how the Church of Scotland can continue to be attentive in its accompaniment.

**4.7** A central, existential, issue is for the Christian community to remain part of the landscape of the Middle East. Dr. Bernard Sabella, head of the Middle East Council of Churches Department for Services to Palestinian Refugees (DSPR), told us of the late Muslim architect Ibrahim Dakkak, a prominent Jerusalemite, who spoke out about Christian presence and was convinced that if the Christians left, then a part of Palestine was gone. He felt it important to do everything possible to keep Palestinian Christians in the country. Their presence is also a reminder to all that the conflict is not only religious but also national. Other partners shared stories of emigration: Christians forced to leave because of the limitations on educational and employment possibilities exacerbated by the separation barrier and military occupation. What was needed, they said, was not fine sermons from world churches, but practical action in offering help to stay in the land. Christians have a special role in terms of embodying forgiveness and non-retribution. This does not mean that the Christian community prostrates itself under a system of oppression; it follows in the footsteps of Christ in resisting occupation, by standing with those who are oppressed and crushed, but refusing to respond with violence.

**4.8** Listening to the voices from the local communities, one part of the role of the Christian coming into the situation must be to support the Christian community in remaining in what is their historic homeland through seeking justice, and standing with the vulnerable, the poor and the suffering; this is where Jesus would be found. In these conversations, key themes were for outside friends to journey with them, accompany them (Presence); stand up and speak out for justice in the situation (Proclamation); and support their work for peace and reconciliation (Practical action). It can perhaps be summed up in the words attributed to the Palestinian poet, Mahmoud Darwish:

Don't befriend me for a day, and leave me a month.  
Don't get close to me if you're going to leave.  
Don't say what you don't do.  
Be close or get away.

## 5. PRESENCE

**5.1** Throughout Scripture, God shows care and compassion for God's people by listening to their cry, seeing their affliction and then taking action to deliver them. As we read in Acts 7:34 'I have seen the oppression of my people in Egypt. I have heard their groaning and have come down to deliver them.' True solidarity and compassion cannot happen in the abstract. There needs to be a witnessing presence to enact incarnational ministry.

**5.2** Political regimes, states, and nations all rise and fall; the Church of Jesus Christ remains. Throughout the tumultuous history of the 'Holy Land', under so many different military occupations from Roman, to Ottoman, British, Jordanian, and current day Israeli, the church has retained its presence and witness, and it is essential that it continues to do so. Not just for its own sake, but because the message of incarnational love and forgiveness is needed as much now as it ever was. God's realm is to be built here on earth, especially amongst those who are down-trodden and marginalised. It is to be built (as it has always been) amongst those who are on the margins, or toiling under injustice.

**5.3** At a time when Christians are fleeing the Middle East because of war, persecution, extremist ideologies of intolerance, other socio-economic factors, and political occupation, it is not the time to abandon the very place where Christianity was born. Those who have the privilege of choice cannot walk away. We have a responsibility to remain and do all we can to be witnesses for peace and justice. The repercussions, not just for Israel and Palestine but for the wider region, if Christianity were to leave, would be of grave concern. The Christian witness, with its call to love the enemy, embrace non-violence, and build communities based on compassion and justice, is essential for this conflicted land and region.

**5.4** The question is: what can we do to ensure that the Christian witness remains across the Middle East? The Church of Scotland has a huge responsibility for what it does with its Christian presence in Israel and Palestine.



**The WM Strategic Framework emphasises, ‘Given our belief in the Incarnation we have no alternative but to adopt an *incarnational* approach to mission, in which a *ministry of presence* is fundamental, and in which *relationships of mutual respect* are central to our whole way of working.’**

**5.5** The Church of Scotland has a broad array of partners from the different communities in Israel and Palestine (see Appendix 4 for a full list). The Council recognises the primacy of actors in Israel and Palestine for determining their own needs and agenda. This is a vital factor in ensuring that there is no return to a paternalistic and colonial approach to Churches’ worldwide engagement. It is essential that those most affected by the injustice of occupation are not treated as victims, and that we do not only provide financial resources to treat the symptoms of injustice; but that we also advocate to address the root causes. Faith-based partners consistently told the group that their faith supported them in the conviction that one day they would overcome injustice and, through faith and hope, the promises of God would come to fruition. Palestinian partners spoke of *sumud*, steadfastness, in the face of the Israeli occupation of the Palestinian territory, and the importance of having people and churches who supported and walked with them. Israeli partners spoke of the witness of the prophets to a more just structuring of society and freeing people from enmity to live as neighbours.

**5.6** The Council has two full time members of staff based in the land whose work is about drawing close to the local community, building links with them, seeking to accompany them and understand better their situation, while conveying something of that knowledge and understanding to the wider church through Partner Plan letters, blogs, and speaking engagements, as well as by encouraging and helping pilgrims have a life-changing experience. Anyone planning a pilgrimage should be in touch with them to help craft a wide and engaging programme. This work is important as an expression of love, hope and solidarity. It is essential that collaborative working is the default method of engaging, whether by mission partners on the ground, within the whole Church of Scotland, or with other denominations, agencies or communities. It is especially important that World Mission works closely with the Church and Society Council in terms of engaging at national parliamentary level, and on the international arena of advocacy. It is also important that the advocacy carried

out by mission partners extends beyond the church and seeks to communicate a targeted message which has the power to influence and shape government policy. This is what walking together looks like in reality. It is not easy or simple; indeed it is highly complex, demanding patient accompaniment, but offering long-term rewards in building life-enhancing relationships and witnessing to God’s shalom/salaam: health, wholeness, peace, justice, fullness of life for all God’s people and the whole creation. This is what a ministry of presence and accompaniment should look like.

**5.7** Young Palestinians and Israelis are in a particularly challenging situation. One partner told us about the many young Palestinians who were losing hope and did not know what it was to struggle for peace and justice; another said that, while it was more attractive to the young to emigrate, there remained a role for young people to be change-makers in the society. Encouraging and developing opportunities for young people to remain in the land is one aspect of the challenge to friends around the world in partnering with the local community. Increasing numbers of young Israelis refuse to serve in the Israeli military, and are punished for this; testimonies given by former soldiers to the organisation Breaking the Silence testify to the negative impact military service has on some; and there have been a number of suicides among serving Israeli soldiers. Encouraging young people from the Church of Scotland to travel and to meet their counterparts there is one positive opportunity and the Council welcomes such a pilgrimage visit being undertaken in 2019. The Council plans to further develop such opportunities.

**5.8** Pilgrimage is an important aspect of standing in solidarity with those who are most vulnerable. Kairos Palestine (a group of Palestinian Christians from churches and civil society, alongside international organisations concerned about the situation), amongst others, has urged Christians from around the world to visit; congregations and presbyteries can take the opportunity to see the reality of life on the ground, to visit people and places and gain a first-hand understanding of what life is really like. Pilgrimage should be a life-transforming experience; not just a visit to ancient or historic buildings or beautiful places of religious significance, but a chance to engage, discuss, share time and effort in experiencing and understanding people living from day to day, especially those living under the grinding pain of occupation and the oppression and limitations which accompany it.

**The Kairos Palestine document speaks a word to the international community: 'In order to understand our reality, we say to the Churches: Come and see. We will fulfil our role to make known to you the truth of our reality, receiving you as pilgrims coming to us to pray, carrying a message of peace, love and reconciliation. You will know the facts and the people of this land, Palestinians and Israelis alike.'**

**Kairos Palestine 6.2**

**[www.kairopalestine.ps/sites/default/files/English.pdf](http://www.kairopalestine.ps/sites/default/files/English.pdf)**

**5.9** Pilgrims can be transformed by the experience of meeting the local communities, Christian, Muslim, Jewish, Israeli, Palestinian. Pilgrims include those travelling on a trip to visit the holy sites and who choose to spend time with the local community to hear their stories, as well as those going for longer periods to accompany local organisations and people, whether to help in olive planting, or olive harvesting, rebuilding demolished houses, or sharing particular skills with a local organisation working for justice. Partners spoke to us about the need for meaningful encounters, not to have traditional pilgrim groups who see the ancient sites and follow in the physical footsteps of Jesus but do not spend a significant part of their visit meeting and getting to know and understand the contemporary followers of Jesus, the living, witnessing Christian community, the situation they live in, whether under occupation in Palestine or discriminated against as citizens of Israel. Come and see. Then go and tell your neighbours, communities, congregations what you have seen, and speak about who you have met. This reassures our partners that they are not forgotten and can encourage the local community to continue in their struggle for fullness of life and freedom, and offers them support and resources. The Council is seeking to offer more opportunities for pilgrims to visit Israel and Palestine, as well as other places in the Middle East and around the world. Pitched at different levels, there are two planned for 2019, one scheduled for November 2019 at the introductory level and one in March 2019 for those who want to explore the situation in greater depth with partners.

**5.10** Church of Scotland people have attended events and conferences (eg Sabeel, Christ at the Checkpoint, Tent of Nations, Council of Christians and Jews) to draw alongside and gain a better understanding of the local community and situation. Ministers have gone on sabbaticals using their official study leave, and where the study is of benefit to a partner or to the Council there have been opportunities to

benefit from a Faithshare grant to support travel and insurance costs. In 2017 Rev Dr Grant Barclay made use of this to spend some weeks making a film, *Between the Lines*; he is happy to share this with groups. Students (sometimes as Friends of St Andrew's Jerusalem scholars) and ministers in training have had opportunities to spend time in Israel and Palestine as part of their studies, during which the Council's Mission Partners have been able to advise and assist them. Our current Mission Partner in Jerusalem, Rev Dr John McCulloch, undertook a profitable ministry placement in Jerusalem during his training period.

**5.11** The Church of Scotland benefits from close cooperation and collaboration with international friends from the World Communion of Reformed Churches and the World Council of Churches. Historically, the Presbytery of Jerusalem has been instrumental in securing clerical visas for workers from the United Church of Christ, the United Methodist Church USA, the Methodist Church in Great Britain, and the Presbyterian Church USA who act as Ecumenical Associates and share in accompaniment and advocacy within their own denominations as well as contributing to worship in the Church of Scotland. In this way we contribute to something much bigger than ourselves, for the good of justice and solidarity and support of the local community. Churches with no physical footprint are finding it almost impossible to get visas to have staff based in Israel and Palestine to witness to the realities on the ground and stand in solidarity with the local community.

**5.12** Emigration has had a significant impact on the numbers of local Christians in the West Bank and Gaza. Our partners asked us to work with them to offer ways in which the local community can have educational and employment opportunities which will allow them to live and flourish and build family and community life in their historic homeland. The institutions do this; the Churches must seek other ways to invest in the people so that the land might continue to have a Christian presence.

**5.13** The property footprint of the Church of Scotland in Israel is what facilitates the Church's capacity to be present with people and to collaborate with other Churches in support of the Christian community. Uprooting the Church of Scotland presence would have a major impact, damaging the Church's capacity, its connections, and its ability to fulfil this part of its witness for peace and justice.

**As part of its commitment to being present, to offering practical support, and proclaiming a public witness, the Council plans to continue to use the Church's footprint on the ground as its base for its work of attentive accompaniment.**

Christian presence is being lost throughout the Middle East; it is a privilege and responsibility for the Church of Scotland to be present with these communities and, alongside them, offer a Christian witness in the land of Christ's birth, and beyond. The Church must take the long view, and not just think about what our presence looks like now, but what it could look like when a one state, two state or bi-national solution is found.

## 6. PROCLAMATION

**6.1** 'We should never allow our history of pain and suffering to become our future of hopelessness and injustice. For this reason, accompaniment is truth telling. It is to tell the world what is really happening.' Rev Dr Munib Younan.<sup>[16]</sup> The Church of Scotland must not tell others what is the best for them. It is important to listen to the voices of local people before speaking out. The Israeli poet, Yehuda Amichai, captures something of this in his poem, *The Place Where We Are Right*:

*From the place where we are right  
Flowers will never grow  
In the spring.*

*The place where we are right  
Is hard and trampled  
Like a yard.*

*But doubts and loves  
Dig up the world  
Like a mole, a plow.*

*And a whisper will be heard in the place  
Where the ruined  
House once stood.<sup>[17]</sup>*

**6.2** As a result of conversations with our partners, from Jewish, Muslim and Christian perspectives, the Review emphasises that the Church of Scotland must seek to amplify the voices of those who suffer the most, whether Palestinian or Israeli, whether living under the Palestinian Authority or the Israeli government, whether being oppressed or suppressed by a weak or a powerful state apparatus. The route to reconciliation, peace and stability

and the extension of Christ's realm has to go through a focused concern for, and commitment to, justice and human rights. This goes alongside our contribution as Christian and Reformed, which ever since the Scots Confession has included speaking truth to power and resistance to tyranny.

**Neutrality helps the oppressor, never the victim. Silence encourages the tormentor, never the tormented.**

Elie Wiesel, Nobel Acceptance Speech, Dec 1986

**6.3** One way of facilitating hearing the voices from partners is to have them come to Scotland to share their stories and highlight their reality, and the World Mission Council is committed to doing this. It is also imperative for the whole Church of Scotland - individual members, congregations, presbyteries, councils and committees - to reflect prayerfully on how to be bold, creative, intentional and effective in our advocacy. Following the Windsor Consultation on the Middle East in December 2017, Churches Together in Britain and Ireland has created a Middle East Consultation Group. This group has representatives from around 15 churches and organisations with an interest in the region. While the Group will look at the situation in the whole of the Middle East, it will have a particular focus on the land of Christ's birth. Initial discussions have centred around pilgrimages, advocacy, and support, within an ecumenical context, alongside theological reflection on the situation. The Church of Scotland is an engaged participant in the discussions.

**6.4** The National Coalition of Christian Organisations in Palestine (NCCOP) wrote a letter to the World Council of Churches and the ecumenical movement in summer 2017. Building on the prophetic words of the *Amman Call*<sup>[18]</sup> (2006) and *Kairos Palestine: A moment of Truth. A word of faith, hope and love from the heart of Palestinian suffering*<sup>[19]</sup> (2009) they emphasised that the situation was: '...beyond urgent. We are on the verge of a catastrophic collapse. The current status-quo is unsustainable.' The Coalition expressed its despair with the international community and the churches which were continuing to deal 'with Israel as if the situation were normal, ignoring the reality of occupation, discrimination and daily death in the land.' The Christian writers laid out a challenge to the churches: 'We stand facing the impossible, but we have not lost hope, since as followers of the Risen One, we are the people of hope. However, we need you and we need you now more than ever. We need your costly solidarity. We need brave women and men who are willing to stand in the forefront.'

**6.5** In December 2018, following up on the 2017 letter, Kairos Palestine hosted a conference of local and international supporters in Bethlehem. The final statement called for 2019 to be a Kairos year for the worldwide Christian community, 'a year in which efforts and actions on behalf of the Palestinian people are intensified... this could be our last opportunity to save the Palestinian Christian presence in this land... The message of Kairos Palestine to our people is one of persistence and hope, working relentlessly with all our partners towards creating a better tomorrow. We should not and cannot lose hope, as long as we believe in the living and just God.'<sup>[20]</sup>

**6.6** Desmond Tutu has stressed that the Christian community does not want to delegitimise the State of Israel, but seeks an end of Israel's suppression and oppression of four million Palestinian people.

**'If you are neutral in situations of injustice, you have chosen the side of the oppressor. If an elephant has its foot on the tail of a mouse and you say that you are neutral, the mouse will not appreciate your neutrality.'**  
Desmond Tutu

The Church of Scotland cannot be neutral, it is essential to name the unjust system and stand with and speak out in support of those who want to see justice and peace prevail. Advocacy, amplifying the voices of those who are oppressed, is an essential tool in supporting the hopes of the Palestinian people seeking an end to their decades of oppression, and Israeli people seeking to live peaceably alongside their Palestinian neighbours. Having Ecumenical Accompaniers, long or short term visitors, as well as longer term mission partners engaged on the ground is a key aspect of advocacy. However, it is important to remember what one of the villagers in Tuwani would often say to such visitors: important as their presence was, it was what they did back in their own countries that was most important. Sharing the realities and helping people at home understand them is a key advocacy need.

**6.7** It is vital that the Church respond to these heartfelt and urgent pleas from the Palestinian Christian community. The Church of Scotland has taken a strong stance for justice over recent decades and must continue to be bold in speaking out in solidarity for the Palestinian people suffering over 50 years of occupation and oppression, such as building settlements on Palestinian land; Control of natural resources; control of movement of people; random night

raids in civilian homes.

While there have been robust General Assembly deliverances (see Appendix 8), there have been fewer Church of Scotland statements on events as they happen. One example of World Mission and Church and Society working together was the statement in June 2018 on the proposed Israeli demolition of the Bedouin village of Khan al Ahmar.<sup>[21]</sup> Partners have affirmed that even when statements do not seem to be taken up, the attendant publicity is positive as it is a reminder to the community that the outside world cares, and to the authorities that there are people around the world noting their actions. The two Councils affirm their ongoing intent to continue to work together and separately, and in collaboration with others, to raise the concerns of the General Assembly and develop advocacy to speak out for justice, human rights, human dignity and the just sharing of the land amongst two peoples and three religions.

**6.8** There is a need for the Church of Scotland to continue, and to intensify, its historic advocacy for peace with justice for the people of Palestine and Israel, of whatever religious persuasion. In the past five years the Council, in collaboration with the Church and Society Council, Christian Aid, and others has held, and supported others to hold, 24th of the month events in churches throughout Scotland. Requested by Action for Churches Together Palestine, the gatherings focus on the contemporary situation in Israel and Palestine (often including a returned member of the Ecumenical Accompaniment Programme in Palestine and Israel) and prayers for peace. It is important to keep in mind Amichai's insight: 'doubts and loves / Dig up the world' – the Church is in the world to love our neighbour, of every religious or political persuasion, and needs to be ready not to say it is always right, but with humility and prophetic insight to raise up the issues, and seek a time when

No strife shall rage, nor hostile feuds  
disturb those peaceful years;  
to ploughshares all shall beat their swords,  
to pruning-hooks their spears.<sup>[22]</sup>

## 7. PRACTICAL ACTION

**7.1** Kairos Palestine has called for the worldwide church to develop programmes for, 'justice and peace and work on maintaining the presence of the Palestinian Christians through supporting their organizations, church work and peaceful efforts.' The Council is convinced that a specific role

the Church of Scotland can play is to continue to be present and to invest in people, in their present lives and future possibilities.

**The Council is convinced that the situation on the ground will not be helped by physically departing from the situation, but by continuing to accompany all who are working for peace and justice across Israel and Palestine.**

It is important to remain close to those on the ground acting and advocating for peace. It is the Mission Partners who are, through their long-term presence, most able to draw close to those in the situation and offer solidarity and comfort.

**7.2** As with other parts of the world, there are opportunities for congregations, Presbyteries and groups in Scotland to establish links and connections with congregations, groups or communities in Israel and Palestine. For instance, St Michael's Parish Church, Linlithgow is twinned with the Holy Family Episcopal Church, Raineah.

**7.3** Kate McDonald, Mission Partner in the Galilee, shared this story of cooperation between the congregations of St Andrew's Jerusalem & Galilee and the Scots Hotel in support of a local community.

The village of Umm al-Khair and the settlement of Karmel are directly adjacent to one another, but the contrast between the two is jarring and serves as a stark example of the injustice of settlement expansions in the West Bank. Street lights line the paved streets of Karmel, and electrical wires pass over Umm al-Khair to connect the settlement's chicken farm and greenhouses on the other side. Karmel's colourful gardens are well irrigated and flourish even in the hot dry summer months. While just metres away, the village's only source of electricity is donated solar panels, and water must be brought in. We were there to make a delivery. The Scots Hotel had chairs, tables and desks, sun shades, sun umbrellas, and carpets which the community had said they would appreciate. The congregation of St Andrew's Jerusalem and Galilee paid for a local company to deliver them. Aziz, an engineer in Hebron, shared his plans with us. Cover the playground with the tarpaulins we brought.

Develop the library. Create a computer learning centre out of an old bus. Build a basketball court. Start a kindergarten because there's no provision for the youngest children. Source a ground covering for the football field. On and on, he shared his vision for the village, his face lit up with enthusiasm. No one knows what the future holds for Umm al-Khair. But still they dream and plan and create and envision a future that will be better for their children. This is their way of non-violently resisting the deep inequalities and injustices surrounding them.

...(T)here's still much work we all can do, spreading the story of Umm al-Khair and villages like it, and continuing to advocate for change to the political systems that perpetuate occupation and oppression.

**7.4** The St Andrew's Guesthouse in Jerusalem also played its part, acting as a reception point for supplies for the Bedouin village of Khan Al Ahmar. These are tangible ways in which our church and institutions in Israel can work together for the greater good.

## **8. FINANCIAL ASPECTS**

**8.1** The Church of Scotland, through the Church and Society Council, is exploring the area of Faith Consistent Investing, seeking to invest in ways that underwrite the future the Church would like to see in the light of its faith values. It is necessary to ask if investments held are consistent with the church's words and values, and are morally responsible: in this context, is profit being made from the physical, structural or economic violence of the occupation?

**8.2** Two Palestinian Christian organisations, Sabeel Ecumenical Theology Center, Jerusalem and Kairos Palestine, have a joint UK support network, Sabeel Kairos UK, which has published 'Investing for Peace: a guide for local church activists'<sup>[23]</sup> which draws on the Morally Responsible Investment Campaign, and asks churches:

- To disclose fully financial information and lists of their investments in companies and businesses, in a simple and coherent way.



- To identify any companies in their investment portfolio which are currently profiting from situations in which international law is violated, including illegal exploitation of natural resources, illegal construction of the separation barrier and its related infrastructure, and illegal settlements.
- To put in place a comprehensive investment screening process to identify companies that they currently invest in which are profiting from illegal activity, and to prevent future investments in such companies.
- To ask churches to review their current policy of corporate engagement with companies in their investment portfolio found to be profiting from violations of international law. To make it time-bound and structured. This may potentially result in a change of investment strategy.

**8.3** In light of these questions, and information from the Israeli WhoProfits<sup>[24]</sup> project and the charity War on Want, whose report, *Deadly Investments*,<sup>[25]</sup> highlights how banks and investment companies support and profit from arming and supporting the Israeli military and forces of occupation, the Review Group asked the Church of Scotland Investors Trust for clarification on its position, especially relating to any investments held in companies which are involved in activities which support the injustices and violence of the occupation, specifically those which have been deemed illegal under international law, such as control of movement through the separation barrier.

**8.4** The Investors Trust<sup>[26]</sup> noted that ethical screens were in place on the Growth and Income Funds. Companies deriving more than 15% of turnover from alcohol, gambling, tobacco, armaments, thermal coal and tar sands are excluded. The Trust confirmed that currently no direct investments are held in the region and the investment managers would discuss any potential investments in advance. The Investors Trust employs investment management firms which manage the Growth, Income and Deposit funds in line with the guidelines set by the Trustees. The investment managers use the services of Ethical Investment Research Services Ltd (EIRIS)<sup>[27]</sup> as well as their own in-house Environmental, Social and Governance (ESG) teams in ethical screening and the management of the portfolios. Furthermore, the Investors Trust is a member of the Church Investors Group (CIG),<sup>[28]</sup> which is active in raising issues (eg climate change and modern slavery) with companies by engaging in dialogue to influence change.

Nevertheless, there are international companies and conglomerates, such as Caterpillar or Motorola, which sell equipment which is known to support the occupation, but which do not show up in these more general ethical screens. There may well be other commercial activities in Israel or Palestine which are not obvious or which form only a small part of a company's turnover. The Council will seek, with the Church and Society Council, to meet with the CIG to discuss the issues raised about Israel and Palestine. It would be useful to consider wider situations and general principles, such as whether it might be possible to apply a general screen which highlighted companies which flouted International Law and/or International Humanitarian Law.

**8.5** In addition to Faith Consistent Investing is the area of social enterprise. Social enterprise is a distinctive approach to doing business. The review starts with the principal question: 'how can our activities contribute towards a just peace for all in Israel and Palestine?' It was suggested that the right kind of social entrepreneur, working co-operatively with the Church of Scotland, and looking at the institutions, might bring forward new ideas. The Council was unclear exactly how this might work, but was willing to have the institutions look further into it.

**8.6** The Palestinian-led, non-violent Boycott, Divestment and Sanctions movement has been picked up by a number of organisations and churches in recent years. While none of the churches with an historic presence in Jerusalem advocate BDS, a number of Christian people and organisations do. It is important to recognise the validity of engaging with BDS and pursuing justice through using these mechanisms. The Council recognises that BDS is a broad movement that encapsulates different strands, such as boycott only of settlement products, boycott of products from the State of Israel, and cultural boycott of universities and cultural bodies. Some prominent critics of Israeli policies and actions, such as Noam Chomsky and Norman Finkelstein, have critiqued the cultural boycott, whilst asserting the validity of economic boycotts as a viable tool of non-violence.

**8.7** The Iona Community has supported BDS as 'an act of nonviolent solidarity, pursuing equality, freedom, and justice.'<sup>[29]</sup> The WCC supports an international boycott of goods and services from illegal Israeli settlements and 'considers targeted economic measures an important non-violent strategy for promoting peace and abating violence, and encourages member churches to avoid investments or



other economic links to illegal activities on occupied territory. The WCC encourages member churches 'to "thoughtfully and prayerfully consider how they might respond from the foundation of their faith" in their own contexts.'<sup>[30]</sup>

**8.8** The Quakers, while not adopting BDS actions, have emphasised that they 'support the right of organisations and citizens to engage in such democratic and legitimate means of nonviolent protest'<sup>[31]</sup>; this has been the position of the Church of Scotland, and the Review Group recommends that it continues to be so. In November 2018, the Quakers in Britain announced that they will not invest any centrally-held funds in companies profiting from the occupation of Palestine; they were the first U.K. church to take this position. The American Friends Service Committee has initiated The Investigate project, with an online tool to research companies and 'expose corporate involvement in oppressive state violence structures and to promote standards for corporate social responsibility and respect for human rights.'<sup>[32]</sup> Churches in the USA, whether supporting BDS or not, have defended the right to use economic measures to bring justice and peace. 'As churches and church-related organizations, we reject any efforts by the State to curtail these rights, and will continue to exercise them, as appropriate and in accordance with our faith and policies.'<sup>[33]</sup>

**8.9** The Church of Scotland's physical infrastructure in the land means that it is in a position to support positive engagement and investment. The Church can support those who engage with just and fair trade, and can speak out about injustice. The Council wants the Church to remain a presence in the land, wants our mission partners to work there, wants Church of Scotland people to be able to freely visit and engage, and wants to see a future which is safe and just for all. At the same time, the Church must continue to strive for all of our investments and resources to adhere to ethical frameworks.

**8.10** The Council supports small producers, such as Sindyanna of Galilee, a fair trade organisation, through the Church of Scotland institutions purchasing from them; L'Arche in Bethlehem; and Atfaluna in Gaza. Through the provision of space in the guesthouse and staff time to make sales, the World Mission Council supports the work of Sunbula<sup>[34]</sup> which supports social entrepreneurs and sells fair trade goods made by small farmers and artisans as a way to promote economic opportunity and enhance, in particular,

the situation and status of women in occupied Palestine. The Council also promotes the work of Hadeel ([www.hadeel.org](http://www.hadeel.org)) a shop in Edinburgh and online trader selling fairly traded Palestinian goods. Hadeel offers more than just an outlet for buying goods; it also can arrange for speakers and sale or return goods for congregations throughout Scotland during Fair Trade Fortnight, Advent or any time of year to raise awareness as well as money.

## 9. CHURCH OF SCOTLAND INSTITUTIONS

The Council oversees five functioning institutions in Israel, as well as a cemetery on the edge of Tiberias, and land and buildings in Safed. This amounts to a significant holding of Church land and property, all located within the State of Israel, though in all cases Church ownership predates the creation of the state. The Council is convinced that what is critical is not the ownership of land per se, but what is done with the land and property and how they can support the work of the Church in ensuring the themes of Presence, Proclamation and Practical Action are incorporated into their work. If the Council had been working from a blank sheet and designing the Church of Scotland's engagement with the region to reflect the principles laid out in this report, it is unlikely its presence would look the way it does today. However, the Council has inherited the faithful witness of previous generations and seeks to build upon it. Change has been constant for the properties owned by the Church. In Tiberias, the buildings have developed from clinic to hospital to maternity unit to guesthouse and presently hotel. The original Jerusalem Hospice was a study centre, then a hostel, mostly for the military, and now a guesthouse. It is important for the Council not just to manage these as buildings but to ensure that they witness to the Church's faith and are active in supporting the Church's aims. One result of the Review Group's work is that consideration is being given, by the Boards of Directors, to greater cooperation between the Scots Hotel and St Andrew's Guesthouse.

### 9.1 Church: St Andrew's Jerusalem and Galilee; and Manse (Yakfie)

**9.1.1** Both congregations in the charge offer public worship with a small core group of worshippers, while welcoming pilgrims from around the world, and being a presence from which the Church can reach out to its partners and build relations locally. The Mission Partners appointed by the World Mission

Council to keep the Church of Scotland witness, presence and service alive to the local communities also serve as ministers of the charge of St Andrew's Jerusalem and Galilee. The Council sees the two places of worship as useful for its strategy of attentive accompaniment of the local Christian community, and the community appreciates the presence alongside them. As part of the review process, the two congregations were united into one charge. It was also clarified to the Presbytery of Jerusalem that it can call on expertise from other Presbyteries of the church to help it with particular purposes; local church review was one example. While local church review is a responsibility of the Presbytery of Jerusalem, it is the Review Group's recommendation that, while it is recognised that the situation of the two congregations is unusual, if not unique, a review should be carried out in the coming year.

**9.1.2** As part of the Church of Scotland's presence in the land of Christ's birth, and giving a place from which to base, locate and develop the ministry which the Church of Scotland offers in accompanying its partners and seeking to offer a place of witness and pilgrimage, the two places of worship are well placed to encourage and enhance the Church of Scotland's witness. Without the buildings, there would be little chance of a Mission Partner receiving a visa to be there, as other churches have discovered.

**9.1.3** St Andrew's Jerusalem places a strong importance on offering a warm and inclusive experience of worship in the reformed tradition in a welcoming environment, which is ecumenical, inclusive and affirming. The worshipping community at St Andrew's Jerusalem, although small, is diverse.

**Communion is celebrated every week as, for many pilgrims, this may be their only chance to partake of the sacrament in Jerusalem or by the Sea of Galilee.**

Amongst its regular attenders are West Bank Palestinian Christians, Palestinian Christian citizens of Israel living in Jerusalem, internationals, messianic Jews, pilgrims and others. Church is probably one of the only contexts in which this diverse group of people would ever meet each other, and not in terms of 'normalisation'. Given its strategic proximity to Bethlehem, Beit Sahour and Beit Jala (where most of the dwindling community of Palestinian Christians live), St Andrew's, Jerusalem is able to reach out not only across the ecumenical landscape of Jerusalem, but also to engage with the Christian

communities in the greater Bethlehem area. As with the Guesthouse buildings, the Church structure will need investment to keep it wind- and water-tight and to adhere to health and safety legislation.

**9.1.4** The two-storey Galilee church building was formerly a nurses' home. The church is now on the lower level and was recently renovated. In a town where it is nearly impossible to gain permission to establish a new Christian place of worship (because of local municipal restrictions), it is of importance to maintain a worshipping presence, although one which will be unconventional given the unpredictability of numbers participating. One benefit today is to offer a place where women clergy may offer communion to their pilgrim groups, free from the strictures imposed by some other denominations. This is an act of solidarity with women clergy and leaders who continue to find it a major challenge to have their ministry recognised and valued in a patriarchal context. The Manse (Yakfie) is just up the hill from the hotel, a street back from the lake. It is a two-storey building of two separate apartments, the upper one accessed from an external staircase.

**9.1.5** Today, there is opportunity for developing the ministry in Galilee, with pilgrims, visitors, and the local churches, while remaining sensitive to the Church's many relationships across the community. Many Christians in Israel feel forgotten as the international church focusses on the occupied territory of the West Bank and Gaza; the solidarity offered through attendance at Sunday worship in local churches by the Mission Partner/Minister in Tiberias is warmly appreciated, enabling and encouraging deeper relationships and accompaniment through the challenges they face.

**9.1.6** Hospitality and an holistic approach to well-being were at the heart of the Mission in Tiberias when it was founded by Dr David Watt Torrance on the shores of the Sea of Galilee in the 1860s, and these are key emphases for the Church's work going forward. Today, the offer to pilgrims to enjoy the facilities of the hotel for physical refreshment while visiting, and to make use of the church and garden for spiritual renewal continue the historic ministry. Other church workers and volunteers can also make use of the second apartment of Yakfie for a stay, access the hotel staff canteen, use the facilities of the hotel, and take time in the calm of the church to enjoy some time of respite, relaxation and renewal. The hotel and church are also available to the local Christian community, who make use of them.

The upper floor of the Church building has had different uses over the decades, most recently as a small private messianic school. The Council plans to use this space for study bedrooms for visitors engaging in spiritual renewal, study, sabbatical, or for short term volunteers. Encouraging more people from every part of the Church to spend time engaging with the local community and getting to know better the people of the land, their joys and sorrows, is an important aspect of the Church's ongoing engagement and witness and is a key part of the Council's long term strategy of attentive accompaniment.

## **9.2 St Andrew's Scots Guesthouse, Jerusalem**

**9.2.1** St Andrew's Scots Memorial Church and St Andrew's Guesthouse, Jerusalem are two parts of the same building. There is a special atmosphere in the Guesthouse, a sense of spirituality mixed with homeliness, as well as a peace and tranquillity not found in many other places in the city. Non-resident tourist groups regularly come to the Church and Guesthouse to take in the view, and see a part of Jerusalem's history.

**9.2.2** There are 13 members of staff employed at the Guesthouse. 80% are Christian, a staffing demographic probably unique in West Jerusalem. After considerable effort, the management has recently received a permit for a Christian from Bethlehem to travel to Jerusalem to work in the Guesthouse. The Guesthouse allows the Church of Scotland to address an issue which many partners have raised: how can the church invest in the local economy to make it possible for Christian families to have a future in their land, and to remain there rather than seek opportunities abroad? Employment at the Guesthouse supports whole families, thus allowing them to remain in their homeland. Further, most of the expenditure of the Guesthouse is spent within the Palestinian community, which is a positive investment into that economy.

**9.2.3** The Guesthouse supports the social enterprise Sunbula, which has products for sale in the building, with guesthouse staff conducting sales, and regularly hosts events for partners and friends, without charge. This includes conferences, bible studies, and interfaith events – making the space work for the benefit of the wider community.

**9.2.4** In the mid-1990s the Guesthouse was enlarged and renovated, and since then has had small upgrades to try to keep it fresh. However, it has become clear that the current model of bed and breakfast does not always provide enough

income to cover the various downturns in business which occur regularly. As well as that, it is necessary to adhere to Health Department and building control requirements to keep the building in an acceptable condition. Therefore there are plans for essential work to be done on the fabric of the building to make it fit for purpose, ensuring the building is wind- and water-tight and safe for all, as well as compliant with all the regulatory demands. This will require further investment. There are also proposals to upgrade the facilities to increase the room numbers and create hospitality options, such as a café and catering for special events. It is anticipated that this would give the Guesthouse the potential to increase its revenue and continue to support the various communities with which it engages. The Council is looking at a mix of grants and loans to the Guesthouse to fund this work.

**9.2.5** The Church and Guesthouse together offer opportunities for the Church of Scotland to continue its presence in the land – spiritual and practical – as part of the strategy of attentive accompaniment of our brothers and sisters seeking companions on the way of life as they walk a modern day Via Dolorosa.

## **9.3 The Scots Hotel, Tiberias**

**9.3.1** The Scots Hotel sits on a separate plot of land from St Andrew's Church and its manse, with a bridge over the main road leading to a garden area and pool, and with a door leading out to the lake.

**9.3.2** The Scots Hotel staff (around 100) is diverse, coming from different religious backgrounds (presently: 42% Jewish, 32% Muslim, 15% Christian, 11% Druze). The Hotel pays enhanced salaries above the minimum wage (following the General Assembly recommendation to seek to pay a living wage), and gives greater benefits than other similar organisations, as well as offering opportunities for training and development. In addition, there are ethical principles involved in the supply chain, with the hotel seeking to source fairly traded olive oil and other items, as well as focusing on small local producers from across the religious communities. All of this comes at a cost which the Council believes is justifiable in seeking to trade ethically and be a just employer.

**9.3.3** Spiritual tourism has been the fastest growing tourism sector in Israel and new markets are developing: China is becoming a significant player and the number of visitors is growing annually. The Scots Hotel offers group pilgrim rates which are competitive with those of other

hotels in the area, and offers opportunities to meet the local community as well as see the historic sites.

**9.3.4** Members of the Review Group who had not previously visited spoke of having heard about the hotel and its ethos, but said that it only really hit home on seeing the way the staff interact and treat each other. The atmosphere amongst them is unusual in the local context. Staff feel valued and want to work at the hotel and be part of its life. The deliberate efforts to encourage interaction between the diverse staff have led to some guests expressing amazement at finding a harmonious team from across all sections of society. The hotel is modelling a way of cooperative working across ethnic and religious divides in Israeli society which is a powerful witness. It is also, through its presence and employment, supporting Christian families to remain in the land, pursue their careers, and enjoy family life. This is a very positive witness in the local community and is part and parcel of the Church's commitment.

**9.3.5** A key element influencing the Review Group's considerations of the Hotel was the consistent word of caution from our Christian partners about selling land which had a profile of Christian ownership and usage. To sell the property and lose the physical presence in the land, right by the Sea of Galilee, was something we were advised to consider with great caution. Once sold, they emphasised, there would be no way back; that Christian presence would never again be possible in the future. What the Church of Scotland has now is a very particular and unique heritage which should be cherished by the church.

**9.3.6** The Review Group had the sense that the Scots Hotel was now financially in a good place, and was making a positive impact in social and community terms. It was noted that the £8 million which had originally been transferred from the Council's reserves to support the construction of the hotel would, if in the Investors Trust today, bring a return to the Council of around £280,000. Presently the Hotel contributes around £260,000pa to the Council. The hotel also brings social returns in its operations and activities. A summary of the financial situation is laid out in Appendix 7.

**9.3.7** Despite this, the Review Group still asked the question, should it be something operated by the Church; should the Church be in this business? As the report in 2017 noted, 'being institutionally present...brings compromise, as certain practical requirements, such as banking and the sourcing of goods etc., become increasingly hard to separate

from settlement activity.' From history and a series of historic decisions, the Church is institutionally present, and so the Review group looked at the possibilities of what might be done with the Scots Hotel. The options considered were:

**1. Sell**

Seek a buyer to buy outright the business and the land and buildings. It was difficult to test this hypothesis without actually announcing that the hotel was for sale. This the Council did not do. It asked for some informed estimates from those in the trade, and it seemed that a sale price might well repay the money invested, but not return a premium. There were also questions about whether the Church would be able to repatriate its money, and whether punitive taxes might be levied on such transactions. Church and Israeli partners were also asked for their view, and they encouraged the council to continue to hold the property. These realities led the Council not to go down this route.

**2. Lease**

The church would retain ownership and lease the hotel to a management company in return for an annual fee. After some investigation, this was not seen as a realistic model, not least because the loss of management control would allow for a large hotel group to stamp their own policies on the hotel, while the church would nevertheless retain a moral responsibility for any negative practices.

**3. Expand**

As originally conceived, the hotel was to have 140 rooms to make it economically profitable. Because of graves being discovered on part of the property, it was limited to 70 rooms. Although building the additional rooms would allow the hotel to make economies of scale, the Review Group did not see this as an option.

**4. Reclassify**

The Review Group considered the merits of reclassifying the hotel from its present 4-star level, but concluded that, relative to both profitability and the demands of the present-day market, the current business model was the most apposite.

## 5. Retain the hotel run by the Church

The hotel would continue to be guided by the ethos given by the Council, with the capacity to make a significant contribution to the work of the Church, both financially and through its witness and engagement in the local society, as elaborated elsewhere in the report.

**9.3.8** The Review Group felt that, while there were challenges for the Church in its necessary banking relationships and in sourcing some products, the actions of the hotel in seeking out local, artisanal, and fairly traded goods, combined with its positive employment practices and deliberate efforts to witness to a different way of being and working in the local society, the support given to the Church and its witness, as well as the financial return to the Council, and the retention of the land, offset these to a significant extent. It took the view that the decisions to build the hotel and then the Wellness Centre, in 2000 and 2011, brought an obligation to ensure that the business works and provides a long-term economic benefit for the Church. Also, with the Church owning the hotel and being represented on the Board of Directors, the hotel management has an incentive to ensure the ethos is right, and to make the hotel a business which has high standards, and which supports opportunities for pilgrimage and can be supportive of the local community.

**9.3.9** Members of the local Christian communities are able to make use of the hotel and its facilities at a reduced or subsidised rate, and Ecumenical Accompaniers are offered respite in the manse apartment, as are others serving the church locally; they can use the staff dining room and the facilities of the hotel at no charge. The contribution to local organisations, and the way in which the Hotel has supported projects like the House of Grace, a ministry to former prisoners in Haifa, or Sindyanina, the olive oil producer, are welcome; and the management is exploring ways to support the Church's agenda more widely.

**9.3.10** The presence of the Church was seen as in some ways tied in with that of the Hotel. The Mission Partner offers a listening ear and acts as a de facto chaplain to the hotel staff of all different religious persuasions and is very much used by them to share their issues and concerns. The Hotel also gives different kinds of practical support with cleaning, gardening and more to St Andrew's Church and the hospitality ministry at the manse. There is a symbiotic relationship between the two which has mutual benefits.

**9.3.11** In setting up the structure of the financial arrangements for building the Scots Hotel, a 'back-to-back loan' arrangement was created whereby the Scots Hotel borrowed the money from an Israeli bank and the Council deposited an equal amount in the same bank. This arrangement incurred ongoing interest costs and bank fees. In recent years the Council has been seeking, with support from the Church of Scotland Trust and the Council of Assembly Finance Group, to find a suitable alternative to this arrangement. In late 2018, after some 18 months of discussion and negotiation, it was agreed that at the end of the arrangement with the bank, there would be a direct loan arrangement with the Scots Hotel. A loan agreement has been created with a repayment term of 40 years, with interest. This will pay back the original loan, and give the Council interest income for its work. This also removes the costs of working with a commercial bank.

**9.3.12** As a result of the work of the Review Group, the Council has taken steps to strengthen the Board of Directors by adding skills in the hospitality industry and finance, and its practical engagement with the companies will be increased and its governance activities deepened. This additional scrutiny should hold the management to greater accountability.

**9.3.13** The Council therefore believes that it is in the church's best interests - financial and ethical - to continue to operate the hotel as part of its overall strategy of engagement with the region, have it continue to contribute financially to the Council's work, and continue to contribute to the Church of Scotland witness and presence.

## 10. **TABEETHA SCHOOL**

**10.1** Jane Walker Arnott founded a school in 1862 to support poor girls in Jaffa. With financial help from Mr Thomas Cook, a travel agent running tours to the Holy Land, she built a handsome school in the centre of the old town. At her death in 1911, she bequeathed it to the Church of Scotland and, after much debate and uncertainty, the General Assembly agreed to accept it. These buildings continue to be used today. The school has, for many years, been a fee-paying one, educating, in English, local children, mostly from the Christian and Muslim community in Jaffa, with a few Jewish students and a number of internationals. It follows an English curriculum leading to GCSEs and A-levels. The World Mission Council provides a bursary fund to allow the continued attendance of pupils whose family



circumstances change, in line with the original aims of the school.

**10.2** Today, a key purpose is still to serve the Palestinian community in Jaffa and the surrounding area, above all the Palestinian Christian community. In a society still wracked by division, a key calling of the school is to model constructive and creative relationships between pupils and teachers of many different backgrounds. It is undoubtedly a place where many young people flourish and learn to become full, independent, contributing members of society and take up leading positions in their fields. Tabeetha provides an oasis of diversity and acceptance in a difficult environment for inter-cultural and inter-religious dialogue. It is also a place where Christians can feel comfortable with their own faith tradition and feel full participants rather than second class citizens. Many parents value the school because of the Christian ethos.

**10.3** Decades ago, the Church of Scotland decided to pass over its educational work to the state in Scotland and to the local churches in every other part of the world. Tabeetha is its sole remaining operational school. With the increasing levels of oversight and regulation by the Israeli Ministry of Education, as well as the need to comply with safeguarding regulations coming from a Scottish perspective, but having to be interpreted and applied in an Israeli jurisdiction, it has become increasingly challenging to manage effectively a Scottish school running an English curriculum in Israel. Over the past five years the Council has spoken to local partners and sought to make alliances and develop cooperative working. These approaches have not yet yielded fruit. The focus of the present review does not include the specialised area of educational provision. The Council believes that it is necessary to undertake a focused examination of Tabeetha and so has initiated a small group to come forward with concrete proposals for what the future might look like. In particular this group has been charged with exploring further the possibilities around partnering with other institutions which may see the model of cross-faith education as an important element in the building of understanding and peace.

## 11. CHRISTIAN CEMETERY

At the edge of Tiberias sits a Christian cemetery, owned by the Church of Scotland. The site is mostly solid rock, requiring a digger to come in to dig graves. The cemetery has been closed for new burials for a number of years. There is

now a municipal non-Jewish cemetery in Poriyya where Christians can be buried, and a Messianic cemetery in Haifa. The Review Group recommends no change to the ownership or use of the cemetery.

## 12. PROPERTY AT SAFED

**12.1** The property at Safed, in the far north of Israel, is in two parcels. One is an almost empty site, while the other one has a number of buildings on it. This was the summer hospital to escape the heat of Tiberias. In the early 1950s, when the State of Israel took over health care provision, the part of the land that is partially built on was leased to the Israeli Ministry of Health for use as support buildings for the neighbouring psychiatric hospital.

**'Let us not tire of preaching love; it is the force that will overcome the world. Though we see that waves of violence succeed in drowning the fire of Christian love, love must win out; it is the only thing that can.'**

**Oscar Romero**

There is a protected tenancy agreement in place, which gives the tenant significant rights and limits the rental payment, and which would entail significant expenditure to end. The small neighbouring parcel of land has not been used by the Church in over five decades. The review group saw no prospect of this land being put to any use by the Church.

**12.2** The site neighbours one of the main medical universities in the country, which has approached the Church to investigate whether it would be able to use the site to help with its expansion. The Council has agreed that it should explore the options available, which are to a) sell both parcels of land, b) sell the empty parcel of land and continue the lease on the buildings, c) lease the empty parcel of land and continue the existing lease on the buildings, or others which may be discerned during discussions. Discussions began in late 2018 with the interested parties.

## 13. CONCLUSION

**13.1** The political situation is at present in very unpredictable flux. At the time of writing, an Israeli election has been called. The international community has no plan for holding Israel to account for its violations of International Law and International Humanitarian Law, as it continues to suppress violently the civilian population of the West Bank and Gaza. The Palestinian Authority is widely



seen as having failed to offer effective leadership and governance.

As noted above, the period of the Review coincided with a time of very rapid and significant changes pushed by the Israeli Government and the United States Administration, and unimpeded by any action of the international community. However, what has happened over recent years suggests that Israeli annexation of Palestinian land and settlement expansion will continue apace, with resulting displacement of and emigration by increasing numbers of Palestinians. It looks safe to say that moves on the part of Israel to annex more and more Palestinian territory will have such an impact on the daily lives and aspirations for the people that more Palestinians will make the choice to leave their homeland.

**13.2** The Council believes that 'we must bloom where we are planted'. At this point in history, remaining present on the ground allows the Church of Scotland to continue to walk alongside its partners in attentive accompaniment, to proclaim the gospel through word and life, to engage in supportive advocacy and action, and to offer hospitality to any who visit. It further believes that it would not be responsible for the Church of Scotland to withdraw at a time when Christians are facing some of the biggest challenges across the Middle East. The church has a role and mission to support the dwindling Palestinian Christian community and to use its resources as best it can to call for and enact justice for all people of whatever faith; but it also has a role within Israel itself, reaching out to our Jewish and Israeli friends, and supporting all those who are striving from within to end the occupation, and to bring about a society that is based not on exclusivity and injustice, but one where all are included and valued.

**13.3** The Council's present response is not set in stone. As events change, so must the Church's response. It is the intention of the Council to keep the Church's presence and engagement under appraisal; it sees review as an ongoing process rather than something which has been completed once and for all. For now, making use of its institutional footprint on the ground and its strong partnership networks to foster strategic objectives, the Church of Scotland can still play a small but, it is hoped, significant part in contributing to the search for peace with justice for all of the people of Palestine and Israel. It needs all the people of the church to play a part. It needs true pilgrims to 'come and see, and go and tell' of their experiences with the local community and encourage others to experience the truth of daily life as a

Christian today in the land of Christ's birth. It needs ongoing advocacy and engaged support for those working for peace and justice for all. It needs vision and imagination to work tirelessly for a new reality. It needs effective solidarity. The World Mission Council is committed to continuing to play its part, and wants and encourages the whole church to be a full part of this attentive accompaniment of the people of Israel and Palestine.

**13.4** The Christian community in Palestine asks all of us to respond to their challenge: 'The word of God is a word of love for all (God's) creation. God is not the ally of one against the other, nor the opponent of one in the face of the other. God is the Lord of all and loves all, demanding justice from all and issuing to all of us the same commandments... Our question to our brothers and sisters in the Churches today is: Are you able to help us get our freedom back, for this is the only way you can help the two peoples attain justice, peace, security and love?'<sup>[35]</sup>

*In the name of the Council*

JOHN P CHALMERS, *Convener*  
MAUREEN JACK, *Vice-Convener*  
ALAN MILLER, *Vice-Convener*  
IAN W ALEXANDER, *Council Secretary*

## Appendix 1

### Members of the Review Group

Iain Cunningham (Convener), Ian Alexander (Secretary), Susan Brown (until May 2018), John Chalmers (from March 2018), David Frame (from May 2018), Richard Frazer (Church and Society), Maureen Jack, Valerie Macniven, Alan Miller, Charles Munn (until May 2018), Norma Rolls (Council of Assembly), Rosemary Johnston (from Feb 2018), Kenny Roger (Middle East Secretary), Barbara Ann Sweetin.

## Appendix 2

### Methodology

The Group met roughly monthly from summer 2017 to late 2018. It made one visit to Israel and Palestine as an entire group, in March 2018, and met with representatives of different organisations and the leadership of the Church of Scotland institutions. Some group members had other visits and were able to gather information to share with the group. In Scotland the group also sought out contributions from interested parties and persons. These are listed in Appendix 3.

## Appendix 3

### Appendix 3: Those consulted by the Review Group

#### In Israel and Palestine

- Middle East Council of Churches, Gaza
- YMCA, Gaza
- Mira Rizek, YWCA, Jerusalem
- Mr Nidal Abuzuluf, Keep Hope Alive, YMCA & YWCA, Beit Sahour & National Coalition of Christian Organisations in Palestine
- Mr Zoughbi Zoughbi, Wi'am Reconciliation Centre, Bethlehem & Ecumenical Accompaniment Programme in Israel and Palestine
- Ms Cedar Duaybis, Mr Omar Harami, Sabeel Ecumenical Theology Centre, Jerusalem
- Rev Nael Abu Rahmoun, Christ Church, Nazareth, Diocese of Episcopal Church in Jerusalem and the Holy Land (DECJHL)
- Rev Samuel & Ms Susan Barhoum, Christ Church School, Nazareth (DECJHL)
- Sindyanna, Galilee
- Workers Advice Centre, Galilee
- B'tselem: The Israeli Information Center for Human Rights in the Occupied Territories
- Dr Walid Nammour, CEO Augusta Victoria Hospital, Jerusalem
- Rev Mark Brown, Lutheran World Federation, Middle East Representative
- Rev John Howard, Jerusalem representative, Methodist Church UK
- Rev Loren McGrail, Missionary, Global Ministries, USA. Working with YWCA
- Rev Paraic Reamonn, Minister, St Andrew's Jerusalem
- Rev Dr John McCulloch, Minister, St Andrew's Jerusalem and Galilee
- Rev Kate McDonald, Associate Minister, St Andrew's Jerusalem and Galilee

- Congregation of St Andrew's, Jerusalem & Galilee
- Presbytery of Jerusalem
- Ms Margaret Macdonald, Head Teacher, Tabeetha School
- Tabeetha Staff: Ms Alexis Gitman, Ms Neveen Ms Saba, Ms Basma Baransi, Mr Darren Glick, Ms Maria Ivanova, Ms Linda Rosenthal
- Mr Peter Hehle, Managing Director, Scots Hotel, Tiberias
- Ms Lilian Lepejian, Manager, St Andrew's Guesthouse, Jerusalem

#### In Scotland

- Rev Dr Norman Shanks, Rev Dr Chris Wigglesworth, Mrs Kate Aspinwall, Kairos Iona group
- Dr Allan Gordon, Church & Society Council/Iona Community
- Rev Alistair McGregor, Colonel Andrew Campbell, Society of Friends of St Andrew's Jerusalem
- Ms Catherine Alexander, Church of Scotland Investors Trust

## Appendix 4

### Organisations with which Church of Scotland has connections in Israel and Palestine

#### Church Partners

- Diocese of the Episcopal Church in Jerusalem and the Holy Land (<http://www.j-diocese.org/>)
- Evangelical Lutheran Church in Jordan and the Holy Land (<http://www.elcjl.org/>)
- Middle East Council of Churches (<https://mecc.org/>)

#### Jerusalem

- Breaking the Silence (<https://www.breakingthesilence.org.il/>)
- B'Tselem (<https://www.btselem.org/>)
- Middle East Council of Churches Department of Services for Palestinian Refugees (DSPR) (<http://dsprme.org/>)
- Ecumenical Accompaniment Programme in Palestine and Israel (EAPPI) (<https://eappi.org/en>)

- Musalaha (<http://www.musalaha.org/>)
- Rabbis for Human Rights (<https://rhr.org.il/eng/>)
- Sabeel Ecumenical Theology Centre (<https://sabeel.org/>)
- Sunbula (<https://www.sunbula.org/>)
- YWCA of Palestine (<http://www.ywca-palestine.org/about-ywca-palestine.php>)
- Who Profits (<https://whoprofits.org>)

#### West Bank

- Al Shurooq School (<http://www.nsfvh.org/>)
- Bethlehem Bible College (<https://bethbc.edu/>)
- Episcopal Technological and Vocational Training Center (ETVTC) (<http://www.j-diocese.org/index.php?lang=en&page=129666024424&sub=129698365132>)
- Hebron International Resources Network (HIRN)
- Joint Advocacy Initiative of YMCA & YWCA (<http://www.jai-pal.org/en/>)
- Kairos Palestine (<http://www.kairospalestine.ps/>)
- L'Arche Bethlehem (<https://www.facebook.com/archebethlehem/>)
- Military Court Watch (<http://www.militarycourtwatch.org/>)
- Tent of Nations (<http://www.tentofnations.org/>)
- Wi'am – Palestinian Conflict Transformation Centre (<http://www.alaslah.org/>)
- YMCA (<https://www.ej-ymca.org/>)

#### Galilee Area

- Afnan al Galil
- Galilee Society (<http://www.gal-soc.org/>)
- House of Grace (<http://www.house-grace.org/>)
- Sindyanna (<http://www.sindyanna.com/>)
- WAC-Maan (<http://eng.wac-maan.org.il/>)

#### Gaza

- Al Ahli Hospital (DECJHL) (<http://www.j-diocese.org/index.php?lang=en&page=129666024424&sub=129698368736>)
- YMCA Gaza (<https://ymcagaza.org/>)
- Atfaluna (<http://www.atfaluna.net/en/>)
- Near East Council of Churches (<http://www.neccgaza.org/>)
- Palestinian Centre for Human Rights, Gaza (<https://pchrghaza.org/en/>)
- Women's Programme Centres

### Appendix 5

#### Main Traditional Churches in Israel and Palestine

- Greek Orthodox Church (<http://en.jerusalem-patriarchate.info/>)
- Armenian Apostolic Orthodox Church (<https://armenian-patriarchate.com/>)
- Latin Patriarchate (Roman Catholic) (<https://www.lpj.org/>)
- Custos of the Holy Land (Franciscans) (<https://www.custodia.org/en>)
- Coptic Orthodox Church (<http://copticj.com/>)
- Syrian Orthodox Church (<https://syriacorthodoxarchdiocese.wordpress.com/>)
- Ethiopian Orthodox Church
- Greek-Melkite-Catholic Church (<http://catholicchurch-holyland.com/?p=240>)
- Maronite Church (<http://catholicchurch-holyland.com/?p=286>)
- Episcopal Church of Jerusalem and the Middle East (<http://www.j-diocese.org>)
- Evangelical Lutheran Church in Jordan and the Holy Land (<http://www.elcjl.org/>)
- Syrian Catholic Church (<https://catholicchurch-holyland.com/?p=298>)
- Armenian Catholic Church (<https://catholicchurch-holyland.com/?p=292>)

## Appendix 6

### Financial Overview: St Andrew's Guesthouse, Jerusalem

The cash situation has been positive, although the amount in reserves has had years of being low. In some years, especially when there has been conflict and tension and visitors have cancelled, the Guesthouse has been unable to cover its full lease payments.

The Guesthouse procures almost all of its produce in the West Bank and East Jerusalem, which has a social cost that is difficult to accurately capture. It also pays staff higher than the legal minimum wage to fulfil the General Assembly desire to pay all staff a living wage.

Key facts for St Andrew's Guesthouse are:

1. It has made an operating profit each year since 2010.
2. after depreciation and interest, the Guesthouse has recorded a paper loss each year.
3. The Guesthouse has a limited number of rooms and limited opportunities to raise extra revenue. When there are times of conflict and tension in Jerusalem, occupancy is hit, which has the above consequences.
4. It has invested NIS (New Israeli Shekels) 2.3 million (approx. £475,000) over the last 10 years on up keeping and improving the asset.
5. NIS 700,000 of this was funded through a repayable loan from the Council, while the rest came from cash reserves. The loan has not been fully repaid due to the operating issues in the years 2014-16 in particular.
6. It has paid a land rental to the Church of NIS 1.8m (c £360,000) in the past decade (around 7% of income).

## Appendix 7

### Financial Overview: The Scots Hotel, Tiberias

The cash situation has remained positive through the past ten years, with most investment paid from the income of the Hotel. The exception was the addition of the Wellness Centre, which was paid for from reserves, an investment by the World Mission Council, and a bank loan which has been repaid.

The Hotel had a \$12.5 million loan with an Israeli bank, linked to the initial investment in the Hotel in the early 2000s. This

has been converted to a loan with the Church, which will be repaid over 40 years. Some will return as interest payments and some as capital to be reinvested.

The Hotel currently has an ethical cost of around NIS 300,000 each year (c£60,000). These are costs which are incurred by the Hotel above and beyond 'normal' expenditure, which reflect the vision of the Church of Scotland and the World Mission Council.

Key facts for The Scots Hotel are:

1. It has made an operating profit each year since 2010.
2. after depreciation and interest, it has recorded a paper loss each year.
3. the currency exchange variances on the Back-to-Back loan were material each year.
4. it has invested NIS 16m (approx. £2.8 million) over the last decade in developing the asset.
5. It has paid a land rental to the Church of NIS 12m (c £2.4m) in the past decade (around 5% of income).

## Appendix 8

### Deliverances of the General Assembly on Israel and Palestine

1989

Church and Nation

- 36 Pray for our sisters and brothers in Jesus Christ who call the Holy Land their home and pledge to support their ability to exercise their faith in dignity and with freedom.

1991

Church and Nation

12. Encourage all church members to keep themselves informed of the situation in the Middle East, to pray urgently for justice and lasting peace in the region, and actively to seek improved relations with people of other faiths in Scotland.

1992

World Mission

12. Welcome the statement on Partnership between the Church of Scotland and the Diocese of the Episcopal Church in Jerusalem as a clear definition of their relationship and recognise it as the basis for the partnership between the two churches.
14. Welcome the paper on Messianic Jews in Israel, and encourage the Board in building closer relationships with them.

Church and Nation

29. While welcoming the moves towards an international register of arms transfers, urge H.M. Government to create more openness about the criteria for licensing U.K. arms deals and to exercise extreme vigilance in supplying military equipment to the Middle East.
30. Encourage Church members to support organisations working with victims of the Gulf War, here and in the Middle-East, and to look for ways of breaking down stereotypes of the region and its people as a contribution to the building of its peace.
31. Urge H.M. Government, together with others of the European Community, to take more resolute initiatives for justice and peace in the Middle East for the good of all its inhabitants.

1993

World Mission

20. Declare that the Board of World Mission and Unity have and may exercise all the functions and powers of the former Committee on the Church and Israel including all the functions and powers of that Committee under the Constitution of the Scots Memorial, Jerusalem (St Andrew's Church and Hospice); and also that the Convener and General Secretary of the Committee on the Church and Israel and as such are trustees ex-officiis under the said Constitution.
21. Note and approve the proposals for the operation of the St Andrews (church and) Hospice and in particular authorise the Trustees to grant a Lease of the Hospice to a Company proposed to be set up to operate the Hospice and that on terms and conditions to be approved by the Board of World Mission Unity.

Church and Nation

61. Commend and support the peace process in the Middle East.

1994

World Mission

17. Support in prayer both the Palestinian Christians and the Messianic believers in their witness to Christ.
18. Welcome the establishment of the Tabeetha School Board, as evidence of wide local support for the work of the School.

Welcome the commitment of our partner churches to a just peace in their support of the peace process.

Church and Nation

28. Welcome the peace process in the Middle East and call upon all Christian communities in the region to take positive steps to support its encouraging developments.
29. Urge H.M. Government, directly and through the European Union and the United Nations, to give assistance, including financial aid, to Israel/Palestine, particularly to those in the Occupied Territories of the West Bank and Gaza.
30. Instruct the Committee to seek early consultation with H.M. Government about the peace process; to make the future of Jerusalem a central part of that consultation; to pursue the question of the future of Jerusalem in whatever ways it considers best; and to report to a future General Assembly.

1995

World Mission

17. Respond to Christians in the Holy Land who request us to share in their witness and to pray for peace with justice for all the peoples of the Middle East.

Church and Nation

36. Encourage H.M. Government to continue to work, directly and through the United Nations, for a complete end to settlement building that infringes Palestinian rights.

37. Instruct the Committee to find ways of encouraging all parties to look urgently and imaginatively at all suggestions and possibilities for the future of Jerusalem so that a tenable and positive agreement can be reached at the due time in the process.

#### 1996

##### World Mission

21. Welcome the continuing peace process, with the new sense of determination since the tragic murder of Prime Minister Rabin, but affirm the central importance of justice, for peace to flourish in the Holy Land.
23. Welcome developments in staffing and work in all three centres in Israel, and commend them in particular to Church members visiting the Holy Land.
24. Instruct the Board, in cooperation with local churches, to examine plans for the marking of AD2000 in Israel and Palestine; and to report to the General Assembly of 1997.

##### Church and Nation

8. Express their support for those who work at any level for a settled future for Jerusalem to ensure full and secure provision for the population of two peoples and the followers of three religions to whom the city is home.
9. Particularly in the light of the tragic murder of Mr Rabin, urge H.M. Government and the United Nations, aware of the continuing Israeli building programme in the West Bank, to hasten the Peace Process in the Middle East, especially with regard to Jerusalem, in order to promote peace in the region and beyond.

#### 1997

##### World Mission

22. Congratulate Rizek Abusharr, the Session Clerk of St Andrew's Scots' Memorial Church in Jerusalem, on receiving the Marthe Laub Prize for Tolerance and Democratic Values and applaud his continuing Christian witness in a difficult, sometimes hostile environment from which an increasing number of indigenous Christians are choosing to emigrate.

23. Encourage the Board to develop its partnership with the Diocese of the Episcopal Church of Jerusalem and the Middle East, in its witness and service to all the people of the land, Christian, Jewish and Muslim.
24. Agree to use "Israel and Palestine" as an appropriate term for the Holy Land area.
25. Concerned at the breakdown of the Middle East Peace Process, pledge their continued prayerful support to the local Christian community; call on the Government of Israel to consider the grave outcome of its recent actions; and urge H.M. Government, with the European Union and the United Nations, to take new initiatives to restore the prospect of a secure, just and lasting peace in the region.
26. Note with concern proposed legislation currently before the Knesset seeking changes to the penal law on conversion, changes which would make it illegal to possess literature considered "missionary"; instruct the Principal Clerk to communicate this concern to the Israeli Ambassador in London and authorise the Board to take any further action as appropriate.

#### 1998

##### World Mission

25. Welcome the increased contacts with Partner Churches and Middle East Council of Churches in the Middle East and North Africa and encourage the Board to continue to develop these relationships.
26. Urge all Church of Scotland and other pilgrims visiting the Middle East to ensure they meet with the present day Christians of the region.
27. Congratulate Sabeel on its third international conference.
28. Instruct the Board of World Mission to provide information, in its Report to the General Assembly of 1999, concerning the former Jewish Mission Funds, namely:
  - a) What were the investments, monies and properties of the former Jewish Mission at the time when Jewish and Foreign Missions united, in accord with the General Assembly Act of 1963?



- b) What is the present position concerning former Jewish Mission investments, monies and properties and the monies resulting from the sale of properties?

- c) To what use are they presently being put?

#### Church and Nation

27. Encourage H.M. Government to develop its ethical foreign policy in the Middle East to give greater importance to the encouragement of social development, self-determination and human rights, beyond the protection of its own interests in oil, the arms trade and security.
29. Encourage H.M. Government to work through the European Union, the United Nations and other avenues to persuade Israel that its security cannot be obtained at the expense of the rights and reasonable aspirations of the Palestinian people.
30. Urge H.M. Government to consider means of bringing pressure to bear on Israel to prevent the imposition of an un-negotiated settlement.
31. Urge the Church to be more active in promoting understanding of the issues involved in Israel and Palestine and in discouraging simplistic or absolute solutions and to campaign for justice in Israel and Palestine.
32. Note with satisfaction the assurances given by the Prime Minister of Israel to the international community that the Government of Israel will not support current attempts to increase so called "anti-mission legislation" which is contrary to Israel's own Declaration on Human Rights in its Foundation Charter and encourage continued resolve in that regard.
33. Congratulate the State of Israel on the 50<sup>th</sup> anniversary of its establishment and request the Israeli Ambassador in London to convey to his Government the concern of the General Assembly for justice for all the people of the land.

#### 1999

#### World Mission

14. Encourage the bond to continue its co-operation with the Middle East Council of Churches and welcome the Council's work in highlighting the situation of women.
15. Encourage all congregations and individuals visiting the land of Christ's birth to take the opportunity to meet the "living stones".
16. Congratulate the Rt Rev. Riah Abu Al Assal on his enthronement as Presiding Bishop of the Diocese of the Episcopal Church in Jerusalem.
17. Instruct the Board to invite a delegate or representative from the body of Jews who now believe in Christ as their Saviour and Lord to the General Assembly of 2000.

#### 2000

#### World Mission

14. Give thanks for the coming together of Churches in Bethlehem to celebrate 2000 years of Christian witness.
15. Encourage all pilgrims to make use of the resources of the Pilgrim Co-ordinator in Jerusalem to experience the life of the Living Stones in Israel and Palestine.
16. Give thanks for the witness of the Morning Star Fellowship and all fellowships of Messianic believers in Israel.
17. Commend the Middle East Council of Churches for its encouragement of unity and its service to the peoples of the Middle East.

#### 2002

#### Church and Nation

50. Express profound sorrow and deep concern for the situation in Israel-Palestine where a continuing cycle of violence is bringing only suffering and despair, and offer continuing prayer and support for the people involved
51. Offer support to all the Christian churches in the area in their difficult task of building peace and reconciliation.

52. Call for an end to the illegal occupation of Palestine by Israel and support non-violent opposition to that occupation.
53. Condemn the attacks on innocent Israelis by Palestinian suicide bombers, gunmen and those who encourage them, as terror against innocent civilians is unacceptable to all civilised people.
54. Support the World Council of Churches' Ecumenical Accompaniment Programme in Palestine and Israel; and remit to the Board of World Mission, in consultation with the Committee on Church and Nation, to put this support into effect.
55. Reaffirm the conviction that justice demands a viable independent Palestinian state guaranteed by international treaty and action.

#### 2003

##### Church and Nation

2. Commend the Christian Aid report, *Losing Ground: Israel, Poverty and the Palestinians*, and urge Her Majesty's Government, as part of the international community, to take all necessary steps to bring about a just and lasting peace in Israel and Palestine, and to address the causes of Palestinian poverty, and in so doing, the Committee should urge HM Government to use caution as to whether to support the United States of America when she chooses to use her UN veto in support of the Israeli Government.

##### Theology of Land and Covenant

1. Receive the Report and commend it to the Church for study.
2. Instruct the Committee, in consultation with the Board of World Mission and the Panel on Doctrine, to investigate the possibility of organising a conference in Israel/Palestine to promote discussion of the issues raised in the Report.
3. Authorise the translation of the Report into Hebrew and Arabic for circulation to interested parties in Israel and Palestine.

#### 2004

##### World Mission

7. Encourage all ministers and members, even in the midst of current difficulties, to visit the Church's Centres in Israel and so to share in the witness of the Christian community in the Land of the Holy One.

##### Church and Nation

33. In condemning violence in any form, affirm the right of both Palestinians and Israelis to live in peace and security.
34. Condemn the construction of the "Security" Wall by the state of Israel as a serious infringement of the human rights of all Palestinians.
35. Call on HMG to exert strong diplomatic pressure on Israel to dismantle the Wall and to remove checkpoints and barricades which make Palestinians' lives intolerable, unable to lead a normal life.
36. Regret the decision of HMG not to support legal action in relation to the Wall at the International Court of Justice.
37. Condemn the intention of the Israeli government to destroy a large number of Palestinian homes in Rafah refugee camp in the Gaza strip under the pretence of creating a so-called security corridor on the border to Egypt, and urge HMG to do everything in their power to encourage the Israeli government to stop their immoral policy of house demolitions on Palestinian land as a way of creating ever new facts on the ground.

#### 2005

##### World Mission

11. Encourage ministers, members and others to visit the Church's Centres in Israel and to take advantage of the opportunities offered to encounter members of the Christian community in the Land of the Holy One.

##### Church and Nation

7. Call on those who criticise policies of the Israeli government to do so in ways which cannot thereby be seen to be critical either of all Israeli citizens or of Jewish people in general.

8. Instruct the Church and Society Council to consider what measures may be taken so that the Church does not benefit those firms and organisations which support or profit from the Israeli occupation of Palestinian lands, and in its consideration to pay regard to the recommendations and research of the Presbyterian Church USA, the World Council of Churches and other bodies such as the Israeli Committee against House Demolitions, and to report to the next General Assembly.

## 2006

### Church and Society

13. Note that the Church's money has not been connected with oppressive practices in the Israeli occupation of Palestinian land.
14. Instruct the investment bodies of the Church, with the assistance of the World Mission Council, to investigate possibilities for positive investment in the Occupied Territories.
15. Call on the European Institutions to ensure the clear labelling of products which come from the illegal settlements in the West Bank, so that consumers can make an informed decision on whether or not to purchase them.
16. Request the World Council of Churches to coordinate an authoritative listing of those products available whose source is illegal settlements, so that those who wish to do so can make a decision to avoid purchasing them.
33. Accept the principles 1.1-1.6, as set out in the supplementary report.
  1. Principles  
Some specific principles can and should be re-stated at the outset:
    - 1.1 The Church condemns unequivocally all acts of terrorism and violence, which are designed primarily to bring a civilian population into a state of fear.
    - 1.2 The Church supports, without reservation, the right of Israel to exist as a sovereign nation with secure, internationally recognised, legal borders.
    - 1.3 The Church supports the right of the Palestinian people to self-determination and similarly to exist in a

viable nation within secure, internationally recognised, legal borders.

1.4 The Church recognises the particular problems associated with the thrice Holy City of Jerusalem. In particular, recognising that much of Israel/Palestine has sites of special religious importance to Judaism, Christianity and Islam, a solution to the problems of the area cannot be achieved without consideration of the issues of access and security to the sites of Jerusalem being resolved satisfactorily for all concerned.

1.5 The Church condemns forcefully statements made by nations, organisations or individuals which are inconsistent with the above principles. Current examples of this are seen in the inflammatory and divisive statements made by the Iranian President Mahmoud Ahmadinejad (denying the Holocaust and urging that Israel be driven into the sea).

1.6 Finally, the Church believes that the problems of the area are not easily solved, and urges nations and international agencies, notably HMG, the EU and the United Nations, to work together to re-start negotiations. The problems in the Holy Lands are such that, if we hold back, are likely only to get worse.

34. Call upon the Foreign Secretary to use her influence both as the representative of HMG and in co-operation with her colleagues within the EU, to
  1. encourage HAMAS to issue a statement accepting Israel's right to exist;
  2. encourage Israel to cease its attacks on Gaza and the West Bank;
  3. encourage the two democratically elected governments to enter into discussions, either face to face or through the offices of an intermediary or intermediaries, such as the EU or the Quartet, on the issues of more secure boundaries and viable sustainable states for both parties;
  4. encourage the two democratically elected governments to adhere to all relevant UN resolutions and to the relevant provisions of the Geneva Convention, these to be supported by the Security Council of the UN.

35. Urge all Christians to continue to pray for the Peace of Jerusalem and of all the Holy Lands and the people who live therein.
36. Encourage pilgrims to continue to visit the Holy Lands and to ensure that they visit and understand the problems as experienced both by Israelis and by Palestinians.
37. Instruct the Church and Society Council and the World Mission Council to bring an updated report to the 2007 Assembly.

#### 2007

##### Church and Society

33. Call on HMG to recognise the legitimacy of the Palestinian Authority, which has been freely and fairly elected, and to work with it for the good of its people and for peaceful co-existence with Israel.
34. Call on HMG to work with the Israeli government for the good of its people and for peaceful coexistence with the Palestinian Authority and its people.
35. all on the European Union and others to reject the use of a funding freeze to put pressure on the Palestinian Authority thereby causing suffering to its people.
36. Recognising that the duty of outside parties with regard to internal conflict is, above all, not to make matters worse, call on HMG to use its influence with the USA and others to prevent the arming of any intra-Palestinian struggle.
37. Encourage HMG to engage all parties in the search for diplomatic answers to the conflicts of the Middle East, refusing to accept that mutual recognition and dialogue is not possible.
38. Endorsing the voice of the local heads of churches in Jerusalem on the subject of Christian Zionism, recognise the theological errors and political difficulties inherent in this interpretation and encourage members of the Church of Scotland to reject it.

39. Express concern at the ongoing detention in Gaza of Alan Johnston, BBC World Service correspondent and call for his immediate release; further express concern for his family during this prolonged time of uncertainty and anxiety.
40. Re-iterate the call to Church members to visit the people of the Holy Land, particularly those who are suffering most from the continued conflict there.

#### 2008

##### World Mission

7. Assure partners in the Middle East of the commitment of the Church of Scotland to respond positively to the Amman Call; and instruct the Council to shape its work in Israel and Palestine in such a way that it forms an effective response to the Call.

#### 2009

##### World Mission

9. Recognise that the conflict in Israel and Palestine cannot and will not be resolved by force; and assure partners who live and witness in the Holy Land of the determination of the Church of Scotland to journey with them until the day when "righteousness and peace kiss each other".
10. Instruct the Council to research and bring information on the issue of unrecognised villages in Israel, in order that the Church of Scotland may be made aware of their plight and for this to be made available to the General Assembly of 2010.

##### Church and Society

34. Express deep regret at the loss of lives in Gaza and Israel following the recent incursion by Israel into Gaza.
35. Strongly urge HM Government to continue to engage fully in the peace process and the two state solution for Israel/Palestine.

#### 2011

##### World Mission

6. Commend the Kairos Palestine document to the whole church.

7. Give thanks for Jewish, Christian and Muslim cooperation in upholding the rights of the poor and oppressed in the Middle East and beyond.
8. Appreciate the work of the Council in developing its Centres to support the Council's work in the pursuit of justice, peace and reconciliation.
9. Commend the Council for seeking to engage every member of the Church of Scotland in support of peacemaking in Israel and Palestine.

#### Church and Society

58. Recognising the complexities of the Middle East situation, with regret instruct the Church and Society Council to work with ecumenical and civil society partners to continue to lobby for the introduction of labelling of products in the UK which clearly identify whether they are from an illegal Israeli settlement.
59. Commend the World Council of Churches initiative *World Week for Peace in Palestine and Israel* and encourage congregations and presbyteries to observe the week using resources produced by the WCC.
60. Instruct the Church and Society Council to report on the situation in Gaza to the 2012 Assembly.

#### 2012

#### Church and Society

39. Continue to affirm the urgent need for a just and lasting peace, ensuring dignity and security for all the people of Israel and Palestine.
40. Express grave concern about the deteriorating humanitarian situation in Gaza, with its unacceptable, avoidable and potentially disastrous consequences.
41. Instruct the Council in co-operation with the World Mission Council and UK ecumenical partners to approach the UK Government to take further initiatives to encourage fuller co-operation by both the Palestinian authorities and the Israeli Government to end the inhumane blockade of Gaza and related violence.

42. Affirm with deep appreciation, and encourage all those groups in Israel and Palestine who are working in hope, within and across their communities, for peace and justice, dignity and security, in complex and dangerous situations.
43. Commend the work of Sunbula and Hadeel and instruct the Church and Society and World Mission Councils to work with other Councils and Agencies of the Church and sister churches in Great Britain and Ireland to find ways to further promote their work.
44. Encourage individuals and congregations to consider the actions set out in the 2011 General Assembly report from the World Mission Council: to Invest in Peace through our prayers, giving, reading, joining, writing, meeting and watching, and to use the resources available on the Church of Scotland website for suggestions of things to do over the coming year.
45. Encourage congregations to engage with the Gaza report and the issues it raises and to that end instruct the Church and Society Council to develop appropriate resources, particularly in relation to action that congregations can take and supporting prayers.
46. Instruct the Church and Society and World Mission Councils to provide resources for groups or individuals planning to visit Israel or the occupied Palestinian territories, and encourage their use. (Resources will include briefing materials, speakers for preparatory events, and potential contacts for visits to churches, human rights and peace groups in the occupied Palestinian territories and Israel).

#### 2013

#### Church and Society

25. Dispute claims that scripture offers any peoples a privileged claim for possession of a particular territory.
26. Note that the current situation is characterised by an inequality in power and therefore reconciliation can only be possible if the Israeli military occupation of the West Bank and East Jerusalem, and the blockade of Gaza, are ended, and on that basis encourage all parties and the international community to renew peace negotiations.

27. Condemn acts of terrorism, violence and intimidation whether committed by individuals, organisations or governments.
28. Reaffirm the historic position of the Church of Scotland that Israel is a country which is recognised within the international community of States, with all the rights and responsibilities attendant on that status.
29. Reaffirm the historic commitment of the Church of Scotland to a State of Palestine with the same rights and responsibilities recognised within the international community of States, with all the rights and responsibilities attendant on that status.
30. Reject racism and religious hatred and condemn anti-Semitism and Islamophobia.
31. Support ongoing commitment to dialogue and conversation, with particular concern to make sure that those who are on the margins and whose voices are rarely heard get the opportunity to be listened to, especially Christians who live in Israel and the Occupied Palestinian Territory.
32. Instruct the Church and Society Council to publicise resources to encourage wide discussion of the report *The Inheritance of Abraham* and its concluding principles.
33. Encourage the appropriate committees in Presbyteries to consider the report *The Inheritance of Abraham* and bring it to the notice of their Presbytery.
34. Urge the UK Government and the European Union to do all that is within their power to ensure that human rights are respected in Israel and the Occupied Palestinian Territories.
35. Urge the UK Government and the European Union to do all that is within their power to ensure that international law is upheld in Israel and the Occupied Palestinian Territories.
36. Urge the UK Government and the European Union to use pressure to stop further expansion of Israeli settlements and remove existing illegal settlements in the Occupied West Bank.

37. Urge the United Nations to reinforce the actions agreed by the Committee on the Exercise of the Inalienable Rights of the Palestinian People (CEIRPP) and the protections afforded under the status of Non-Member Observer State to the State of Palestine.

#### 2015

##### World Mission Council

13. Encourage any groups visiting the Middle East region, including Israel and occupied Palestine, to make contact with the Council for suggestions of partners and communities to visit.

##### Church and Society

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.
19. Condemn all acts of violence in the region of Israel and the occupied Palestinian territory.

#### 2016

##### World Mission

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 2017, 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.



2017

World Mission and Church and Society

2. Instruct the World Mission and Church and Society Councils to make available an easily accessible study document based on the information in this report to help Church members understand the conflict and engage with steps for a just peace.
3. Urge the Scottish and UK Governments that any public commemorations of the Balfour Declaration are undertaken sensitively, recognising the costs involved for the Palestinian people.
4. Call on UK government to base their engagement in this conflict on the principles of justice, equality, dignity, equal access to natural resources and freedom of opportunity for all.
5. Commend all those who are committed to the use of non-violent means to resist the occupation and achieve a just peace, and instruct the World Mission Council to support partners who are working in this way, particularly those civil society organisations under threat because of their work.
6. Condemn all infringements of international law, including the expansion of the illegal settlements, which are obstacles to peace.
7. Express deep concern in regard to Hamas's continued declaration, despite recent changes to its charter, that Israel does not have the right to exist which is unjust and an obstacle to peace.
8. Note that 2017 marks the year of the Jubilee since the demarcation of Israel/Palestine and call for renewed prayer for all those who are displaced and live under occupation, and encourage the restitution of all Palestinian lands within the 1967 borders.
9. Instruct the World Mission Council, with the co-operation of the Church and Society Council, Council of Assembly and other relevant bodies within the Church, to undertake a strategic review of the Church's presence in Israel/Palestine, and to consider what would be the most effective use of the Church's assets in the pursuit of a just peace in Israel/Palestine, and report to the General Assembly of 2019.

10. Instruct the World Mission Council to continue to support, encourage, and organise 'Go and See, Come and Tell' visits; and urge congregations, Presbyteries and individuals to make this kind of pilgrimage which offers opportunities to meet with, and better understand the realities of partners working for peace and justice.
11. Commend the Kairos Palestine document and invite the World Mission Council to produce resources to encourage all church members to engage with the document.
12. Affirm that Christian theology should not be used to justify or perpetuate a situation of injustice.
13. Instruct all church members to challenge antisemitism and anti-Muslim prejudice.
14. Urge all Presbyteries where such a service has not yet taken place to organise a "24th of the month" service of prayer for peace and justice in Israel/Palestine.
15. Encourage all church members to work ecumenically and with interfaith partners to pursue a shared vision for peace and justice in Israel/Palestine.

2018

Church and Society

19. Welcome the Council's statement on the recent violence and killing at the Gaza fence by the Israeli Defence Force and instruct the Council to express the General Assembly's:
  - a) serious regret that the UK Government failed to support the UN Human Rights Council resolution to launch an investigation into the killing by Israeli soldiers of 110 people, including unarmed protesters and journalists;
  - b) concern for the two million people of Gaza who are imprisoned in the enclave;
  - c) thanks to the Christian community who provide essential medical, psycho-social and humanitarian support for all the people of Gaza in the face of on-going hardships and difficulties caused by the Israeli occupation.
20. 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 and urge the UK Government not to change current policy as to the location of the capital city of Israel and the location of the UK embassy there.

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## CHURCH OF SCOTLAND GUILD MAY 2019

### Proposed Deliverance

#### The General Assembly:

1. Receive the Report.
2. Give thanks for the Guild's contribution to the life of the Church at every level.
3. Celebrate the continued and remarkable success of the Guild's Project Partnership Scheme. (2.1.2 and 14.1)
4. Encourage Kirk Sessions with Guilds to fully support them.
5. Note and welcome the decision to hold Guild Week in September. (17)
6. Welcome the change of name for regional groupings from "Presbyterial Council" to "Guilds Together". (4)
7. Approve the amended Constitution. (App.1)

### Report

#### 1. INTRODUCTION

##### 1.1 A year in the life of the Guild....

**1.1.1** Over the years 2018-21, the Guild's "strategy", or over-arching theme, is "One Journey, Many Roads".

**1.1.2** The thinking behind this is based on encouragement...encouraging people to "be" the Guild in ways that best suit their local situation.

**1.1.3** That means taking account of numbers, geography, skills, experience, practical resources, buildings, transport and a host of other variables.

**1.1.4** It means sharing an aim and a sense of purpose, but working those out in different ways in different places at different times.

**1.1.5** Under-pinning all of that, we have our motto "Whose we are and whom we serve", reminding us that Christian service is the main purpose of the Guild. This past year, like every year in the life of the Guild, has seen us reflect on who we are and how best to achieve our aims.

**1.1.6** A thread running through our activities has been "celebration".

**1.1.7** So often, we hear of negativity and concern around the Guild (as with the whole Church). We feel that it is time to challenge that negativity and to concentrate on the many, amazing, positive things that the Guild is and does.

**1.1.8** With that in mind, this report reflects on the journey that has been our year since the last General Assembly and offers an insight in to the vibrant life of the Guild that can so easily go unnoticed.

**1.1.9** We begin the story at the time of the 2018 General Assembly...

#### 2. MAY

##### 2.1 Heart and Soul

**2.1.1** The Guild tent at Heart and Soul was visited by more people than ever...people learning about the work of the Guild and especially about our new Project Partnerships for 2018-21.

**2.1.2** The Partnership Scheme is one of the best known aspects of the Guild's work and has raised over £6,000,000 for over 40 charities down the years.

**2.1.3** In the 2015-18 cycle, a total in excess of £753,000 being raised for the six projects spoke volumes for the commitment, vocation and compassion of Guild members.

## **2.2 General Assembly Report**

**2.2.1** It was heartening to see and hear the interest in the work of the Guild that Commissioners expressed during our report to the 2018 Assembly. Whilst the timetabling of the day meant that the Guild's report was heard late (and many Commissioners didn't stay in the hall to hear it!), the nature and number of questions and comments were very welcome encouragements.

## **2.3 Big Sing**

**2.3.1** On the Tuesday evening of Assembly, the Guild held its now (almost) traditional "Big Sing" in the Assembly Hall. Around 1000 people gathered to sing, worship and celebrate. It was an evening of colour and energy, with a clear message that the Guild is about fellowship as well as service, with the two combining in the offering raised for the work of our dear friends the Umanyano, the Woman's Guild's in the Synod of Livingstonia of the CCAP, Malawi.

**2.3.2** The week of the General Assembly is always a transitional one for the Guild, with one National Convener's term of office ending and a new one beginning. It's especially fitting that this should be the case as we set off on the first theme of our three year strategy, "Seeking the Way".

**2.3.3** The year to come would see a number of events, ideas and initiatives come into place as we sought the next stage on our organisation's journey.

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## **3. JUNE**

**3.1** Shortly after the Assembly, the Guild's new National Council meets, a chance for new representatives to be introduced to the national work of the Guild.

**3.2** For some years, we have been trying to find ways of running meetings and operations of the National Council in ways that allow:

- Regional representatives to be fully informed of the whole range of national and international work.
- These reps to make the best possible use of their time, which they give so willingly.

- The National Council to hear the enthusiasms, views, concerns and suggestions of local and regional Guilds.

**3.3** So, the National Council has taken the radical step of moving away from its traditional format of having a number of standing committees which meet discretely and report to the full Council.

**3.4** Instead, the Council hears reports and suggestions from its leadership team in the core areas of:

- Communications and marketing
- Outreach
- Resources
- Events

Where a task is identified, a small group is established to complete it.

**3.5** The outcome of this is to have a National Council that is familiar with the whole agenda and has the chance to work on broad policy and strategy rather than being caught up in the small details of particular areas of work.

**3.6** Perhaps more importantly, this approach gives members of the Council a much greater chance to get to know each other, to share ideas and concerns and to prioritise and co-ordinate work across the whole agenda.

**3.7** Whilst still in its infancy, this system has already resulted in more efficient meetings, allowing part of the day to be given over to conference and information sessions that again build on the usefulness of the meetings and their benefits to members.

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## **4. CHANGING THE NAME OF OUR PRESBYTERIAL COUNCILS**

**4.1** In recent times, the Guild had become concerned over the role and nature of its regional bodies, known as Presbyterial Councils.

A number of issues had been identified, including:

- A perception that this was a Presbytery body rather than a Guild one
- A perception that Presbyterial Councils were a committee made up of some representatives from local Guilds

- That, in some areas, Presbyterian Councils were losing their sense of purpose
- That the title was quite dry and misleading.

**4.2** Having discussed these issues, it was proposed that the Guild should look at changing the name of the Presbyterian Councils to better reflect them as groupings where Guilds could find:

- Support
- Information and resources
- Encouragement
- Fellowship
- Enthusiasm
- Refreshment

**4.3** In short, there was a need for regional structures to be a place of celebration, be that in worship events, resource days, rallies, training situations or social events.

**4.4** One outcome of all of this thinking and discussion was that the name of Presbyterian Councils should change to "Guilds Together".

**4.5** As a further step, it was also agreed that the "geographical" element of the name should be reviewed at a local level.

**4.6** This arose because Presbyterian Councils took their name from Presbyteries, resulting in some Guilds feeling that they were part of a body that was named after a particular town, rather than the broader area in which the Guilds were operating.

**4.7** This has led to a number of changes and we now have Guilds Together groupings with these names:

- Dunfermline District
- Inverclyde
- Kirkcaldy Area
- Machars
- Nithsdale
- North Ayrshire
- Perth and Kinross
- Rhins

- Roxburghshire
- Upper Tweed

**4.8** The Guild is under no illusion that name changes will solve our problems, but they do offer us a chance to refresh our conception of what these groups are about and contribute to the whole idea of celebration as central to the life of the movement.

## 5. JULY

**5.1** In terms of Guild meetings, July is traditionally a quiet month for local, regional and national groups.

**5.2** That said, there is a growing a number of Guilds meeting in the summer, either as an alternative to the more typical autumn to spring session or finding ways of continuing to gather during the break between Guild terms.

**5.3** At the national level, July was a time of planning and development.

**5.4** Not least, the writing and editing of the annual Theme and Discussion Guide, which is circulated in January but produced well in advance. This resource is invaluable to many Guild folk, as it offers ideas on how to run meetings, plan a syllabus and generally make life a little easier for those who have taken on the responsibility of leadership.

**5.5** This year, we also produced a new section to our other main resource, "The Big Book of Gui(l)d Ideas", adding a section designed to inform and support treasurers.

## 6. AUGUST

**6.1** In August, we begin to see the seasons turning, both in the natural world and in Guild world.

**6.2** In 2018, that included being part of the Ministries Council's Candidates' Conference. This event is one we attend every four years and offers us a chance to let candidates for ministry see just what a Guild can offer to a congregation and how it can be a huge asset to a ministry.

**6.3** It is to be hoped that many, ideally all, of these candidates will have learned some of the benefits that having a Guild in their congregation offers.

**6.4** August is also the month in which the final details of planning for the Annual Gathering are put in place. Invitations to friends and colleagues, last minute adjustments to the programme, the logistics of shops,



stewarding and technical support...all of these are the unseen but essential ingredients of a successful day to come.

## 7. SEPTEMBER

**7.1** With all the planning and organisation completed, the Annual Gathering takes place on the first Saturday in September, with the venue being the magnificent Caird Hall in Dundee.

**7.2** The 2018 Gathering, entitled "Seeking the Way", was, as ever, a day of celebration. It was also a day of innovation and experiment.

**7.3** Familiar elements included the keynote address by the Moderator and Rt Rev Susan Brown fulfilled all of our expectations with an address that was insightful, challenging, supportive and amusing.

**7.4** Appropriately enough in the Year of Young People, our other speaker was Tamsin Dingwall, Moderator of the National Youth Assembly, who gave us a moving and inspiring insight into her own faith journey and the perspective of young people in the Church.

**7.5** Music came from the wonderful voice of Mabel Sichali, Deaconess of the United Church of Zambia, and the leader of our partnership project in that country.

**7.6** We also heard from our six new project partners and their tremendously varied, imaginative and worthwhile work:

- **BB Scotland** on their project "Faith in Younger People", looking to support young leaders, encourage membership and develop Christian education within the BB.
- **The Free to Live Trust**, "Seema's Project", working to support sex workers and their children in Pune in India.
- **CrossReach's** project "Join up the dots", addressing loneliness, isolation and mental health issues.
- **Malawi Fruits** and a scheme to encourage, support and train young farmers, entitled "Growing the Future."
- **World Mission's** work with young mothers in Zambia, "Makeni Mother and Child Centre."
- "Port Chaplaincy in Scotland" with the **Sailors' Society**, aiming to provide a chaplaincy service in every port in Scotland.

**7.7** In addition to these sections, the programme saw a major innovation as the people in the hall and those watching the live stream of the day shared in an agape meal... an informal, yet powerful, sharing of bread and wine as we marked the beginning of our new three year strategy.

**7.8** In addition to the people gathered in the Caird Hall, an estimated 1000 people all around the country watched the live stream, allowing many who couldn't be in Dundee to feel part of it all.

## 8. OCTOBER

**8.1** October sees the new session getting up to full speed for many Guilds, with dedication services, opening meetings, decisions on which projects to support and so many other things happening.

**8.2** One of the main functions of the national organisation is to support local Guilds as they undertake all these things and central to that support are the Resource Co-ordinators...people from Guilds Together Groupings whose role is to offer resources and ideas to assist in planning and running Guild groups and meetings.

**8.3** It is with this in mind that the Resource Co-ordinators' Conference is run. On the day, attendees hear more about Guild resources, but also about the work of Church of Scotland Councils and groups related to the Guild.

**8.4** Over the past two years, the Guild, supported by ACTS, has worked closely with Faith in Older People on the issues surrounding the church and older people.

**8.5** This has seen a series of consultations, one of them in October 2018, involving a wide range of organisations that have discussed dementia, loneliness, isolation and the ways in which the church can make positive use of the talents and experience of older members.

**8.6** October also saw the National Leadership Team undertake the latest in a series of "Roadshow" events.

**8.7** These were held in Arbroath, Forfar, Fraserburgh and Stonehaven. These really encouraging days allow dialogue between the national and the local Guild, sharing of challenges and good practice and a general celebration of being the Guild in our time.

## 9. NOVEMBER

**9.1** At its meeting in November, the Guild's National Council dealt with an agenda that looked forward very clearly to an optimistic future.

**9.2** Thinking about the next Leadership Team, looking at how our constitution might have to change to reflect new ways of working, spending time talking about how we relate to other groups, how we run our meetings to make the most of our time together.

**9.3** Despite being formal business meetings, these occasions are full of energy, fellowship and fun...in their way microcosms of the Guild as a movement that celebrates its existence at every opportunity.

**9.4** That mood of celebration is at the very heart of Guild Week, which ran from 18-25 November. During the week, Guilds across the country led worship, shared social and events and generally told the story of the Guild to anyone who would listen.

**9.5** The week culminated in the "Big Sing" at New Wellwynd Church in Airdrie, with 750 people singing their hearts out and literally giving voice to the hopes and joys of being the Guild.

**9.6** During Guild Week, the Guild also provided the resource materials for "Starters for Sunday", used alongside other resources produced for Guild use.

## 10. DECEMBER

**10.1** Just two weeks after the Airdrie "Big Sing", the Guild gathered again for the "Big Sing at Christmas" in St Cuthbert's Parish Church in Edinburgh.

**10.2** Once again, 750 people conspired to raise the roof of one of our churches and raise funds to help the work of our friends in the Church of Central Africa Presbyterian in Malawi.

## 11. JANUARY

**11.1** To an extent, January is a quiet month, but sees significant things happening nonetheless.

**11.2** Capitation fees are collected, financial returns are received, a mailing to all groups is sent out, every member receives a copy of the Guild's newsletter, the Theme and Discussion Topic Guide is sent to every Guild, worship resources for Guild Week are circulated.

**11.3** In this session, the capitation fee rose from £10 to £12. This is the first change for four years under a pattern that sees the fee reviewed at the start of a new three year strategy.

## 12. FEBRUARY

**12.1** In February, we made the first transfers of money to our Project Partners for the current cycle. The amounts raised for our partners continue to amaze, but should be seen as a reflection of the interest in and commitment to the work that the projects are undertaking.

**12.2** By the time of writing, the total raised had already reached over £85,000.

**12.3** February also saw another meeting of the National Council, one at which the nomination of Marian Macintyre from Shetland as the National Convener for 2019-20 was heartily approved.

## 13. MARCH

**13.1** Running a Guild is no easy task. It demands leadership, planning, content for meetings and, crucially, worship.

**13.2** To support local groups, regional groups and other areas of Guild work, we produce resources and look to let people know of other sources of material that are of interest and use to them.

**13.3** To help disseminate resources, a series of fifteen Resource Days was held in March, running right across the country and involving several hundred attendees.

## 14. APRIL

**14.1** In April, attention turned to the Project Partnership Scheme with the annual conference for Project Coordinators. At this event, in St Andrews and St George's West Church in Edinburgh, all six projects brought us up to date with their projects, outlining how the work was going and how money being raised by Guilds was being/ going to be spent.

## 15. MAY

**15.1** And so the year goes around and we arrive again at May.

**15.2** The General Assembly, Heart and Soul, the Guild's Big Sing at Assembly, all of these mark the end of one year and the beginning of another.

**15.3** As we look back on the past session, so we can now look forward to the next with enthusiasm and optimism and with a sense of the privilege it is to be part of the Church of Scotland Guild.

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## **16. LOOKING AHEAD**

### **16.1 Malawi conferences and twinnings, July/August 2019**

**16.1.1** Since 2013, the Guild has been represented at the bi-annual conferences of both the Madodana (Men's Guild) and the Umanyano (Women's Guild) of the Synod of Livingstonia of the Church of Central Africa Presbyterian.

**16.1.2** From these visits a close relationship has been built and a strong friendship established, one which actually goes back to 2007.

**16.1.3** In recent years, the Church of Scotland Guild has raised many thousands of pounds through the offerings at "Big Sings" to aid the work of the CCAP. The Guild also partnered with the CCAP to help establish the Livingstonia Synod Aids Project (LISAP) during our 1997-2000 strategy "Riches and Poverty", a project that continues to thrive and have huge significance in Malawi.

**16.1.4** This year, the intention is to connect the Guilds in Scotland and Malawi more closely by establishing twinning relationships between Guilds Together groups here and Presbytery Guilds there. These twinnings will be formed between areas that have similarities, for example as fishing communities, urban communities and rural areas.

**16.1.5** The Church of Scotland Guild is grateful for the help and support it has received in developing this idea from the World Mission Council.

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## **17. GUILD WEEK IN SEPTEMBER**

**17.1** Guild Week has run annually in November since 2004, giving the Guild an opportunity to tell the wider church about its work and to celebrate all that it stands for.

**17.2** The November date has worked well, but it was felt that it had limitations in terms of weather potentially upsetting arrangements and, more significantly, in terms of its impact.

**17.3** One intention of Guild Week is to encourage people to join us, yet it has happened when the session is, for most Guilds, well underway.

**17.4** The National Council discussed the timing of the week and agreed that it could be beneficial to have it as an opening event for the new session or, in the case of summer Guilds, a celebration of the session completed.

**17.5** Therefore, from this year, Guild Week will be launched at the Annual Gathering on 7 September and will run until Sunday 15 September.

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## **18. CONCLUSION**

**18.1** As can be seen from this report, the last year has certainly been one of celebration. We have celebrated our local Guilds, as well as the Regional, National and International work of the Guild. We have shared in the celebration of the "Year of Young People".

**18.2** We have celebrated the work of our projects, both from the 2015-18 strategy and the 2018-21 strategy.

**18.3** We have celebrated in the huge range of events that we have organised.

**18.4** We have celebrated the talents of Guild members in the Convener's Challenge, where Presbyterial Councils designed and made cushion covers reflecting the Guild in their area. (Congratulations to Lewis on their winning entry!)

**18.5** We have celebrated and welcomed over 500 new members who have joined us over the year, reminding us once again that there are good things happening and that we should concentrate on the positive stories.

**18.6** We have celebrated the work of Guild Office and the support, advice, resources, information and guidance that is provided by the staff there.

*In the name of the Church of Scotland Guild*

PATRICIA ROBERTSON, *National Convener*  
IAIN WHYTE, *General Secretary*

## Appendix 1

### Guild Constitution (Revised November 2018)

#### 1. AIM

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, action and fellowship.

#### 2. MEMBERSHIP

Membership of the Guild is open to all who accept the aim.

#### 3. STRUCTURE

The Guild is organised as follows:

##### 3.1 Congregational Groups

**3.1.1** Congregational Groups are formed within the family of a local congregation (or congregations in the case of linkage) with the agreement of the Kirk Session and are subject to the jurisdiction of the Session and in receipt of its care and support. Where there is a linkage, the group should agree with the relevant Kirk Sessions as to which will hold this jurisdiction.

**3.1.2** Each group is free to run its business in a way that is appropriate to the group's own circumstances. However, it is a requirement that there is a majority of Church of Scotland members or adherents if a leadership team is established.

**3.1.3** Short periods of leadership are acceptable and no-one should be expected to remain on the team for more than three years.

**3.1.4** Each group is registered with the National Office, which will hold records of office-bearers. It is a requirement that office-bearers include a contact person and a treasurer.

**3.1.5** Groups are required to maintain their own finances within the current legislation of both the Church of Scotland and the civil frameworks and in accordance with the guidance published by the National Council in support of the constitution.

**3.1.6** Groups are responsible for ensuring that annual capitation fees, set by the National Council, are paid timeously to the National Office.

**3.1.7** The capitation fee will be reviewed by the National Council, normally every three years. The National Council reserves the right to consider additional reviews as

necessary. Any change in the fee will require a vote of two-thirds of those present at the meeting at which it is proposed.

#### 3.2 Other forms of membership.

**3.2.1** Individual membership is available, subject to the payment of an annual fee equivalent to the capitation fee. Contact details for Individual Members are held by both the National Office and the relevant Guilds Together grouping.

**3.2.2** The National Council can offer Honorary Membership to individuals and groups who it regards as particularly supportive of the Guild.

**3.2.3** Other forms of membership may be established from time to time by the National Council.

#### 3.3 Guilds Together groupings

**3.3.1** Guilds Together groupings typically unite groups within a Presbytery area or part thereof. Where it is deemed appropriate and with the agreement of the National Council, a Guilds Together grouping can be formed within a geographical area that does not coincide with the boundaries of a Presbytery.

**3.3.2** Where the boundaries, name or other relevant definitions of a Presbytery are amended, the Guilds Together grouping's own details will be reviewed in consultation between the National Council and the relevant Guilds Together grouping or groupings. Any agreed changes will be made by the National Council, subject to a majority vote.

**3.3.3** Each grouping elects its own leadership team to run the grouping in a way that is appropriate to own circumstances. No-one should be expected to remain on the team for more than three years.

**3.3.4** Guilds Together groupings each elect one representative to the National Council.

**3.3.5** Each grouping is registered with the National Office, which will hold records of office-bearers, to include a contact person and a treasurer.

**3.3.6** Guilds Together groupings are required to maintain their own finances within the current legislation of both the Church of Scotland and the civil frameworks and in accordance with the guidance published by the National Council in support of the constitution.

**3.3.7** All Guilds Together meetings are open meetings.

**3.3.8** Should the Guilds Together grouping be required to take a vote on any issue, each local group will nominate up to two voting members.

### **3.4 National Council**

**3.4.1** The National Council is responsible for policy and final decision-making, subject to Section six of the Constitution.

**3.4.2** Guilds Together groupings representatives are elected to serve on the National Council for three years. These appointments will not normally be extended.

**3.4.3** The National Council can co-opt members for a period of up to one year. Such members will be non-voting and will be limited to five at any given time.

**3.4.4** The National Council elects a National Convener who should normally serve for one year.

**3.4.5** The National Council will elect four National Vice-Conveners, each with responsibility for one of these areas of work:

- Communications and Marketing
- Outreach
- Resources
- Events

**3.4.6** National Vice-Conveners will be elected for a term of up to three years or for the term of their nomination to the National Council from their Guilds Together grouping, whichever is shorter.

**3.4.7** Whilst their representative is serving as National Convener or Vice Convener, a Guilds Together grouping will be entitled to appoint an additional person to the National Council.

**3.4.8** Any current member of the National Council, including those about to retire, is eligible to be elected as a National Vice-Convener.

**3.4.9** The National Vice-Conveners are eligible to be elected as National Convener.

**3.4.10** These appointments and other elected positions within the Guild take effect immediately after the General Assembly in any year.

**3.4.11** The National Council must present an annual report, which is presented to the General Assembly, to whose jurisdiction the Guild is ultimately subject. The report is presented to the General Assembly by the National Convener.

## **4. ADMINISTRATION**

**4.1** The National Council appoints a General Secretary to administer its affairs, along with other staff as agreed by the National Council. Staff will be employed by the relevant employing agency of the Church of Scotland. The General Secretary is a member of the National Council, **ex-officio**.

**4.2** The Guild shall continue and shall assume the whole responsibilities and the whole rights and assets previously exercised and enjoyed by the Woman's Guild, whose work and functions are incorporated into the work and functions of the Guild. Existing trust funds and all future donations and legacies received in connection with the Woman's Guild or any such work and functions shall be held and applied by the Guild, all according to the terms and conditions applying to them.

## **5. STATEMENT OF ACCOUNTS**

**5.1** A statement of accounts of the National Council of the Guild prepared as at 31 December each year, must be included within the audited accounts of the Councils and Committees of the General Assembly.

**5.2** The General Treasurer of the Church of Scotland will be the Treasurer of the Guild, **ex-officio**.

## **6. AMENDMENTS TO THE CONSTITUTION**

**6.1** The Constitution may be amended by the General Assembly following consultation with the membership of the Guild and on the recommendation of the National Council.

**6.2** Proposed changes must be intimated in writing to all voting members at National Level at least one week in advance of a meeting at which they will be considered.

**6.3** Changes may be considered only if two thirds of those eligible to vote are present at the meeting and such changes are agreed by two thirds of those present.

Appendix 2

Finance and Statistics

Membership 18 500  
Groups 765

General Fund Income	£	General Fund Expenditure	£
Members' Contributions	184,861	Management and admin	209,061
Donations and Grants	20,590	Objects Expenditure	53,066
Sales of goods	21,089	Cost of sales	14 060
Project Support	18,549		
Other	29,100		
<b>Total</b>	<b>274,189</b>		<b>276,187</b>

DONATIONS TO THE WORK OF THE CHURCH

Sums given by Guilds in 2018, based on returns received to 28 February 2019, were as follows:

To Ministry and Mission Funds via Congregations	£77,645.16
To Congregational Funds	£291,218.82
To work of the church, including projects	£239,391.19
To work outwith the Church	£85,968.57
<b>Total</b>	<b>£694,223.74</b>

PROJECT DONATIONS FROM SEPTEMBER 2018 TO FEBRUARY 2019

<b>CrossReach</b> Joining up the Dots	£17,473.50
<b>Sailors' Society</b> A chaplain in every port	£13,478.27
<b>Boys' Brigade Scotland</b> Faith in Young People	£17,847.82
<b>World Mission Council</b> Journeying Together	£10,436.96
<b>Malawi Fruits</b> Growing the Future	£10,564.02
<b>Free to Live Trust</b> Seema's Project	£15,860.36
<b>Total</b>	<b>£85,660.93</b>

Addendum

Patricia Robertson, National Convener, 2018-19

The National Council of the Guild wishes to record its thanks to Patricia Robertson for serving as National Convener over the past year.

Patricia has served the Guild for many years in her home church, Westburn Parish Church in Greenock, as well as playing leading roles as Convener and National Representative for Greenock Presbyterial Council. Nationally, she has served as Committee Convener, National Vice-Convener and now as National Convener. She is also a past National Convener of Young Women's Groups.

The Guild wishes Patricia well for the future.

*In the name of the Church of Scotland Guild*

MARIAN MACINTYRE, *National Vice-Convener*  
IAIN WHYTE, *General Secretary*





## SAFEGUARDING COMMITTEE MAY 2019

### Proposed Deliverance

#### The General Assembly:

1. Receive the Report.
2. Thank the Review Group for their work.
3. Instruct Kirk Sessions to ensure that no Locum shall start work in a congregation until he or she has been admitted to membership of the PVG Scheme.
4. Instruct Presbyteries to ensure that Interim Moderators are admitted to the membership of the PVG Scheme prior to the appointment of a Locum within a congregation.
5. Instruct Councils, Committees and Safeguarding Co-ordinators to report promptly to the Safeguarding Service on action taken after advice from the Service has been given in relation to reports of suspected harm and/or abuse.
6. Instruct the Safeguarding Committee to negotiate memoranda of understanding with the Ministries Council, World Mission Council, Mission and Discipleship Council, Church and Society Council, Social Care Council (CrossReach), Human Resources Department, Communications Department and the Law Department.
7. Instruct Councils to have clear Safeguarding protocols in place for overseas projects.
8. Instruct Kirk Sessions who send volunteers/employees abroad to ensure that they are safely recruited, and that congregational volunteers/workers who host children/vulnerable groups from abroad are also safely recruited.
9. Instruct Kirk Sessions (via the Safeguarding Co-ordinator), Presbyteries and other employing agencies of the Church, to notify the Safeguarding Service promptly when the criteria for referral to Disclosure Scotland (Duty to Refer) have been met in respect of a person undertaking regulated work.
10. Note that the Safeguarding Service will undertake periodic audit of PVG compliance and safeguarding practice via independent audit of congregational registers and audit checklists (SG7 and SG11). Instruct Kirk Sessions to send electronically forms SG7 and SG11 to Presbytery.
11. Instruct Presbyteries to forward electronically forms SG7 and SG11 forms to the Safeguarding Service on conclusion of their annual inspection of records.
12. Instruct Presbyteries to hold a Presbytery Safeguarding Register and forward this electronically to the Safeguarding Service on conclusion of their annual inspection of records.
13. Instruct Kirk Sessions to conduct Basic Disclosure Checks on organists, church officers/caretakers, café workers and any other employees in leadership roles and/or positions of trust.
14. Thank all the volunteers who give of their time to promote and embed good safeguarding practices across the Church and for the excellent work they undertake.

## Report

### 1. INTRODUCTION

**1.1** The Church of Scotland is committed to ensuring that everyone who comes within its care, concern and worship is free from the risk of harm and abuse. The task of Safeguarding is for everybody to engage with. The Church must remain committed to ensuring a safe space for everyone.

**1.2** Appropriate Safeguarding policies, procedures and processes must be in place and we must be able to evidence that they are being followed – ideally, they should sit within a range of other policies e.g. those covering compliance and disciplinary measures, financial management and effective governance and quality assurance.

**1.3** In the last year the Safeguarding Service has undergone two rigorous reviews to ensure that the Church of Scotland has the correct governance and practice in place moving on to the future. The first was undertaken by Mr Ranald Mair, Dr Chris Robinson and the Very Rev. John Christie. The second was a compliance report written by the Solicitor of the Church and the Safeguarding Service Manager in response to reports of abuses connected to some charities working in the international aid sector. The Safeguarding Committee thanks the Review Group and the Solicitor of the Church for their work, which ensures that we continue to be focussed on our role.

**1.4** The Safeguarding Act 2018 ensures that the Church of Scotland has a clear and easy to use set of regulations in its delivery of Safeguarding. Since the introduction of the Act, it has become apparent that there is inconsistent practice across the Church regarding Locums, who are doing regulated work. Locum posts include regulated activities and as such the Locum must have PVG Scheme membership with the Church of Scotland and have received clearance from the Safeguarding Service, before they start in post. The PVG Act legislation also requires people who manage and/or supervise individuals who undertake regulated work to have PVG Scheme membership. As the Interim Moderator acts as a line manager for the Locum they are also required to have PVG Scheme membership with the Church of Scotland. This also means that the expectation is that all Locums and Interim Moderators should engage and complete appropriate Safeguarding training.

### 2. THE SAFEGUARDING REVIEW

**2.1** The Safeguarding Review led by Ranald Mair took place over the first half of last year and scrutinised how policies, procedures and practices were working. It looked at what needed to work better and what new measures needed to be put in place to ensure robust Safeguarding practices were in place in the Church of Scotland.

**2.2** The Review concluded that policies, procedures and practices are working well.

**2.3** The Review recommended that the Safeguarding Committee should ensure that the Safeguarding Handbooks are brought up to date. The Handbooks have now been re-written, shortened and brought up to date with current legislation and practice. After consideration it was also decided that the Handbooks would be condensed into one easy to use edition – this work is ongoing and will be completed soon.

**2.4** The Review recommended that the Committee should continue to ensure that there is a diverse range of skills within the Committee to ensure the Church-wide remit of Safeguarding. The Safeguarding Committee will also continue to ensure that appropriate Safeguarding training is available across the Church and is attended in line with policy and procedure and the role and remit of the individual concerned.

**2.5** The Review recommended that Councils, Committees and Safeguarding Coordinators should ensure that feedback is given to the Safeguarding Service in response to advice given to them in relation to reported harm or abuse. This is to ensure that a record of outcomes is available and the Safeguarding Service can report on Safeguarding practice if required.

**2.6** The Review recommended that Councils and Committees, Human Resources, Communications, IT and other departments would benefit from a corporate approach to Safeguarding. All employing operational departments should have an annual Memorandum of Understanding with the Safeguarding Service which indicates the reciprocal expectations, reporting mechanisms and lines of communication to be adopted. This would assist in greater ownership of Safeguarding matters across the Church and improve communication and information sharing.

**2.7** The Review recommended that Councils with overseas projects or links should have clear Safeguarding protocols in place which include the reporting of concerns,

the vetting of staff, visits from Scotland to other jurisdictions or visits by overseas staff to Scotland.

**2.8** The Review recommended that every employee within the Councils and Committees must be trained in Safeguarding in the same way that volunteers are trained within congregations. This will ensure that Safeguarding is owned in a corporate manner in the work of the whole Church. Training for staff and managers is already underway and should be completed soon.

### **3. REPORT ON SAFEGUARDING IN THE CHURCH OF SCOTLAND**

**3.1** A Report on Safeguarding in the Church of Scotland was completed by the Solicitor of the Church and the Safeguarding Service Manager as a result of reported abuses connected to charities working in the international aid sector to ensure that appropriate and sufficient measures are in place to reduce risks to people who come into contact with the Church of Scotland.

**3.2** The Safeguarding Service has identified regular instances of people undertaking regulated work who have not been PVG checked despite the guidance that has been circulated. The numbers are small by comparison to the numbers of applications submitted to Disclosure Scotland. However, this is an ongoing area of risk for the Church. Congregations, and in particular, congregational Safeguarding Coordinators, should be proactive in ensuring that everyone who is doing regulated work is safely recruited. It is imperative that anyone wishing to do regulated work with children and/or protected adults within the Church applies for the appropriate scheme membership. They cannot undertake regulated work until clearance has been received from the Safeguarding Service.

**3.3** The PVG Scheme is only one part of a safe recruitment process. The Church should ensure that robust selection processes are in place to ensure the suitability of a candidate or volunteer. Ordinarily, every post should be advertised, have a job description and application form, interviews carried out and references followed up. This is particularly important in the case of candidates coming from those countries where safety mechanisms equivalent to PVG are not in operation to the same extent as the UK. Congregations and employing agencies of the Church must follow best practice.

**3.4** Workers and volunteers who represent the Church of Scotland, working locally or nationally must be safely recruited and PVG checked before they work overseas and undertake 'regulated' work in terms of Scottish legislation. If a congregation is sending members out to work in projects abroad with Vulnerable Groups, it is imperative that everyone being sent abroad is safely recruited.

**3.5** Congregations who arrange overseas trips which include children or protected adults should ensure that reciprocal checks, where possible, are undertaken at the other end to protect any children in the group. The Safeguarding Service can and does provide advice around these visits.

**3.6** Equally, when congregations receive children from abroad, congregations should ensure that children/protected adults are safe by again ensuring that everyone in Scotland who comes into unsupervised contact with such individuals has been safely recruited.

### **4. PVG ACT - DUTY TO REFER TO DISCLOSURE SCOTLAND**

**4.1** No matter how rigorous our 'safe recruitment' processes may be, occasionally there will be situations when an individual undertaking regulated work is unsuitable to continue working with children or protected adults. This may be because they demonstrate behaviour that could be regarded as criminal or lacking in appropriate boundaries, is dishonest or demonstrates negative attitudes towards vulnerable groups in society.

**4.2** An individual may become unsuitable because of their actions whilst undertaking regulated work for the Church or because of their behaviour or actions out with the Church.

**4.3** The PVG Act places a duty on the Church to refer individuals to Disclosure Scotland when certain prescribed conditions are met.

**4.4** Under the Act, the Church has a duty to make a referral (within 3 months of taking a final decision to dismiss an individual or move them permanently from regulated work) to Disclosure Scotland when satisfied that an individual's conduct meets the following criteria: -they have harmed a child or protected adult (including financial harm), placed a child or protected adult at risk of harm, engaged in inappropriate conduct involving pornography, engaged in inappropriate conduct of a sexual nature involving a child or

protected adult or given inappropriate medical treatment to a child or protected adult.

**4.5** The Church may only make a referral when an individual has been dismissed or moved permanently from regulated work with the group concerned or where the individual would or might have been dismissed had the individual not left employment before the decision was made, or had the information been known at the time.

**4.6** Making a referral is very important. **It is a criminal offence to fail to refer an individual within 3 months of the date that the duty to refer arose.** Failure to refer may mean that an individual who is unsuitable to do regulated work does not get barred from doing that type of work and can go on and harm other vulnerable people in other settings.

**4.7** Safeguarding Co-ordinators, Presbyteries and other 'employing agencies' of the Church must contact the Safeguarding Service when they know that the criterion for referral to Disclosure Scotland has been met. If in doubt as to whether it has been met or not, contact should be made with the Safeguarding Service for further advice.

**4.8** It is the responsibility of the Safeguarding Service to make the referral to Disclosure Scotland explaining what has happened.

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## **5. SG7 & SG11 FORMS**

**5.1** An internal audit of PVG compliance which was completed in January 2016 found that the Safeguarding Service across the Church was comprehensive and detailed, but that the framework of compliance at Presbytery and congregational level was essentially self-regulated, with no independent review. This absence of independent compliance or enforcement checking could be considered as a gap. The Safeguarding Service has the expertise to undertake periodic independent audit of PVG compliance. This would include audit of congregational registers. Similarly, periodic sample and audit of congregational audit checklists would provide a snapshot of Safeguarding Practice across the Church. This would allow for early identification and response to safeguarding issues.

**5.2** The Safeguarding Committee has completed a review of the SG7 and SG11 forms which are completed by the Congregational Safeguarding Coordinator and approved by the Kirk Session before the annual records inspection.

**5.3** The new forms will be electronic and, after approval by the Kirk Session, will be submitted via email to the Presbytery, who after inspection will forward the forms to the Safeguarding Service. Once the electronic solution is finalised, the Safeguarding Service will circulate new guidance on completion of the SG7 and SG11 forms.

**5.4** There is an inconsistent practice across the Church in recording office holders/employees in congregational registers. After consultation with Presbytery Clerks, it is proposed that ministry posts across the Presbytery will be registered with the Presbytery. These posts will include Ministers of Word and Sacrament (national and OLM); Deacons, Ministries Development Staff, Readers, Locums and Interim Moderators.

**5.5** Presbyteries will hold a Presbytery Register for audit and compliance purposes and email it to the Safeguarding Service on an annual basis at the same time as the congregational registers.

**5.6** The forms will continue to ensure that compliance is achieved; that no one is undertaking regulated work without being safely recruited and that everyone who requires training is not only given the opportunity to do so but is also required to do so.

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## **6. BASIC DISCLOSURES**

**6.1** Everyone who undertakes regulated work is required to have a criminal record check (PVG). There is a group of people within congregations who do not require PVG Scheme Membership because they do not do regulated work with Vulnerable Groups. However, this is not the end of the story. Often such roles are leadership roles, or roles which involve significant perceived levels of trust and responsibility and interaction with children and other vulnerable people. This provides a context where harm can occur.

**6.2** It is the long experience of the Safeguarding Committee that posts such as Organists, Church Officers/ Caretakers and Café Workers are perceived as having positions of leadership or trust. As such they should have the added protection of a Basic Disclosure Check. This is in the best interests both of the people they come into contact with in the course of their work and of themselves.

**6.3** The Committee therefore is of the firm opinion that certain defined roles including Organists, Church Officers/ Caretakers and Café Workers should be subject to a Basic Disclosure Check.

**6.4** The Service will provide support and advice in advising congregations as to which other roles, depending on the particular context, should also be subject to a Basic Disclosure Check and in managing any issues which may arise.

## **7. BOYS' BRIGADE / GIRLS' BRIGADE**

**7.1** Conversations have recommenced with the Boys' Brigade. The Safeguarding Committee is delighted to report that there is now a signed Service Level Agreement in place and looks forward to continuing the good working relationship between the Church of Scotland and the Boys' Brigade. Conversations have already begun with the Girls' Brigade in a similar vein.

## **8. CONCLUSION**

The Safeguarding Committee thanks everyone who is involved in Safeguarding practice within the Church. Safeguarding works well because of all who recognise the importance of keeping everyone safe within the life of the Church. The Committee would also like to thank the General Assembly for its continued commitment to ensuring that the Church of Scotland is a safe place for everyone who comes through its doors or benefits from the many outstanding projects and services it rolls out as part of its commitment to being Christ's body on earth.

*In the name of the Committee*

KAREN K CAMPBELL, Convener  
CAROLINE DEERIN, Vice Convener  
JULIE MAIN, Safeguarding Service Manager

## **Addendum**

The Reverend Dr Karen Campbell comes to the end of her term of office as Convener of the Safeguarding Committee at this year's General Assembly. Karen has held this position for five years. She has however been involved in the Church of Scotland's safeguarding since 2007 when she became a member of the Review Group which produced the report "For of such is the Kingdom of Heaven" in 2009. She has served on the Committee as a member, Vice Convener and Convener.

Karen has been an effective leader of the Safeguarding Committee whilst also being a huge contributor to the work and policies of the group. In 2016 she undertook to research and write the document, The Theology of Safeguarding. In 2017 she led on the scoping and planning for the Review of the Safeguarding Service, and in 2018 worked with the Committee and Safeguarding Service to develop a work plan for the findings of that review.

Whilst being Convener of the Safeguarding Committee, Karen has also undertaken the role of Convener of the Recruitment Sub Committee, once again highlighting her commitment to ensuring safe recruitment is key to safeguarding the vulnerable in our congregations and other church activities. She also chairs the Sub Committee on Managing Those Who Pose a Risk, acknowledging the needs and rights of ex- offenders to practice their faith whilst ensuring they are supported and monitored robustly.

During her time as Convener, Karen has provided support and guidance to the Safeguarding Service and its staff. She has been instrumental in embedding Safeguarding policies, procedures and practices within the Church of Scotland. Her aim in all things has been ensure that the most vulnerable people within the fellowship and worship of the Church are free from the risk of harm and abuse and that there are robust procedures in place to allow this to happen.

The Safeguarding Committee and the staff of the Safeguarding Service thank Karen for her leadership over the last five years and wish her well in her ministry and her goals for the future.





## BOARD OF THE IONA COMMUNITY MAY 2019

### Proposed Deliverance

#### The General Assembly:

1. Receive the Report.
2. Congratulate the Iona Community on the work to refurbish Iona Abbey
3. Join the Iona Community in expressing gratitude to all those who have supported the Capital appeal.
4. Congratulate the Community on the creative and inspiring work which has continued in Carlton Court in Glasgow, at Camas on Mull, on Iona and through the life of the distributed membership.
5. Commend Wild Goose Resource Group and Wild Goose Publications for their creative and inspirational innovation in worship and their development of high quality resources, most of which are downloadable.

### Report

#### THE RECOVERY OF THE KNIFE-EDGE

##### 1. INTRODUCTION

*'There are times when our prayer life is refreshing; but analysed, they turn out to be the times when the pressures have been so weighty that you have simply had to go with them to God. But this is precisely the recovery of the knife-edge. The religious moment flows from the practical. When we have wrestled with our state and given it to God, the illuminative becomes our urgent need and not our pious obligation.'* (from 'Only One Way Left' by George MacLeod, The Iona Community 1955)

These words of George MacLeod had a fresh resonance for the Iona Community in 2018. Would a season without residential guests in the Abbey mean that that common life of work and prayer would cease to be central to the Community's life on Iona? Would the Capital Appeal raise enough money to enable us to move directly on to Phase Two of the refurbishment programme? Would the gargantuan task of stripping out every bit of furnishing and fitting after sixty years in occupation ever be finished? And how would the Community manage the financial and organisational pressures of another year without our main source of income? There were many days when the illuminative did indeed become the urgent need.

Many of the answers are to be found in the following reports from the Community's diverse areas of work. And as is so often the case, major work on the infrastructure of a building has needed to be accompanied by work on the organisational infrastructure and systems. Much of this derives from the Community's existence as both a **movement** with a voluntary membership, and as a **charitable organisation** running several businesses - three residential centres, a shop and a publishing house. In addition, the Community owns or leases a substantial portfolio of properties. The challenges of running both of these in tandem are experienced by many voluntary organisations, including churches. Regulatory frameworks and public expectations have changed hugely in the last three decades, and the commitment and knowledge required of Trustees in particular is considerable. The governance of the Iona Community needs continuing review and reform to

ensure that it enables us to meet strategic priorities. Strengthening the organisation, its strategic planning and decision-making processes, finances, property maintenance and operating model are central to this work.

The Iona Community Council has therefore established two time-limited working groups, reflecting the two main ways in which the Community invites its members to participate in Point Four of its Rule: *Sharing in the corporate life and organisation of the Community*.

- As voluntary dispersed members of a **movement**, united by our Rule of mutual prayer and accountability, working for justice, peace and the integrity of creation locally, nationally and internationally, meeting together in local family groups, regional and community-wide plenaries, and Community Weeks and participating in thematic working groups.
- As those members who give their time and energy to the **governance** of the Community in its organisational aspects, serving as Trustees or co-opted members of Council, or its committees and working groups.

These working groups will report to the March Council with their recommendations, for final approval at the AGM in June.

The questions continue. But the prayer also goes on. As the report from Iona indicates, thousands of people from across the world worshipped with the Community in the Abbey last year. The Wild Goose Resource Group continues to be in great demand in its faithful and ongoing task of resourcing and supporting the whole people of God in the work of the people that is liturgy, song and prayer. At Camas, celebrating 70 years as part of the Iona Community, many young people share the experience of 'reading God's big book' (*John Scotus Eriugena*), the created world in all its beauty and fragility. Our publications and our magazine and e-magazine, *Coracle*, continue to remind us that '*God is life; not religious life, nor Church life, but the whole life that we now live in the flesh.... God is the Life of life.*' And the hidden ministry of the Iona Prayer Circle involves around 600 people world-wide in regular prayer for people and situations in need or distress. The Community is grateful to one of its members, Rosemary Power, for her faithful work of co-ordination of the Prayer Circle for the last three years. Another member, Chris Polhill, will now take on this vital role.

2019 is another year without a residential programme, as work continues on the refurbishment of the living

accommodation. But the worship goes on daily, the Welcome Centre and Shop still have open doors, and planning is now in full swing for the re-opening of the Abbey as a place of daily living, hopefully by Easter 2020. The Community, like everyone else, does not know what impact Brexit might have on its work, or on its ability to welcome guests and volunteers from every corner of the world. It is to be hoped that it will still be able to offer in the Abbey that place of reconciliation, witness for justice and common prayer to members of the Body of Christ worldwide which has drawn so many thousands of them over the centuries.

In all of these adventures, and in the daily prayer of the members gathered and scattered, the Iona Community trusts that '*God is love, and love is never static, it is always outgoing. Closer than breathing, nearer than hands and feet, God is with us.*' In a world where peace is so often crowded out by angry and divisive words which hurt and exclude, many long for access to the silence.

*'A corporate commitment is the fibre of our prayer.... We are already passed from death unto life because we love the brothers and sisters.'*

*(All quotations from 'Daily Readings with George MacLeod', ed Ron Ferguson, Wild Goose Publications)*

## 2. IONA ABBEY CAPITAL APPEAL

2018 has been a miraculous year for the Iona Abbey Capital Appeal. Phase 1 was completed to include:

- a lift and fully accessible bathroom
- a new welcome area with a small kitchen
- safer lighting and insulation
- preparations undertaken for Phase 2.

The high standard of the work enhances the inherent beauty of the Abbey accommodation. From January 2018, the campaign re-doubled efforts to raise the funds needed to complete the task. It really has been an extraordinary journey, with everyone pitching in to help with concerts, calendars and a request for help to organisations called 'Columba'. Whether walking or swimming, people have 'gone the extra mile'. Stories of transformation accompanied donations and when, during May, we sought to bring Phase 2 forward by a year, 830 people from 13 different countries helped to raise £312,139 during the month! Such staggering generosity caused members to recall the miraculous story of

how wood 'became available' for the reredorter roof in the 1940s. Blessing followed blessing such that, when assets from a defunct Christian charity were assigned to the Iona Community, the work on Phase 2 was started in November, 2018, twelve months earlier than planned.

Work will continue at the Abbey until spring 2020. It has been a collaborative effort with Historic Environment Scotland and Iona Cathedral Trust whilst, on behalf of the islands Council, Iona Renewables will install a unique renewable energy heating system.

The journey has been informed and supported by Members; Associates; Friends; supporters; islanders; Trust Funders; and 'out of the blue' donations. From £1 to £882,857.30 every donor will be recorded in a commemorative book to be displayed in the Abbey. During December 2018, the University of Glasgow hosted a reception at which The Princess Royal was the honoured guest. Her Royal Highness spoke individually to every person and graced those gathered with her reflection of the work of the Iona Community, with community being at the heart of work that has an international reach. In appreciation of her royal patronage and to her delight, the Iona Community presented the Princess with two pairs of socks made from Iona wool!

A capital campaign initiated to raise £3.7 million has a significant impact for the organisation. People are needed with skills to design, administer, oversee, communicate and completely empty the Abbey of its contents! Effective management and strategic planning have been required to support the non-residential seasons with faith needed to work through complexities which arise on a remote Hebridean island. The Development Team of Raymond Young and Walter Dunlop, the Iona Futures Group steered by Neil Squires and the Appeal Group of Chris Jones, Isabel Sarle, Jo MacInnes, Phyllis Ives (USA), Benedicte Scholefield, Joy Coppell and Maria O'Neill have all played a crucial role. Meanwhile, the Iona Community has continued to work for peace and justice in a turbulent world.

1,500 people and organisations contributed to the Appeal, the trust and generosity has been humbling. 'Why are we doing this' is the question we hold before us in looking towards 2020. Celebrations may include the opening of the new Village Hall, the development of the island-driven renewable energy scheme and the re-opening of the refurbished community space at the Abbey. As an original builder, previous Leader and Warden, John Harvey has contributed to Iona Abbey Project Group since day one:

*'Since it was first built for the Benedictine community in the 13th Century, successive communities have had to renew, enlarge and rebuild Iona Abbey many times - it has always been a work in progress. Our contribution over these last few years is the latest in a long line of offerings to and for this building and it certainly won't be the last. It remains a huge privilege to share in the care of such a gifted place - for Scotland and for the whole world.'*

Christine Jones: Co-ordinator, Iona Abbey Capital Appeal

### 3. IONA ABBEY

2018 was a **'year with a difference'** at Iona Abbey. Being closed for residential guests due to Phase I of the refurbishment of parts of the abbey accommodation, the community decided to offer hospitality to tourists and pilgrims in the form of a café in the abbey refectory.

Open seven days a week for just over three months, we hosted in excess of 3,800 guests for morning coffee and afternoon tea and a simple, wholesome and home cooked lunch.

The operation was run by a small but dedicated and hard-working international team of members and associates of the Iona Community who formed a temporary resident community of the common life, based on the old principles of 'ora et labora' and provided endless opportunities to engage in conversations with day visitors, weekly residents and many islanders, too.

In addition, there were a number of programme weeks run by the Community in conjunction with the Programme Development Worker, Community and outside speakers both at the start and the end of the season, based at the Columba Hotel. Overall, these had a positive impact on the life and work of the Community as they provided additional opportunities for engagement with the ethos of the Community and other opportunities of involvement for participants.

Services in the Abbey Church were held daily at 9am and 9pm and 10.30am on Sundays, attended throughout the season by great numbers of people from all over the world. Highlights were Holy Week and Easter and, for the first time in many years Columba Day, organised by local ministers of denominations represented on the island, which also marked the official end of Phase I of the refurbishment, even though building work continued for another month, which caused

some unavoidable and regrettable delay for the refectory café project.

In the autumn, the refurbishment of the Abbey library by the Iona Cathedral Trust came to a successful conclusion and the library was opened in the presence of the Duke of Argyll and his family, Trustees of the Cathedral Trust and a good number of civic representatives, members of the island community and the general public.

Throughout the year, the Community continued to be involved in the affairs of the island through participation in meetings of the island council, the island business forum, the ground source heating and the village hall projects, as well as other areas of concern, lending support and giving encouragement wherever possible for the benefit of the whole island community.

In October, the Abbey was successfully cleared by John Dale and his dedicated team in time for the beginning of Phase II in November.

In 2018 Iona Abbey was:

- A place of hospitality and encounter
- Providing a challenging rhythm of work, prayer and common life and opportunities for staff, volunteers and visitors to explore concerns of justice, peace and preservation of creation in worship and dialogue
- A place to explore, model and celebrate community and nurture and resource people
- Creating space to encounter and share the love of God in and through service
- Successfully delivering a new, exciting hospitality project

The main challenges arose from issues of governance (at present addressed by the governance review group), difficulties in forward planning and a (subsequent) insufficient staffing structure on the island. We have learned from this experience as we look to the reopening in 2020.

For me, the greatest rewards were the opportunity to lead a staff team which was dedicated and at times prepared to serve beyond the threshold of duty, and to contribute to the common life.

Heinz Toller: *Iona Centre Manager*

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#### **4. IONA COMMUNITY SHOP**

The Community Shop is the public face of the Iona Community on Iona. It is a place of ministry, witness and hospitality, a consistent source of income generation which also supports a visitor attraction. Customers include day visitors, guests from the Community and other island centres.

The shop is located within the Community's Welcome Centre, near the Abbey, and its literature, crafts and other products reflect the Community's ethos and concerns for the renewal of worship, community-building and peace and social and ecological justice.

Great care is taken to source products from a range of small family-run businesses, local where possible, and fair-trade organisations. It holds a core range of excellent books that include the Iona Abbey Worship Book, Wild Goose Publications (and music), Scottish history, geography and literature, and children's books, along with Celtic jewellery, sacramental items, pilgrimage guides, clothing, maps and cards.

It is an attractive and welcoming space, and it is to the credit of the 2018 Shop Manager, Susan Allen, and her dedicated team of volunteers, that in spite of all of the upheaval around them, they had such a successful season.

#### **5. CAMAS CENTRE**

Camas had a very full season in 2018, running all the way from early March to end of October with each week being occupied. Many of the weeks in peak season were at full occupancy or nearly full. We have had some fantastic weeks with groups such as the GK Experience, St Paul, United Glasgow, the Barn, and Cre8. We were hugely lucky with some very sunny and dry weather for weeks on end which made running activities very easy although it also meant we didn't have much wind power. Youth Festival was very successful thanks to a well organised youth team, as were many of the adult and university weeks. Generally, we received excellent feedback from all groups and individuals. Almost all want to come back next year and say that Camas is important to them and is great value.

Camas has had a very capable team this year. I was fortunate coming in as the new coordinator that many of the staff had already done a few seasons and knew the place very well. The volunteer team was really excellent and they worked incredibly hard. We were sad to be saying goodbye to

Hannah and Barry (Programme Workers) who have given a tremendous amount to Camas over several years. We are very glad to be welcoming Brig and Angela to the resident team. Brig has worked for Venture Trust and for Lagganlia Outdoor centre and comes with a wealth of outdoor skills and experience. Angela has volunteered at Camas for the past two seasons and will be the Environment Programme Worker.

A highlight in 2018 was the planting of over 2,000 native trees at Camas. This was made possible by donations to our Crowdfunding appeal, and with the help of volunteers from New Caledonian Woodlands. Groups were enthusiastically beating back the bracken all summer to allow light to the young saplings. Over time this project will greatly help to restore the natural ecology of the area as well as being a beautiful place to explore.

Another highlight has been releasing the Camas film. This was widely shared around the web and has been viewed over twelve thousand times helping to raise Camas' profile and the work that goes on down the track. The 7-minute film gives a picture of what groups can expect from a week at Camas, what makes Camas special and what it means to many different people. Young people from SiMY Youth Development in Glasgow were interviewed as part of the film and talk about what stands out for them about Camas. <https://iona.org.uk/island-centres/camas-the-outdoor-centre-with-a-difference/camas-video-and-blog/>

We're looking forward to another great year at Camas. Most of the weeks have been filled already, and while it is always a challenge for groups to find funding, we are confident that Camas delivers something quite unique in Scotland and continues to be a very valuable experience for many people from all walks of life.

Darragh Keenaghan: *Camas Co-ordinator*

## 6. CARLTON COURT, GLASGOW

Carlton Court, on the south bank of the River Clyde on the edge of the Gorbals, is the Glasgow home of the Iona Community. Very near the city centre with excellent transport links, it houses the Community's administrative and finance staff; they are the people who often don't get seen, but are the beating heart of its work, and the Community is extremely grateful to them for their dedicated service. Carlton Court is an ideal location for a regular programme of urban events and encounters, including a

weekly liturgy. It has played host on several occasions to a Hadeel and Fair-Trade Pop-Up Shop. It is also the base for:

### 6.1 Wild Goose Resource Group (WGRG)

The WGRG are a semi-autonomous project of the Iona Community concerned with the development of liturgy, song, prayer and creative approaches training, with a particular emphasis towards the training of the laity. It exists to enable and equip congregations and clergy in the shaping and delivery of contextual and relevant, participative worship. It consists of three resource workers, John L. Bell, Jo Love & Graham Maule and administrator, Gail Ullrich.

In 2018, John continued to be in great demand throughout Scotland, the remainder of the UK and beyond. In churches, centres and conferences in Ireland, N. Ireland, Netherlands, Spain, Switzerland, Canada and the USA, he led workshops, enabled worship and preached – for local parishes, ecumenical groupings, denominational councils and organisations. In the summer, he was one of the two main speakers (the other was hymn-writer, Marty Haugen) at the National Network of Pastoral Musicians conference which focused on the theme 'Forgive us, Lord, as we forgive'. At Greenbelt Festival in August, he delivered seminars for the 34<sup>th</sup> consecutive year. And as has been the case for many years, John featured on BBC Radio 4 with multiple 'Thought For The Day' inputs and a Daily Service. Throughout the year, in a variety of forms and places, John has particularly been exploring the Psalms – in terms of what a closer involvement with them might look like beyond the conventional church encounters.

Some of the highlights of Jo's 2018 would be as follows: she took on an invitation from the Church of Scotland Priority Areas committee to organise and lead a series of three workshop days encouraging creative approaches and 'ways in' to the Bible. As we go to print, a second series is being worked on for Spring 2019. She agreed to a second term of service with the Mission & Discipleship Council and its subgroup 'Resourcing Worship', and with the Iona Community Board. She also continues as a contributing writer with Spill the Beans (the all-age worship and learning resource), which this year ventured into a one-year experimental new lectionary compiled in response to subscribers' feedback about often overlooked Scripture stories. Ecumenically, Jo keeps up her role as creative advisor to the Scottish Committee of the World Day of Prayer, now for a fifth year. In the summer she was Worship Co-ordinator for the General Assembly of the Ecumenical Forum of



European Christian Women, a lively gathering of 100 women from 22 nations, held at Soko Grad Orthodox Monastery in Serbia. In the latter part of the year, she had an adventurous autumn away on a three-month sabbatical.

While Graham's remit tends to be less event-focused than that of his colleagues, 2018 nevertheless saw him contribute to the Church Service Society's 'Technodoxy' conference in Lanark as main speaker, as well as leading worship at Scottish Christians Against Nuclear Arms (SCANA) annual Pentecost worship, and at a monthly participative liturgy in Glenapp.

In collaboration with the Iona Community's Programme Development Worker, WGRG continued to develop the weeWONDERBOX events programme for a second full year, largely at the Community's base on the south side of the Clyde. WWBox allows us to reclaim and rearticulate, in the urban context, large parts of one of the original, core purposes of the Iona Community – that of training God's people. Regular 'Wee Weekly Worships' each Wednesday evening continued to provide liturgical punctuation to the twelvemonth; and we have organised other one-off events, weekend urban retreats and pilgrimages. There were two major series - 'The Wee Music Box' on the potentials of music in worship, pastoral work and spirituality; and 'Violence Divine', a 10 week 'Living the Questions' DVD-based faith exploration of the betrayal of the essential non-violence of the Judeo-Christian tradition and God. In June, the second 'ColumbaFest' weekend festival of faith, politics, culture and creativity, again celebrated compelling themes in the life of the saint who founded the monastery on Iona and from there Christianised Scotland.

*Graham Maule: WGRG*

## 6.2 Mainland Programme

Once again, we have also extended hospitality to individuals and small groups passing through Glasgow who want to engage with and learn about the Iona Community in different ways.

The Community was also present again at Greenbelt where we used our venue (shared this year with Church Action on Poverty) to host and present a range of programme events which reflected our ethos, interests and concerns. It also allowed us to offer hospitality and to engage in more informal ways with people interested in exploring the Community's life and witness. In addition, we led worship in one of the main venues on the opening night of the festival.

## 6.3 Youth Programme

This was the first year of our very scaled-back mainland youth programme and involved three part-time workers. Despite these constrained circumstances, we ran a residential Youth Festival at our Camas Centre on Mull in which young people, chiefly from Glasgow, enjoyed a varied programme of outdoor activities, discussions, games, and creative challenges. Once again this also provided an opportunity to offer some training and development for young leaders. *IGLOW* - our Glasgow-based youth club - has also continued to meet regularly, exploring a wide variety of different topics and experimenting with different formats for meeting. Looking to the future, we have also used 2018 to conduct a wide-ranging audit of our youth work, including extensive consultations with young people who are currently, or have been recently, involved in our programmes - either as participants or as young leaders. This report is an important part of a strategic review of our youth work which is currently being carried out.

*Pat Bennett: Programme Development Worker*

## 7. WILD GOOSE PUBLICATIONS

<https://www.ionabooks.com/>

Through its publications, the Iona Community offers inspiration and resource on holistic spirituality, social justice, political and peace issues, healing, innovative approaches to worship, song in worship, including the work of the Wild Goose Resource Group, and material for meditation and reflection. In 2018, its extensive range of e-books and downloads outsold its print publications for the first time.

2018 was another very busy year for Wild Goose Publications during which we published several new books and e-books, as well as numerous short downloads providing liturgies and resources relating to various occasions and subjects.

### 7.1 New books published:

*Iona of My Heart*, Neil Paynter; *The Warriors Who Do Not Fight*, Alison Phipps & Tawona Sitholé; *Known Unknowns*, John L Bell & Graham Maule; *The Sound of Iona* (CD), Kenneth Steven; *Strange Majesty: The hymns of Leith Fisher*, Douglas Galbraith; *Olives & Obligations*, Ruth Burgess; *The Very Life of Life*, Tom Gordon; *Open Our Hearts*, Ann Gerondelis; *Wild Goose Big Book of Liturgies vol. 2*, The Iona Community; *Fig Trees & Furnaces*, Ruth Burgess.

## 7.2 New e-books:

All the above titles except *Known Unknowns* and *The Sound of Iona*, for which an audio download is available.

## 7.3 New original downloads:

*Love Endures*, Jan Sutch Pickard; *Lord of the Upper Room*, Roddy Cowie; *Out of Our Brokenness*, Jan Sutch Pickard; *Waiting for the Light*, Rebeka Maples; *God of Desert Places*, Rebeka Maples; *Take, Eat, I Call You My Friend*, Alison Swinfen; *Seven Moments*, Stephen J Maunders; *Walking in a Wider World*, Peter Millar; *A Story of Love*, Ruth Burgess; *An Ordinary Day*, Joy Mead; *Women at the Well*, Janet Lees; *For a Discernment*, Rosemary Power & the Iona Prayer Circle; *The Gift of Life*, Paul Nicolson; *For an International Situation*, Rosemary Power & the Iona Prayer Circle; *For a Person with a Chronic Long-Term Illness*, Rosemary Power & the Iona Prayer Circle; *Compline*, Rosemary Power & the Iona Prayer Circle; *My Gran's Porch*, Ruth Burgess & Thom M Shuman; *A Harvest Blessing* (song), Philip Fox; *God's Harvest Gifts* (song), Philip Fox; *Only One You* (song), Philip Fox; *Peace to You* (song), Philip Fox; *A Blessing for a New Car*, David Coleman; *The Granaries of Heaven*, Roddy Cowie; *Irish Blessing* (song), Philip Fox; *Celebrating Love for All God's Creation*, Nancy Cocks; *Prayer of Approach for Christ the King*, David Coleman; *Prayers for Remembrance Sunday*, Roddy Cowie; *The Gospel According to Sheep*, Janet Lees; *The Council of the Magi*, Richard Skinner; *Jesus Comes* (song), Philip Fox; *The Light Which Illumines the World*, Peter Millar.

16 new downloads from already-published books were also added.

As always, we are grateful to our authors for providing material that so many people around the world find of inspiration and great use.

Sandra Kramer: *Publishing Manager*

## 8. MEMBERSHIP

Three new members were welcomed into full membership at the Hallowing Service held in Glasgow at our AGM in June. Currently, there are 16 people on the New Members Programme. Iona Community groups meet regularly in the Netherlands, Austria, Finland, Germany, Switzerland and the USA. In October 2018, for the first time ever, Community Week was held outside Scotland, in a beautiful Mennonite Conference Centre in Schoorl, on the north Holland coast in the Netherlands. This week was one of great joy. Very positive feedback was received from everyone who attended,

and thanks were duly given to the Dutch Iona Members, Associate Members, Friends and supporters, especially the Dutch team who organised it. The programme was thoughtful and creative, and included daily reflections on 'The Works of Mercy.' The whole week was very relaxed and inclusive with a strong sense of being part of a European community - something we want to maintain as we head towards Brexit - inspired by the story of the Dutch Iona group, and hearing 'our story' from a different, fresh perspective. The Dutch Iona group have now made a DVD about the Community and their place in it.

In spring 2018, the Council of the Community appointed Christian MacLean and Kathy Galloway as Co-Leaders, working on a job-share basis, for a two-year term from June 2018-2020. Their role for this two-year period has a particular focus on guiding the Community through a period of major organisational change across all its activities.

At the AGM in June 2018, the Community showed its heartfelt appreciation for the work of its Convener of Council, Marlene Finlayson, and its Interim Leader, Caro Penney, who both stepped down from their roles. In addition to its Annual Service of recommitment and Hallowing of New Members, the Community also celebrated the 70<sup>th</sup> anniversary of Camas as a Centre of the Iona Community with a film show and storytelling ceilidh.

Every 31st day of its monthly prayer cycle, the Community remembers those who have died since its formation in 1938 and prays 'tell them we love them and miss them'. Last year the names of Maggie Birley, environmental activist and 'accidental sawmiller' and Irene Gillespie, parish minister, were added to that list.

### The thirty-first day

*I remember those who have died:  
those who were part of my living  
those who live on in my life.*

*God of the elements, you inhabit me:  
family and friends and strangers are at home in me,  
stars and planets dance in my bones and blood.*

*I am me,  
and yet I am more than me;  
I remember, I learn, I dream,  
I touch death and life.*

*God of eternity,  
comfort your people,  
living and dying.*

*Quicken us with wonder,  
salt us with justice and integrity,  
welcome us with love.*

*Ruth Burgess, from Acorns and Archangels, Wild Goose  
Publications*

*In the name of the Board*

*Alan Kimmitt, Convener  
Christian MacLean and Kathy Galloway, Co-Leaders of the  
Iona Community*

## CHURCH AND SOCIETY COUNCIL MAY 2019

### Proposed Deliverance

#### The General Assembly:

1. Receive the Report.

#### Building an Economy Driven by Equality

2. Welcome the devolution of social security benefits, including Disability Living Allowance, Personal Independence Payment, Carer's Allowance, Severe Disablement Allowance, Discretionary Housing Payments and Winter Fuel Payments, to the Scottish Government, and urge the Scottish Government to actively use all these available powers to alleviate poverty within communities across Scotland.
3. Welcome the Scottish Government's commitment to introduce automatic split payments to Universal Credit claimants and urge the implementation of this policy with all possible haste.
4. Welcome the Scottish Government's use of experience panels which inform policy on welfare and encourage the UK Government to consider doing likewise to ensure that the voices of people who have direct experience of the welfare system are heard.
5. Welcome the UK Government's announcement that children born before 2017 are permanently exempted from the two child policy and urge them to withdraw the policy in its entirety.
6. Encourage the Scottish Government to engage with faith groups as they seek to implement the Funeral Costs Plan.
7. Welcome the Edinburgh Declaration and instruct the Council to continue working alongside the Islamic Finance Council in striving towards a better and sustainable financial system.

#### Caring for Creation

8. Note with concern that progress towards implementing the Paris climate agreement is falling far short of expectations and call upon the Scottish and UK governments to make the rapid transition to a low carbon economy a priority.

9. Urge all congregations to become eco-congregations and to consider what transformative actions they can take to help the transition to a low carbon economy in their lives, their finances, communities and worship.
10. Note the engagement to date with oil and gas companies and instruct the Council to report on the outcome to the Assembly of 2020.
11. Urge the Council of Assembly and Investors Trust to further prioritise work agreed in 2018 to 'welcome the proposal from the Investors Trust to promote stronger Environmental, Social and Corporate Governance in the Church's investments'.

#### Doing Politics Differently

12. Instruct the Council to continue to facilitate informed public conversation about our future relationship with Europe.
13. Recognise that good local decision making requires the people who will be affected by a decision to be involved in making it, and instruct the Council to use the views expressed in the Democracy Matters community consultation events to engage with local and national policy makers on the future of local decision making.

#### Building Global Friendships

14. Welcome the creation of the New Scots Integration Project and the partnership between Scottish Faiths Action for Refugees, the Scottish Refugee Council, Bridges Programme and The Workers' Educational Association (WEA Scotland) and encourage congregations to consider hosting an awareness-raising event as part of the speaking programme element of the project.
15. Note that the Eurodiaconia AGM was held in Scotland in March 2019 and thank our European partners for their visit. Recognise the work that Eurodiaconia and its member organisations have done in tackling xenophobia and exclusion at a time of rising far-right populism and hate speech across Europe.

16. Urge all Scottish and UK politicians, media commentators, and individuals on social media, to choose words which build up respect and promote human dignity while always deploring rhetoric that seeks to dehumanise and divide.

### **Ensuring the Health and Wellbeing of All**

17. Celebrate the role of congregations in supporting people in spirit, mind and body and pay tribute to the work of CrossReach as it provides specialist support to those in extreme need.
18. Note with concern that some of the ethical implications of genome editing, personalised medicine and related technologies have not been fully explored, and encourage the Society, Religion and Technology Project in their work around these issues.
19. Commend the work of the SRT in the area of digital technologies, and encourage further work in relation to social media issues.
20. Recognise the growing demographic of people within society who are isolated or experiencing chronic loneliness, recognise the good work done by many churches in regard to tackling these issues, and encourage congregations to consider new ways in which they might tackle loneliness.

### **Flourishing Local Communities**

21. Welcome the publication of "A Connected Scotland", the Scottish Government's strategy for tackling isolation and loneliness in Scotland, and urge them to engage meaningfully with the third sector and local faith communities as they implement the strategy.
22. Celebrate the role of local congregations and other faith-based and secular partners they work alongside as catalysts for change in local neighbourhoods.
23. Encourage congregations and church members to take part in opportunities to improve community connectedness, through engagement with organisations like "Be More Us", "The Big Lunch", "Contact The Elderly's Tea Party with Friends", or working in partnership with local organisations.
24. Instruct the Council to explore ways by which congregations can promote stories of flourishing communities and capture local learning.

25. Instruct the Church and Society Council in collaboration with other Councils and external partners to develop resources that allow local congregations and church members to enhance existing or develop new initiatives using an asset-based approach to community building.

### **Investing in Young People**

26. Instruct the Council to explore how the work that it undertakes relating to young people and families might be brought together with that of other Councils also working in this area and report back to the 2020 General Assembly.
27. Note that the earliest years in a child's life (pre-birth to three) are some of the most significant in determining the life outcomes of a child; affirm the significant number of congregations which are involved in supporting children and families in these early years; and instruct the Council to support and learn from these congregations.
28. Welcome the commitment from the Scottish Government to introduce a new income supplement for families on low incomes; and urge them to introduce the supplement at the earliest possible opportunity.
29. Call on the Scottish Government to consider delivering the Income Supplement for families on low incomes by topping up Child Benefit, which could immediately lift thousands of children out of poverty.
30. Welcome the United Nations Committee on the Rights of the Child's move to update its guidance so that the recommended minimum age of criminal responsibility is set at 14, and encourage the Scottish Government to reflect this new international minimum standard in Scots Law.

### **Gender Justice Initiative**

31. Welcome the progress made in year one of the Gender Justice Initiative, note the cross Council nature of this work and urge all Councils and Committees to consider how best to engage with the initiative within their own remit.

32. Note the importance of partnership working with ecumenical, interfaith, civil society and international partners to promote gender justice and tackle injustice and recognise the additional expertise and reach this gives to our work.

### **Violence against Women, Girls and Children**

33. Commend the new information resources produced by the Church of Scotland's Violence Against Women Task Group, Integrity.
34. Encourage congregations to use these resources as a basis for a wider conversation on how these issues impact those in the life of their church.
35. Invite Kirk Sessions and congregations who have begun these conversations to sign up to and display the Church of Scotland's Violence against Women Charter.

## **Report**

### **1. THE KINGDOM OF GOD**

#### **1.1 Introduction: The Kingdom of God**

Throughout the gospels Jesus repeatedly uses one particular phrase: the Kingdom of God. Such a phrase is emotive and can be uncomfortable, alluding as it does to feudalism, power and control. And yet this Kingdom, proclaimed in the midst of occupation, is not like that of Caesar's. This Kingdom is not about power, or status, but is at various points compared to that which is small, or perishable or easily overlooked. It is described as being like someone scattering seed, like a mustard seed, like a treasure hidden in a field, like yeast in dough. It is a Kingdom that we are told it is difficult for the rich to enter; one that belongs to the poor and to those such as the little children, a Kingdom where the prostitutes and tax collectors enter much sooner than the religious teachers; a Kingdom where whoever takes the lowest position will be granted the greatest honour.

**1.2** We are told that the Kingdom of God is both at hand and is yet to come. In this sense it is paradoxical in nature: a future hope that embeds us more deeply in the present by compelling us to live out and model a new way of being in the here and now: one that reflects the generous self-giving love of God. It is a state of being in the right relationship with God and with creation, of which we are part.

**1.3** Church of Scotland minister and 20<sup>th</sup> Century theologian Lesslie Newbigin suggests that *"the Church exists not for itself and not for its members but as a sign and agent and foretaste of the Kingdom of God."* Across the life of Scotland, in our congregations and communities we see, often in small glimpses, that the Kingdom of God is at hand. At times we are privileged enough to provide such a glimpse, or foretaste; to identify where God is at work and to join in.

**1.4** Through its work, the Council seeks to intentionally learn from and resource congregations and their partners in this Kingdom work, while ensuring that their prophetic voice and action is heard and seen more clearly. In doing this the Council seeks to be prophetic, missional, and relational, rooted in our Christian faith. The work of the Council is focussed on seven key areas highlighted in our 2015 Speak Out consultation, and our Speak Out work plan which was approved by the 2017 General Assembly.



These seven areas are:

- *Local communities* – Where we will work to build local communities where people flourish.
- *Politics* – Where we will work to create a way of doing politics differently, more inclusive, representative and participatory politics.
- *Our economy* – Where we will work to create an economy driven by equality.
- *International relations* – Where we will work to build global friendships and peace.
- *The environment* – Where we will work to care for creation.
- *Children and young people* – Where we will work to invest in young people to enable and allow them to flourish.
- *Health and social care* – where we will work to ensure the health and wellbeing of all.

**1.5** This report focuses on these seven key areas, as well as the issue of Gender Justice which the Council of Assembly has identified as a significant issue for the Church, appointing a Gender Justice Officer in 2018. Within each of these areas we have sought to structure our work so that it engages with the policy changes, the cultural changes, the practical action, and the partnerships that are required to make the world look a little bit more like God intends it to. We describe this structure in terms of “*head*” (policy areas of work), “*heart*” (cultural areas of work), “*hands*” (practical areas of work) and “*feet*” (those we journey alongside). Most importantly, throughout this report we highlight small but significant stories which we see as examples of the Kingdom of God in our midst. These examples are not exhaustive and do not necessarily represent an end point or a destination reached, rather they are offered as postcards on the journey, intended to inspire and encourage the Church onward as we seek to follow in Jesus’ footsteps. When we talk of following Jesus, it is important that we remember that the call to follow Jesus took the early disciples to challenging places, to encounter people traditionally thought of as enemies and to develop a far bigger understanding of God and God’s concern for all.

## **2. EXECUTIVE SUMMARY**

### **2.1 Building an Economy Driven by Equality (See 3.1)**

We report on work on Funeral poverty, Welfare Reform and the roll out of Universal Credit, *Good Money Week* and ethical investment, and some crash courses in economics.

### **2.2 Caring for Creation (See 4.1)**

We report on our engagement with fossil fuel companies, our increasing concern about climate change, work on pilgrimage and on *Faith Action For Nature*. We report on the work we were instructed to do on ship to ship oil transfer within the Moray Firth and on the issue of food poverty.

### **2.3 Doing Politics Differently (See 5.1)**

We report on the Parliamentary engagement that has been undertaken through the Scottish Churches Parliamentary Office. We report on work supporting congregations to give away over £58,000 of grant funding through Participatory Budgeting events and work on local governance. We report on the progress of the *Meet Your MSP* and *Meet Your MP* projects, and consultations undertaken with congregations in coastal communities to enable those communities to express their hopes and concerns about the UK’s intended departure from the European Union.

### **2.4 Building Global Friendships (See 6.1)**

We report on the work of the Edinburgh Weekend Club and of *Scottish Faiths Action for Refugees*, we report on the current refugee resettlement policy and about the integration of refugees. We also report on work we have done concerning nuclear disarmament, fair trade, and human rights.

### **2.5 Ensuring the Health and Wellbeing of All (See 7.1)**

We report on work the Council has undertaken towards setting up a Health Commission, work on personalised medicine, digital technologies, spiritual health, and the move towards being a good food nation. We also report on work going on in the areas of dementia and suicide prevention.

### **2.6 Flourishing Local Communities (See 8.1)**

We report on work that has been done to tackle isolation and loneliness, work on *Asset Based Community Development*, and significant work on custody units.

## 2.7 Investing in Young People (See 9.1)

We report on the newly formed remit of the *Young People and Education Action Group*, the *Give me Five* campaign, work done on the age of criminal responsibility, equal protection from assault, and early years. We also report on a Church of Scotland event held in the Scottish Parliament celebrating the contribution that young people make to the Church of Scotland and to society as a whole. We report on work looking at changing the language we use to describe young people struggling against poverty, work on gender friendly nurseries, and work on School Chaplaincy and *Serve Your Local School*.

## 2.8 Gender Justice (See 10.1)

We report on the *Scottish Human Rights Commission*, the World Council of Churches consultation on gender, the work of *Integrity (The Church of Scotland's Violence Against Women Task Group)*, as well as projects with local congregations looking to support survivors of domestic abuse, work with *Amina Muslim Women's Resource Centre*, and broader Gender Justice work that has been delivered across the unincorporated Councils and Committees of the Church.

## 3. BUILDING AN ECONOMY DRIVEN BY EQUALITY

**3.1** *The Kingdom of God is like* the congregation, which upon hearing that three brothers were struggling with the rising costs of a funeral for their mother, offered to help by providing a service and a tea in the church hall. The congregation went the extra mile by making stovies, soup and baked goods, and offered care and support to help the family through this difficult time.

## 3.2 Head – policy work

### 3.2.1 Welfare

The majority of our work concerning the welfare system relates to the roll out of Universal Credit. In this work we are extremely grateful for the support and expertise of our friends and colleagues in the *Joint Public Issues Team (JPIT)* (a joint initiative of the Methodist Church, Baptists Together, the United Reformed Church and the Church of Scotland). Introduced as part of the Welfare Reform Act 2012, Universal Credit replaces six benefits, merging them into one payment. These are income support, income-based jobseekers allowance, income related employment and support allowance, housing benefit, child tax credit and working tax credit.

**3.2.2** When Universal Credit goes live in an area the statistics are stark. On average there has been a 52% rise in the use of food banks 12 months after rollout (compared to 13% in areas with Universal Credit for 3 months or less). Similarly, housing associations across the UK are reporting that 73% of tenants on Universal Credit are in arrears, compared to 29% of others. While there are a number of individual design flaws in Universal Credit which contribute to these figures, we believe that the fundamental problem is that it was designed by those least likely to make use of it, and without the expertise of people who have a lived experience of the realities of requiring welfare support.

**3.2.3** Women are disproportionately impacted by the negative effects of Universal Credit. They are most likely to lose money and are left more vulnerable to adverse effects. For example, under Universal Credit, payments are made as a lump sum to a household, which makes women particularly vulnerable to financial abuse, as it provides an opportunity for a controlling partner to access all the finances. Lone parents, the vast majority of whom are women, are also at increased risk of facing in-work poverty. Under Universal Credit, conditions are imposed which require lone parents to search for work once their child turns three. Child care payments are made in arrears. This presents a challenge for lone parents who are required to work and places lone parents with young children under unnecessary hardship. The introduction of the 'two child limit' which restricts benefits to the first two children in a family, unless an exception applies, has also contributed to child poverty. That children should be made to suffer as a means of directing their parents' behaviour, is unacceptable. We continue to urge the government to reconsider the two child policy, which removes support for a third child and subsequent children within a family and unfairly places children into situations of hardship.

**3.2.4** Following the Scotland Act 2016, certain areas of social security policy have been devolved to the Scottish Parliament, including Disability Living Allowance, Personal Independence Payment, Carer's Allowance, Discretionary Housing Payments and fuel poverty schemes. Using its newly devolved powers the Scottish Government has put some measures in place to mitigate the impacts of Universal Credit, such as requiring automatic split payments for anyone in Scotland who receives Universal Credit. They have also set up Experience Panels to inform policy on welfare and will ensure that the voices of people who have experience of the welfare system are heard. Both these developments

represent a step in the right direction. However, we believe that more could be done to halt the serious impact Universal Credit will have on women in Scotland and ask that our welfare system is designed in a way which ensures dignity, and enough income for people to be able to flourish.

### **3.2.5 Funeral Poverty**

Over the last 13 years the cost of funerals has risen by 112% leaving many people struggling to pay for a simple funeral, which costs an average of £3,744. We are now faced with the reality that in Scotland in 2019 there are many people who cannot afford to die. The General Assembly was first made aware of the issue of Funeral Poverty in 2014, and the Council has been campaigning on this issue ever since, representing the Church on Scottish Government working groups, responding to consultations and engaging with congregations who have direct experience of this issue.

**3.2.6** The Council, following an ecumenical roundtable meeting, responded to a Government consultation on guidance for local authorities on funeral poverty. Through this response, our concern over a lack of engagement with faith groups prior to the creation of the draft guidance was noted. We will continue to ensure that the concerns and experiences of the communities that our congregations serve are heard.

**3.2.7** The Church continues to sit on the Scottish Government's Working Group on Funeral Poverty and following the Assembly of 2018 the Council asked all presbyteries if they wished to receive copies of the Scottish Government's "*Planning Your Own Funeral*" guide and information about not-for-profit funeral directors and a free funeral advice service. Following positive responses information was sent to the following presbyteries: St Andrews, Dumbarton, Abernethy, Falkirk, Lochaber, Greenock, Lochcarron-Skye, Buchan, Gordon, Kincardine and Deeside, and Uist. This remains a significant issue for the Church and for our communities and we believe there is significant potential for cross council and ecumenical work to consider how we best support the bereaved in our communities.

## **3.3 Heart – changing attitudes**

### **3.3.1 Good Money Week**

The relationship between faith and finance: our relationship with God, with one another, and with money, is a significant theme running throughout Scripture. In Matthew 26: 21 Jesus tells us that where our treasure is our heart will be also. This idea that how we use our wealth gives expression to our

beliefs and values is behind the Good Money Week conference, which the Council helped organise on October 3 at the City of Edinburgh Methodist Church. This year the conference explored a variety of themes relating to ethical investment, particularly looking at how we might use finance to invest in sustainable and ethical funds as a way of positively tackling climate change, and other issues such as debt. The conference heard from several different organisations who seek to encourage ethical investment, including Prosper Social Finance, an organisation set up by Edinburgh University Students who have trained a team of young people to invest using a sum of money they receive from the university. We strongly believe that the Church has a role to play in ethical investment, and would encourage the use of our financial resources to further sustainability and to tackle climate change.

### **3.3.2 Credit Unions**

We continue to encourage interaction between local churches and credit unions and to promote the benefits of membership of the *Churches' Mutual Credit Union* (CMCU) to Presbyteries, CSC staff including CrossReach and at outreach events.

## **3.4 Hands – practical work**

### **3.4.1 Crash Courses in Economics**

We believe that a significant failing of our economic system is that those who are most adversely impacted by the economic decisions that are made are also those who are least enabled to engage with the decision making process. This year we have been working together with *Economy*, an organisation whose vision is to equip people with the knowledge they need to engage with economics, and to explain some of the terminology which prevents people from understanding economic policy. At the time of writing the Council is working towards running four accessible and engaging crash courses across Scotland, for people who would not usually have the opportunity to learn about economics. We hope that this will provide people, particularly women who are underrepresented within economic discourse and policy making, with the knowledge they need to engage with economic policy, and to think about new ways to do economics locally and nationally. The Council will work with participants after the course has finished, supporting them as they speak out on economic policy which has an impact on their daily lives. The pilot courses will initially be made available to women who engage with our partner organisations, and with congregations in Priority Areas.

### 3.5 Feet – Who are we walking with?

**3.5.1** Partnership with other organisations has been the key to our work this year. One of the most notable pieces of work has been the launch of the Edinburgh Declaration, which was written by the Islamic Finance Council and the Church of Scotland. The Edinburgh Declaration outlines theological and philosophical commonalities between Christianity and Islam, and applies our common values to economics. It explores the possibilities of working towards an economic system which reflects the values we share, such as justice and inclusion. We look forward to continuing this valuable work with the IFC. The declaration can be found at: <https://www.globalethicalfinance.org/wp-content/uploads/2018/06/Edinburgh-Finance-Declaration-Overview.pdf>

## 4. CARING FOR CREATION

**4.1** *The Kingdom of God is like* the churches around Scotland (over 300 congregations from the Church of Scotland alone) taking steps in faith to care for Creation by becoming eco-congregations. From Coldingham in the Scottish Borders to the Isle of Colonsay, and from Inverkip on the Clyde to Inverurie in Aberdeenshire, thousands of members of churches, of many denominations, are helping us all to recognise that care for Creation, of which we are part, is a vital expression of our love of God. In living out this witness they are taking transformative action in their lives, in their communities and in worship.

### 4.2 Head – policy work

#### 4.2.1 Fossil Fuels

The General Assembly 2018 held a passionate debate about the Church's involvement with fossil fuel companies including discussion of engagement, divestment and re-investment. This has stimulated much discussion both in the Church of Scotland and elsewhere and poses a wide range of new questions about how the Church, its congregations and members manage their finances. For example, Selkirk Parish Church, disturbed by the continued investment by the Church in oil and gas companies, withdrew its money from the Investors Trust Growth Fund. The debate raised questions for all congregations about the proper management of money and whether it can help bring about the Kingdom of God. These issues can be explored by congregations through the Good Money Week initiative mentioned above (*Building an Economy Driven by Equality: Section 3.3.1*).

**4.2.2** As instructed by the General Assembly 2018 the Council is engaging with the three oil and gas companies (Shell, BP and Total) in which the Church of Scotland Investors Trust held shares in 2018. In this work we have been joined by two close partners who share our concerns about climate justice: Christian Aid and Eco-Congregation Scotland. We now have written responses from all three companies and attended a meeting with Total in February 2019. The outcome of this process to date is informative but concerning. All three companies are aware of climate change and all have made some investment in low carbon alternatives to gas and oil; but all remain at heart, businesses whose main objectives is the exploration, extraction and sale of oil and gas.

**4.2.3** Total for example, announced in its results in February 2019 that it held proven reserves of 20 billion barrels of oil equivalent; had recorded production growth of 8% in 2018 and is launching 8 major start-ups in 2018-2019. Shell and BP similarly are increasing production of oil and gas and all experienced a growth in profits in the year. Engagement may result in oil companies becoming aware of our concerns but their core activity remains the damaging extraction of fossil fuels: the oil and gas business is too vast and too profitable to withdraw from, despite its shocking consequences for global warming.

**4.2.4** The Assembly also agreed two other deliverances in 2018; to 'welcome the proposal from the Investors Trust to promote stronger Environmental, Social and Corporate Governance (ESG) in the Church's investments' and 'recommend that the Council of Assembly now considers as a priority the preparation of a statement of investment principles for the Church.' It is a matter of regret that the proposed additional ESG resource planned by the Investors Trust has not been possible, and we urge the Trust to take all possible steps to move this vital work forward. New guidance on charity investments from *Office of the Scottish Charities Regulator (OSCR)* has also been published pointing to the importance of aligning investments to the purposes of the charity. This provides an opportunity for the Council of Assembly to continue to update its existing statement of investment principles to ensure it aspires to the highest possible standards of ethical investment.



### **4.3 Heart – changing attitudes**

#### **4.3.1 Fossil Fuels**

For the Church and for Christians, an openness to hear what the Holy Spirit is saying to the churches in many prophetic voices must be a central part of our life and witness. At times these prophetic voices can come from out-with the Church. At the UN climate conference in Poland in 2018, (CoP24) a prophetic voice was that of Sir David Attenborough. He said: *"Right now, we are facing a man-made disaster of global scale. Our greatest threat in thousands of years is climate change. If we don't take action, the collapse of our civilisations and the extinction of much of the natural world are on the horizon."* He explained that the world is *"nowhere near where it needs to be"* on the transition to a low-carbon economy.

**4.3.2** At the same conference a new voice was heard. Greta Thunberg, a 16 year old activist from Sweden told the conference:

*"You only speak of a green eternal economic growth because you are too scared of being unpopular. You only talk about moving forward with the same bad ideas that got us into this mess, even when the only sensible thing to do is pull the emergency brake. You are not mature enough to tell it like it is. Even that burden you leave to us children..."*

Her words have inspired a series of protest 'strikes' in schools not only in Sweden but also around the world.

**4.3.3** These voices echo the increasing mass of data from scientists about the impact of climate change. Foremost among these was the publication in October 2018 of the '1.5 report' from *The Intergovernmental Panel on Climate Change* (IPCC) that set out the sobering consequences of an increase in temperature above this figure. It points to the increased risk of drought and flood, rising sea levels and almost complete destruction of coral reefs with global warming of 2 degrees Celsius. The challenge we face is how to respond to these voices, to the science and to interpret for our time, the radical challenge of the Gospel. How do we become the prophetic voice? To quote William Wilberforce speaking about slavery *'You may choose to look the other way but you can never say again that you did not know'*. The same is now undoubtedly true about climate justice. By changing the climate we are changing the conditions for all life on earth and for our own wellbeing. A just transition to a low carbon economy must now be an urgent priority.

### **4.4 Hands – practical work**

#### **4.4.1 Pilgrimage**

We celebrate the successes of those churches which show us how to enjoy, celebrate and care for creation through pilgrimage. The development of pilgrim routes around Scotland particularly the opening in 2019 of the Fife Pilgrim Way linking Culross, North Queensferry, Dunfermline and St Andrews is a major new achievement.

#### **4.4.2 Faith Action for Nature**

The *Faith Action for Nature* Project is encouraging congregations to take practical action to promote conservation and biodiversity, with over 20 churches now taking part. With the Reformed Church of Hungary we are encouraging churches to plant and care for orchards. Religious foundations have long planted fruit orchards in Scotland as elsewhere in Europe, and we welcome the return of this ancient tradition.

#### **4.4.3 Ship to ship oil transfer**

At the General Assembly 2017 questions were raised about proposals to transfer oil from ship to ship in the Moray Firth. The proposals from the Port Authority were greeted with dismay by both local communities and businesses in Cromarty. They were concerned about the impact on the dolphin population in the Moray Firth and on the associated tourism businesses that have grown up in the area. With the involvement of the Very Rev Alan McDonald the Council has been able to support the local community and share its concerns. The Assembly will be relieved to note that the Port of Cromarty Firth Authority announced in December 2018 that it would not be going ahead with the proposal, but will be seeking to develop other aspects of its business including support for the offshore renewable industry.

### **4.5 Feet – Who are we walking with?**

**4.5.1** *Eco Congregation Scotland* is the principal partner of the Church in promoting care for creation. Together we explored the idea of a just transition to a low carbon economy in the ECS annual gathering in March. This was also the theme at a meeting attended by the First Minister, Nicola Sturgeon, and representatives of the World Council of Churches at the UN climate conference (CoP24) in Katowice in December 2018. The Scottish Government has established a Just Transition Commission chaired by Professor Jim Skea, which is a move we welcome and whose work we are happy to support in the coming year.

**4.5.2** With Eco-congregation Scotland, the Scottish Churches Parliamentary Office and other member organisations of the *Stop Climate Chaos Coalition* we have lobbied the Scottish Government and Parliament about the Climate Change Bill to urge them to target net zero carbon emissions in Scotland by 2050. With its abundant resources of water and wind, its growing expertise in renewable energy Scotland is now well placed to lead developments.

**4.5.3** *Tackling food poverty*  
*"Everything that lives and moves about will be food for you. Just as I gave you the green plants, I now give you everything. But you must not eat meat that has its lifeblood still in it."*  
*(Genesis 9 3-4).*

**4.5.4** It has been a desire of the Scottish Government that Scotland become a "Good Food Nation" and so Government and interested parties have been working since 2015 to consult on the framework of a Good Food Nation Bill. The Church of Scotland has played its part within this process by encouraging those communities who produce our food and those communities who struggle to access good healthy food to have their voices heard. We have worked in partnership with organisations like *Nourish Scotland* to tease out some of the issues that are important and need explored further like; the right to food, the good use of land and sea, impact on climate, our health and the livelihood of those who produce food. In late 2018 Flourish Scotland produced a "Food Atlas" that maps out what a sustainable food future for Scotland might look like. In early 2019 the Scottish Government carried out a consultation on "Good Food Nation Proposals for Legislation" with a view to translating some of the research into policy. It should be noted that the process has not been without complications as various stakeholders have competing interests.

## 5. DOING POLITICS DIFFERENTLY

**5.1** *The Kingdom of God is like* congregations located far away from centres of decision making, in coastal communities, who, amidst the uncertainty of the United Kingdom's plans to leave the EU, took time to bring people together and create space for quieter voices to be heard against the roar of the media and central Government. In doing this they model a different way in which we might make national decisions, one that starts by listening and is built on creating a shared understanding.

## 5.2 Head – policy work

**5.2.1** The Council continues to engage in formal Parliamentary work on behalf of the Church and to facilitate meetings between representatives of the Church, Government Ministers, MPs and MSPs. The Council's work in this area is done in conjunction with the *Scottish Churches Parliamentary Office (SCPO)*.

**5.2.2** From 26-28 February 2019, the Moderator of the General Assembly completed the annual visit to the Scottish Parliament. The Very Rev Dr Susan Brown met with the Presiding Officer, political party leaders, including the First Minister to discuss the issues of Climate Justice, Child Poverty and Refugee Resettlement and held a morning reception for MSPs and relevant stakeholders at the Scottish Storytelling Centre.

**5.2.3** In March 2019, members of the Church and Society Council spent a few days meeting Scottish MPs in Westminster. An event to mark the Meet Your MP project was held which focused on building relationships with MPs and engaging with the ramifications of Brexit.

**5.2.4** The SCPO is a member of the Cross Party Group on Freedom of Religion or Belief in the Scottish Parliament, which promotes freedom of religion or belief for any and all. Much of the recent work of the group has focused on the persecution of people of faith in different parts of the world including antisemitism and Islamophobia.

**5.2.5** The Church of Scotland responded to a number of consultations from the Scottish Parliament and Government including the Fuel Poverty Strategy for Scotland; Attainment and Achievement of School Age Children experiencing Poverty, and the Human Tissue (Authorisation) (Scotland) Bill. At UK level, consultation responses included Proposals for Changes to Gaming Machines and Social Responsibility Measures, and the Future of UK Resettlement.

**5.2.6** Copies of the responses to all consultations are available on the SCPO website at **[www.scpo.scot](http://www.scpo.scot)** under relevant headings.

**5.2.7** SCPO highlights the work that it does on its website at **[www.scpo.scot](http://www.scpo.scot)** and via a monthly newsletter that covers current Parliamentary business, and opportunities for churches to engage with the UK and Scottish Parliament. The Parliamentary Office will also speak or lead workshops within churches, Presbyteries or other groups who would like to find out more about its work, or about a specific Parliamentary issue.



### 5.3 Heart – changing attitudes

#### 5.3.1 Meet Your MP

The *Meet Your MP* project, like the *Meet Your MSP* project, is based on the premise that trust can be created through relationship, and that as relationships develop between politicians and the communities they represent, accountability and opportunities for dialogue are increased.

**5.3.2** This emphasis on relationship enables political engagement in the community in new ways and is, 'Doing Politics Differently'. Following the success of the *Meet Your MSP* project, SCPO launched the *Meet Your MP* project on 29 March 2018.

**5.3.3** Over 20 of the 59 Scottish MPs have taken part in the *Meet Your MP* project with more meetings planned. The project has also been welcomed by MPs across Scotland and churches from different denominations.

**5.3.4** The *Meet Your MP* project was launched in England and Wales at the start of October 2018 by the Joint Public Issues Team (JPIT), who wanted to extend the reach of the project south of the border. Simeon Mitchell, Church and Society Secretary for the United Reformed Church and member of JPIT said: *"We are very grateful to our colleagues in Scotland who have generously shared their excellent initiative, and encouraged and supported JPIT to develop a version for England and Wales. We hope it will result in lots more congregations and politicians getting involved."*

#### 5.3.5 Meet Your MSP

Over 130 events have taken place as part of the *Meet Your MSP* project and meetings continue to be planned across Scotland. These have included visits to food banks, care homes, afternoon teas, coffee mornings, as well as meetings on specific issues. The project is ecumenical and is supported by the Scottish Episcopal Church, the United Reformed Church, the United Free Church and the Salvation Army.

**5.3.6** Both churches and MSPs have welcomed this opportunity to engage and it is hoped that the relationships that have formed through this project will create further opportunities in the future.

SCPO would appeal to congregations to support both of these projects and meet with their political representatives to encourage mutual understanding on both sides. For more information and ideas, please go to [www.scpo.scot](http://www.scpo.scot) and feed back to the SCPO team.

#### 5.3.7 Coastal Communities

During 2018 the public debate about Brexit has been adversarial and dominated by the voices of powerful interest groups. In three small communities around the coast of Scotland, the Council sought to create a different conversation.

**5.3.8** In Westray in Orkney; Cullen in Moray and Mallaig in the West Highlands, people have gathered in church halls to reflect on what they value in their community, and express their hopes and fears on leaving the EU. During these events people shared the love they have for their communities; their strengths and achievements, and their fragility. For these coastal communities, their relationship with the sea is a significant marker of identity that is both linked to, and goes beyond economic resilience.

**5.3.9** The events were supported by Marine Scotland and the conclusions drawn were shared with the Scottish Government to inform policy development in this area.

### 5.4 Hands – practical work

#### 5.4.1 Participatory Budgeting

Participatory Budgeting (PB) is about people in a local community having a direct say in how public money is spent. It can support active citizenship and help to build stronger and more engaged communities that are better informed and involved in the decisions that shape their everyday lives.

**5.4.2** An animation has been created to explain what PB is and this can be accessed and shared by congregations at:

[https://www.churchofscotland.org.uk/speak\\_out/doing\\_politics\\_differently/political\\_projects\\_and\\_resources](https://www.churchofscotland.org.uk/speak_out/doing_politics_differently/political_projects_and_resources)

**5.4.3** To build on the successful PB projects that the Church carried out in 2016-17 and 2017-18, a third round of PB in churches is currently underway. PB has been described by churches involved in the project as "transformative" and it enables people who are "empowered to fulfil their dreams and aspirations with regard to projects that really need to happen in a community". It was also described as, "putting back control into people's hands about a decision making process – very much a democratic process".

**5.4.4** In 2018, PB events were held in eight churches across Scotland - £58,500 of funding from Scottish Government Community Choices Fund, The Church of Scotland, *Go For It* Fund and other local funding was distributed to 63 community projects and 1,239 people voted in PB events. Dundee West Parish Church hosted a PB event which part-

funded the Dundee Recovery Road Map referred to in **Section 7.1**.

**5.4.5** In 2019, the project is supporting churches in Clackmannanshire, Dundee and Moray to explore how PB can benefit their community. **The Scottish Government and COSLA have announced that at least 1% of local government budgets will be decided through PB by the end of 2021 and local congregations are encouraged to take part in this decision making process.** PB is also a method that can be used to make decisions in a variety of environments including the local and national Church.

#### **5.4.6 Democracy Matters**

Democracy Matters was a community consultation initiated by the Scottish Government to ask people about their experiences of local decision making, and whether they would like to see changes to the way local decisions are made in the future. The consultation reflects a growing realisation that many decisions may be best taken by those who will be directly affected.

**5.4.7** The Council hosted a series of 17 Democracy Matters community consultation events in churches across Scotland in autumn 2018. In locations as diverse as Strontian in the West Highlands, Balloch in West Dunbartonshire, Elgin in the North East and in Dundee, Inverness, Edinburgh and Glasgow, people shared their experiences together. Conversations were dynamic and diverse, reflecting the commitment people have to their communities, and the frustration that they sometimes feel about barriers they encounter. The outcomes of these events will contribute to the Local Governance Review which will continue in 2019.

#### **5.5 Feet – Who are we walking with?**

**5.5.1** Within *Doing Politics Differently* we are fortunate to work with a variety of supportive and valued partners. These include:

- The Scottish Government where we have good relationships with civil servants, working groups and policy teams within the Government.
- The Scottish Parliament where we regularly liaise with MSPs, researchers, committees and cross party groups.
- The *Poverty Alliance* with which we work closely on campaigns such as Challenge Poverty Week, the Give Me Five campaign and Language Around Poverty.

- *Challenge Poverty Week* – SCPO was on the steering group for Challenge Poverty Week 2018 (1-7 October) – an annual campaign to challenge poverty in all its forms in Scotland.
- *RADAR Network* of UK Churches Parliamentary Officers which meets regularly in London to discuss policy issues from all parts of the United Kingdom.
- *Scottish Churches Committee* – a report of the Parliamentary Office's work is discussed at each meeting of the Scottish Churches Committee and collaborative work has taken place on consultations such as Amending Scottish Hate Crime legislation.
- *Eurodiaconia* – a European network of churches and Christian NGOs providing social and healthcare services and advocating social justice.

## **6. BUILDING GLOBAL FRIENDSHIPS**

**6.1 The Kingdom of God is like** the Edinburgh Weekend Club, a regular series of events for refugees and asylum seekers held in the capital city. Each month a different church or faith community helps to organise and host an event which seeks to overcome loneliness and social isolation in a warm welcoming environment that involves inter-cultural dialogue and building friendships. It is a small glimmer of a hope that, so long as people are forced to leave their homes, somewhere there will be the opportunity to laugh, smile and feel accepted and included in a new place.

### **6.2 Head – policy work**

**6.2.1** During the last twelve months the diplomatic and political ramifications of Brexit have dominated considerations of the UK's place in Europe and the world, so much so that it is important to be reminded not to always be inward looking on our own affairs but to confront the reality of the experiences of others, especially those that we might have the ability to pray for and offer practical assistance.

**6.2.2** For European citizens resident in Scotland, and their families, we have advocated for their unconditional right to remain and for them to have their home and work rights protected. At a time of rising xenophobia and far-right populism and hate speech in Europe and around the world, it is ever more important for leaders to stand with courage and condemn divisive and dehumanising politics. The Council was able to support the holding of the AGM of Eurodiaconia in March 2019 in Scotland. The support of European Church partners during a time of significant change and uncertainty

surrounding the UK's relationship with the EU was particularly welcome. The transnational and trans-cultural nature of the Church makes it possible to speak out against xenophobia, and this has been important work that Eurodiaconia has engaged with in recent years.

**6.2.3** We have continued to call for the right of people seeking asylum to be able to undertake paid work, in order that they are less reliant on state and charity handouts, and can feel a sense of dignity and worth. We also continue to urge the ending of the practice of detention for immigration purposes.

**6.2.4** The UK's direct refugee resettlement policy which has seen people fleeing the conflict in Syria will result in up to 20,000 people coming over the period 2015-2020. We urge the UK Government to be generous and open-hearted with a post-2020 resettlement target, and ask that refugees be resettled from other emergency situations around the world where there is the greatest humanitarian need. We have also called for the UK's ground-breaking Community Sponsorship scheme, whereby groups can directly support refugees coming via direct resettlement, to be developed and continue, but emphasise that those who are brought here under Community Sponsorship are not counted towards the Government's resettlement limit on numbers.

**6.2.5** The Church will continue to advocate for steps towards global disarmament, especially of nuclear weapons, and to see a more peaceful world where there are fewer arms sales and greater support for international institutions to bring about peace and security. We have supported the *International Campaign for the Abolition of Nuclear Weapons (ICAN)* and *Scottish Christians Against Nuclear Arms (SCANA)* in their work for peace and disarmament. The Moderator attended the 2018 SCANA Pentecost vigil for peace at Faslane and the Council has publicised the vigil to be held on 13 April. As part of the Joint Public Issues Team we encourage our members and congregations to engage with the 'Don't Bank on the Bomb' campaign. The decision of the USA and Russia to abandon their involvement in the Intermediate-Range Nuclear Forces Treaty is a reminder of the continued threat of nuclear weapons and the urgency to restore consensus in the need for disarmament.

**6.2.6** Persecution on the grounds of religious belief has been again highlighted in recent months by the news of the acquittal (and subsequent furore) of Asia Bibi, a Pakistani Christian woman accused of blasphemy. Our support for freedom of religion for all people, and a special concern for

the persecution of Christians living in minority situations remains steadfast, and the Council was represented in January at the launch of the Foreign Secretary's independent review into the persecution of Christians, which is being conducted by Rt Revd Philip Mounstephen on behalf of the Foreign & Commonwealth Office and the Rt Hon Jeremy Hunt MP.

## **6.3 Heart – changing attitudes**

**6.3.1** There are two principles in the Scottish Government's *New Scots Refugee Integration Strategy* that are important for everyone to understand and think about how they can contribute. The first is that a person's integration in Scotland begins from the first day of their arrival. The needs, aspirations and opportunities for someone can be developed straightaway. Help with language and employment; social connections and belonging are some of the core values that Scotland can share with its new residents. The second is that integration has to be a two-way process which involves both the receiving communities, as much as the people who are arriving. How existing groups, such as church congregations, can play a part in welcome and integration needs to be at the heart of consideration wherever refugees are resettled. If congregations are aware of refugees being settled in their area or would like to know more, they are encouraged to contact the Church of Scotland led project Scottish Faiths Action for Refugees (this is a partnership between Scotland's main Christian, Muslim, Jewish and Interfaith organisations) who will be able to provide advice and information. Together we can hope to make Scotland a beacon of welcome, kindness and support, a nation which is open to the world and playing its part as a place of sanctuary. For more information see [www.sfar.org.uk](http://www.sfar.org.uk)

**6.3.2** We will continue to support campaigns and initiatives which seek to uphold and protect human rights and the values of peace and goodness in the world. This will include work to promote Fair Trade, to raise awareness about Modern Slavery, and to highlight situations of injustice or unfairness where the voice of the Kirk will influence decision makers, or have an impact on the support and solidarity of our global neighbours.

## **6.4 Hands – practical work**

**6.4.1** The main practical work that we are developing under the theme of Building Global Friendships, and that we want to work on with Presbyteries and congregations over the next year, is refugee integration in Scotland.

**6.4.2** We have been awarded grant funding from the EU Asylum, Migration and Integration Fund, as part of a joint project led by the *Scottish Refugee Council*. The elements of the project that the Council is responsible for includes supporting church, faith and community based work to enhance refugee integration in Scotland. This project, as well as offering direct support to refugees and receiving communities, will also help build a greater understanding of the importance of welcome and hospitality and resilience to xenophobia. By building positive connections across faiths and communities we hope to try to prevent hatred and fear taking root. This might be, for example, to help with language, befriending or providing volunteer or paid work experience. We have also been commissioned to pilot a new programme of volunteer-led respite or holiday provision for refugees, whereby folk in one part of Scotland (e.g. with spare rooms or willing to pay for a holiday cottage) might welcome and host refugees living in another part – and then in turn be the recipients of hospitality back from the refugees. A further aspect of the project is a speaking programme designed to raise awareness with local faith groups across Scotland. We are actively seeking opportunities to talk to Presbyteries, Kirk Sessions, Guilds and other groups, and would be glad to hear from you with an invitation to share in this work.

**6.4.3** Our network of congregations and local faith groups that are engaging with issues around refugee support (whether that is integration, resettlement or interest in helping overseas humanitarian work) is called '*With Refugees Scotland*'. We would like to encourage every congregation to consider being part of this work, to offer mutual encouragement in the form of prayer or reflection as well as practical action. For further details visit the web page [www.sfar.org.uk/withrefugees](http://www.sfar.org.uk/withrefugees)

**6.4.4** We would like to invite all congregations to mark Refugee Sunday, the Sunday nearest to International Refugee Day on 20 June. In 2019 this is 23<sup>rd</sup> June. We would ask people to pray particularly for refugees and those working with them.

## **6.5 Feet – Who are we walking with?**

**6.5.1** Within the Building Global Friendship strand of our work we are lucky enough to work with a range of supportive and inspiring partners.

These include:

- Other Scottish faith groups that we work with in the co-ordination project *Scottish Faiths Action for Refugees* [www.sfar.org.uk](http://www.sfar.org.uk)
- The *Scottish Refugee Council* (along with the *Workers Educational Association (WEA Scotland)* and the *Bridges Programme*), where we are partners in delivering the New Scots Integration: Rights and Communities project from October 2018 to September 2020. This project is part funded by the EU Asylum, Migration and Integration Fund, making management of migration flows more efficient across the European Union.
- As part of the *Joint Public Issues Team* with the Methodist Church, United Reformed Church and the Baptist Union of Great Britain we work together for justice and peace by: equipping Christians to act and pray on issues of injustice, resourcing churches to reflect and campaign effectively and helping our churches to speak out with a distinctively Christian voice on injustice. This year, work has included the topics such as “immigration and the hostile environment”, nuclear weapons and religious freedom.
- *Churches Together in Britain and Ireland*, including the Churches Refugee Network and working with Richard Reddie, their newly appointed Director of Justice and Inclusion.
- The European ecumenical organisations that engage in social, political and ethical actions, the *Churches' Commission for Migrants in Europe*, the *Conference of European Churches* and *Eurodiaconia*.
- On nuclear disarmament, we continue to work with the *International Campaign for the Abolition of Nuclear Weapons (ICAN)* and *Scottish Christians Against Nuclear Arms (SCAN)*.

## **7. ENSURING THE HEALTH AND WELLBEING OF ALL**

**7.1 The Kingdom of God is like** the Parish Nurses in Dundee who, after seeing some of the difficulties people faced when accessing support, were inspired to launch the Recovery Road Map, a pocket guide for people who are struggling with complex health needs to help them navigate support services better<sup>[1]</sup>. An example of how we the Church can journey alongside people on their road to recovery.

## **7.2 Head – policy work**

### **7.2.1 Health Commission**

We have all benefitted greatly from the work of the NHS, but are acutely aware that, in the 70 years since its inception, the landscape has radically altered. There is a need to reassess the relationship between health (being and keeping well), service (the work that is carried out to treat people in ill-health) and care (the task of people living in Scotland to support and encourage one another's good health).

**7.2.2** The long-term sustainability of the NHS and health and social care in Scotland remains a major concern. Following some very constructive discussions with a number of key people within the Scottish Government, health professionals, and the civil service, the Council has sought to take forward an initiative to establish a Health Commission.

**7.2.3** It is envisaged that the Commission will have a particular focus on the role which the citizen and the community can play in improving the health of the nation and of narrowing health inequalities.

**7.2.4** Critical early questions for the Commission include the relationship between poor health and the environment, how people are equipped to take greater control for their own health, understanding health holistically and as part of a wider system, and asking how to bring about change in existing priorities.

### **7.2.5 Personalised Medicine**

This year has been a significant one in terms of novel reproductive technologies. We have also seen the birth of the first babies following uterus transplants from a dead donor- a development which is likely to have long-term implications at least as significant as the IVF techniques developed over 40 years ago. There have also been reports that the first babies have been born whose genes have been edited – if true, this is a moment which has arrived much sooner than many had expected.

**7.2.6** The availability of rapid and affordable sequencing of the human genome means that initiatives to use this information in a clinical context are rapidly becoming a reality. The possibilities opened up by gene sequencing (which may facilitate treatments which are tailored specifically to individual patient) and genome editing (which could allow the correction of faulty genes, but also opens up the possibility of so-called “designer babies”) will have profound effects on human health in the future.

**7.2.7** Following the integral involvement of the Society Religion and Technology Project in the development of the report to the General Assembly of the Conference of European Churches, which looked specifically at the medical uses of genome editing (i.e. its use in humans), we have continued our involvement in this area mainly through membership of the group, which will be reporting to the Synod of the Scottish Episcopal Church. This group is considering the implications of use of genome editing technologies not only in humans but also in animals and plants, which links to work which we are doing with colleagues in Chester University on Christian ethics and farmed animal welfare.

## **7.3 Heart – changing attitudes**

### **7.3.1 Digital Technologies**

The availability of digital technologies has undoubtedly brought many benefits, and the Church has been able to use such technology to spread the good news of the Gospel of Jesus Christ more widely. In addition, there is great potential for the use of such technologies in deepening spiritual experience.

**7.3.2** However, there is increasing recognition that, while in many ways people are more connected than we have ever been in our history, digital technologies have also contributed to increasing isolation and exclusion of many in our society. The report to the General Assembly in 2017 on the implications of digital surveillance has proved to be extremely prescient.

**7.3.3** At a time when people are seemingly more connected across the globe digitally; people appear less connected with those closest to them. Break ups in relationships, change or loss of job, poverty, change of school, bullying, post-natal depression, gender identity and entering residential care are some of the life transitions that can increase social isolation and lead to loneliness and other health issues. It is widely recognised that loneliness is a symptom of circumstance rather than being the problem itself. Changing circumstance is a societal responsibility and is about focussing on interactions not interventions. Being aware of what the transition triggers are, and building knowledge of that into how we engage with each other at community level, is more likely to help people naturally find a way to keep connected or make meaningful relationships.



### 7.3.4 *Spiritual Health*

The Church recognises the part that we can play in seeking to improve aspects of physical health, but also of the need to ensure that non-physical aspects of our health are attended to - as Paul puts it in the letter to the Romans, “...righteousness, peace and joy in the Holy Spirit”. There is increasing recognition of the importance of mental health at all levels. It is also evident that faith has a positive effect on mental wellbeing. It is therefore clear that the Church has a responsibility to seek to contribute positively to the mental wellbeing of all in our communities.

### 7.3.5 *Good Food Nation*

There is little doubt that there is a need for a significant improvement in the diet of the people of Scotland: in general, we eat and drink too much, and the nutritional value of a good deal of what we ingest is at best questionable. The Scottish Government has recognised the importance of many of these issues, and has set out some of the ways in which the problems will be tackled in their document “Public Health Priorities for Scotland” (see <https://www2.gov.scot/Resource/0053/00536757.pdf>), and at the time of writing is also in developing its Good Food Nation strategy.

## 7.4 **Hands – practical work**

### 7.4.1 *Walking with others*

The benefits of walking are indisputable - for individual health, for the environment, and for our social interaction with those in our communities. Following an approach from Living Streets, we have been working with a number of congregations around a pilot programme aimed at encouraging churches to make walking a greater part of their normal activity. This may include ideas such as a “walking bus” to church, and encouraging organisations that use church premises to ensure that walking is an integral part of their programme.

## 7.5 **Feet – Who are we walking with?**

### 7.5.1 *Dementia*

It is clear that the lives of people are affected by dementia. While it is good to note that many churches have been actively engaging with activities to support those who are affected, there are always opportunities to learn together. We have been seeking to work with many individuals and agencies around issues of dementia, and are seeking to develop a “show and tell” initiative, to celebrate what local congregations in other parts of Scotland are already doing in relation to dementia. As part of this, we will also seek to

develop “recipe cards” to encourage other churches to think through the resources needed to help them to get involved in similar projects.

### 7.5.2 *Tackling Mental Health*

The Church of Scotland, through many of the initiatives of CrossReach and others, has a long track record of making a positive contribution in the area of caring for those with mental health issues, and of seeking to provide professional support and rehabilitation. In addition, there has been a growing awareness within the church of the need to provide appropriate support to ensure the mental health and wellbeing of ministers and others who are directly employed by the church. The work being done through the *Whiteinch Transformation* “Healing for the Heart” counselling service (see <http://www.healingfortheheart.co.uk/>) is also to be celebrated.

### 7.5.3 *Suicide Prevention*

We have been working with the Moderator and others around the related issue of suicide prevention, especially among young men. We have also sought to explore issues around mental health among young people in relation to digital culture, where the “always connected” nature of life means that there is constant pressure to present a positive image through media such as Instagram and other social media platforms.

## 8. **FLOURISHING LOCAL COMMUNITIES**

**8.1 The Kingdom of God is like** the local church, which sees the needs, opportunities and assets within their community and reaches out to support, enrich and become part of the local neighbourhood. Salt kept in a jar adds no savour.

## 8.2 **Head – policy work**

### 8.2.1 *Isolation and loneliness*

Since May 2018 the Council has been engaging with the Scottish Government’s consultation process for its strategy to tackle isolation and loneliness. Through the Church’s submission, the Council was able to showcase some of the innovative and impactful work carried out by the Church. For example, the partnership between Priority Areas and Go For It Fund in equipping congregations working in Scotland’s most economically disadvantaged communities; CrossReach and its support for congregations through Heart for Art and Calamari SHANARRI; the appointment of Pioneer Ministers to communities of interest such as farming communities; the work of urban and rural congregations working



creatively to support work in their own neighbourhoods like St Paul's Youth Forum with Blackhill's Changing Health; Tulloch Net as North Perth's community hub and drop-in centre; or Hilton Youth Project in Inverness providing support for young mums.

**8.2.2** Other examples highlighted include Lochside Mission and Outreach in Ayr and their work with young people in North Ayr using a single-decker bus; Two Lochs Youth and Community Project in Lochaber providing relational support for young people; Finn's Place in Langside, creating a space for people just to be and connect with others; Fullerton Parish in Irvine's Connexions Café and Kindness Rocks; Logie & St John's Church (Cross) Dundee's Connect with a Cuppa initiative and monthly Connect Lunches; Yoker Parish's New Yoker Diners' community meal and Granton Parish Church in Edinburgh's Clothes Swap-Shop.

**8.2.3** This consultation process once again highlighted the significant value of what is already going on and the tremendous examples of good practice that exist within the Church. The full consultation response can be found at: <http://www.scpo.scot/wp-content/uploads/2018/05/A-Connected-Scotland-response.pdf>

**8.2.4** We will continue to find ways to promote the work carried out by local congregations all over the country and explore ways to learn from them as a resource for the wider church and the communities they serve.

## **8.3 Heart – changing attitudes**

**8.3.1** *Asset Based Community Development*  
Sometimes we need to work with what we have and let God work with that. This would be a good way to describe the principle behind Asset-Based Community Development (ABCD). In the story of the loaves and fishes the disciples could only see the problem but Jesus could see an opportunity, using what they had to provide a solution. Sometimes we too end up focussing on the needs, using a deficit model of thinking, rather than using an asset-based approach and working creatively with the resources we have.

**8.3.2** In the Council's Speak Out Implementation Plan, agreed by the 2017 General Assembly, the Council noted that, in terms of cultural changes, *"The biggest shift will involve moving from a deficit to an asset-based model where the focus is less on 'sorting problems' and more about 'recognising strengths.' This will involve encouraging churches to move from a primarily service-based model to a way of*

*working that is built around relationships and friendships. ("I do not call you servants any longer, but friends" [John 15.15].)"*

**8.3.3** A good example of the movement from a deficit model to one which is asset-based is the growth of community meals; either as an alternative to food banks or as an additional feature of a foodbank. The community meal moves from service model to participatory model, engagement with each other and relationship building, demonstrating dignity in practice and creating community.

## **8.3.4 Sharing good news**

Seventy five per cent of congregations who responded to the Annual Statistical Return identified that they were involved in community development. The examples highlighted within this report are only a few of the hundreds of community activities carried out by local congregations across Scotland.

**8.3.5** These stories of faith and works in action are inspirational not only within the Church but influence the neighbourhoods that local churches serve. Of course, impact and fruitfulness is not only about church projects but also about how we as people of God are called to serve in an individual capacity. For our neighbourhoods to truly flourish we need to play our part as salt and light in whatever situation we find ourselves in.

**8.3.6** We need to find better ways of gathering local stories and learning from them. We need to be able to resource the wider Church with examples of good practice. We need to be able to facilitate the sharing of skills and experience. The experts in using asset-based models of developing neighbourhoods enriched and supported by the local church are those who are already doing it.

## **8.4 Hands – practical work**

### **8.4.1 Isolation and loneliness**

Using an Asset Based Approach to reduce isolation allows us to view loneliness not as an affliction but as a need that is met through community power, with people experiencing loneliness not singled out as a target group but as individuals with skills and experience to share with others. Local churches are in a position to lead by example within their neighbourhoods, sharing good practice learned over generations or working with other local organisations to provide community activities within church premises.

**8.4.2** There are many ways in which churches are able to use food in helping to engage with their communities. For example, as Christmas can be a particularly lonely time for a

lot of people, Newbattle Parish Church in Midlothian have, for the past few years, provided a dinner in the church hall on Christmas Day. This has brought great joy to many people, and the efforts of the church are greatly appreciated. Acts of hospitality such as this are replicated week in, week out in many churches

**8.4.3** Community Meals are just one example of how people are being brought together. Some have a link with a foodbank, some with a community growing project, others are linked with improving community cohesion or neighbourliness. One practical action that congregations and church attenders can do is follow some of the ten challenges highlighted in the “Be More Us” campaign

**www.bemoreus.org.uk** or engage in activities that reach out to the wider community like “The Big Lunch” organised by:

**http://www.edenprojectcommunities.com**

**8.4.4** A survey on loneliness and isolation is currently being undertaken by the Church and Society Committee in Dundee Presbytery and is to be commended. The outcomes of the survey are eagerly awaited.

#### **8.4.5 Custody Units**

In 2015, the Scottish Government announced plans to replace the large national women’s prison at Cornton Vale with a smaller national facility and five regional custody based units. The small community custody units are designed to ensure stronger links between female offenders and their communities and families, as well as allowing intensive trauma informed support around alcohol, drugs, mental health problems and domestic abuse.

**8.4.6** At the 2018 General Assembly, the Council was encouraged to explore ways in which the Church and local congregations might support the planned Women’s Community Custody Units (CCU) and the women in them as they engage afresh with life in the community. Sites have been identified for the first two units in Dundee and Glasgow with further units planned across the country. The Council hosted a roundtable event with speakers from the Scottish Prison Service, Turning Point’s 218 service, third sector partners, and individuals from local communities and congregations, as a first step in response to the instruction from the Assembly. The specific focus of the discussion was to:

- Gain an understanding of the context relating to the need for the units and what they hope to achieve

- Explore what role there might be for local churches and community partners in supporting residents of CCUs

**8.4.7** The roundtable acknowledged that the community had a role in providing practical support and resources for Community Custody units, but that they had an additional role of creating a sense of belonging, and promoting relationship building and honest communication, which could help reduce reoffending.

**8.4.8** This roundtable fed into the Scottish Prison Service’s engagement strategy, and the Council is endeavouring to meet with each of the local congregations involved in the discussion to explore how this might be taken forward.

#### **8.5 Feet – Who are we walking with?**

**8.5.1** We have engaged with a number of internal partners including the Priority Areas Team, Go For It, the General Trustees, Scottish Churches Rural Group and CrossReach, to gain insights from them on their engagement with the local church and to explore ways of closer collaboration.

**8.5.2** Our exploration of links with external partners has been extensive and constantly evolves. We have been working with Inspiring Scotland, the Scottish Community Development Centre, Faith in Community Scotland and The Corra Foundation to explore community development models that will allow local communities to develop activities that are supported from the ground up.

**8.5.3** A number of partnerships have evolved that work directly with local congregations as local Anchor organisations such as Eden Project Communities, Living Streets Scotland, SP Energy Networks, Scottish Prison Service, Contact the Elderly and Scottish Churches Housing Action. Examples of two such innovative partnerships can be found in Glasgow; Yoker Parish working in partnership with Yoker Bowling Club to provide fortnightly community meals, and Glasgow South West foodbank based at Hillington Park Parish working with the Scottish Police Muslim Association to provide a monthly community meal. We also recognise the valuable contribution of local faith communities working together to share resources as local congregations work ecumenically or with other faith groups to serve their local community.

**8.5.4** At a strategic level we are working with Police Scotland’s Violence Reduction Unit, The Kindness Innovation Network, Carnegie UK, Faith in Older People, National Churches Trust, The Plunkett Foundation, Campaign to End

Loneliness, The COOP, The Parish Collective and Stir to Action to explore additional ways of supporting the work of local congregations.

## **9. INVESTING IN YOUNG PEOPLE**

**9.1 The Kingdom of God is like** the congregation who recognised that young people were hanging out outside their building and began a conversation, opened their doors and gave over space in their building for the young people to use as they wished. In doing this both the church and the young people were changed and the dividing lines between church and community were blurred, such is the Kingdom of God.

### **9.2 Head – policy work**

**9.2.1** *Young People and Education Action Group*  
Following a section of deliverance from the 2018 General Assembly, the Council has been working with the Ministries Council, and the Mission and Discipleship Council to form a Young People and Education Action Group for the Church of Scotland to enable greater collaboration across the Church of Scotland's work with and for young people. Together Councils have agreed an implementation plan which is included in the appendix of this report.

**9.2.2** We believe that in living out the generous love of God and enabling life in all its fullness, the Church of Scotland has a particular responsibility towards children and young people in Scotland. As is outlined in the report, "Aspirations for ministry with children and young people in the Church of Scotland", such a responsibility is about allowing God's mission to shape the Church, and beyond it, the world in which we live. We recognise that across the life of the Church there is a great deal of positive work undertaken both with and for young people and their families. In particular this work is characterised by:

- A desire to learn from and support young people;
- A desire to enable their voices to be present within our decision-making structures
- An intention to take seriously the discipleship of young people;
- An incarnational and relational approach;
- An emphasis on supporting local action;
- A gospel bias towards the poorest and most marginalised;
- An aim to bring different generations together; and

- Wherever appropriate, an impetus to work ecumenically and across different faiths.

**9.2.3** We believe that with greater collaboration across the national structures of the Church of Scotland such work could be more effectively encouraged and resourced, but recognise that this would represent a significant shift in current ways of working and existing pieces of work. Over the next 12 months, the Church and Society Council is committing to bring together key areas of our work relating to the flourishing of young people with that of the Ministries Council and Mission and Discipleship Council, and bringing a report to the General Assembly of 2020 on how we have done that. The framework for this and some initial steps are highlighted in the Young People and Education Action Group's implementation plan which is included in the appendix. This work will be an important element of the broader work advocated within the Radical Action Plan for more effective and coordinated work with people under 40.

**9.2.4** *Income Supplement and the Give Me Five campaign*  
Life is good for many children and young people growing up in Scotland. This is not to deny that there are pressures on every young person. For a significant minority, however, life is profoundly challenging. Child poverty is increasing and a child born into poverty is much more likely to remain in poverty throughout her/his life. Poverty currently affects one in four children in Scotland, but this does not have to be the case. We believe that poverty can be solved and that poverty is fundamentally about a lack of income. In December 2018, the Moderator and the Council Convener, as part of a consortium of charitable organisations and faith groups wrote to the Cabinet Secretary for Finance, Economy and Fair Work welcoming the Scottish Government's new Best Start Grant which will help with the additional cost of having children and its commitment to introducing a new income supplement for families on low incomes.

**9.2.5** While recognising that the Scottish Government is currently undertaking a process of evaluating different options for the income supplement, we are seriously concerned that the stated timescale for delivery – by 2022 – is not reflective of the urgency with which it is required. This will especially affect women, who are statistically more likely to experience poverty than men, including in-work poverty, and have a disproportionate responsibility for caring for children, accounting for 91% of lone parents. There are 230,000 children in Scotland currently identified as being in poverty.

**9.2.6** The Council, on behalf of the Church of Scotland, has been advocating that the proposed Income Supplement take the form of an increase in Child Benefit by £5 a week for all recipients, which it is suggested would lift tens of thousands of children out of poverty. Child Benefit provides a stable and reliable source of income for families which can be spent on children, helps hard-pressed families, and prevents children from falling into poverty. As a non-means tested entitlement, it has a high take-up rate, is not expensive to administer, and we continue to believe that topping up Child Benefit could represent the most effective and impactful way of delivering the new Income Supplement.

**9.2.7** *The age of criminal responsibility*

On behalf of the Church, the Council in collaboration with CrossReach submitted a response to the Scottish Parliament's Equality and Human Rights Committee Call for Evidence on the Age of Criminal Responsibility (Scotland) Bill at both Stage 1 and 2. Highlighting the 2009 General Assembly's support for the Committee on the Rights of the Child, the Council said: *"We believe that the proposed move to raise the age of criminal responsibility to 12 is a necessary step in ensuring compliance with the UNCRC and a children's rights based approach to youth justice"*. In addition we noted that: *"meeting minimum standards is a baseline aspiration and should not be taken as the final goal in the realisation of human rights."* While we *"acknowledge that the age of 12 is an important marker of civil capacity in Scots law,... generally, the age of majority is considered to be 16"*. We welcomed the focus on ensuring that there is an appropriate balance between the rights of children engaging in harmful behaviour and those impacted by that behaviour. We also highlighted the service based expertise of CrossReach and noted that their work with those with lived experience of the youth justice system led them to recommend a minimum age of criminal responsibility of 16.

The General Assembly last considered this issue in 2009 and supported the *United Nations* (UN) position that the minimum age of criminal responsibility should be raised to at least 12. Since then, the UN Committee on the Rights of the Child has reviewed their guidance on this issue and is now proposing that 14 should be the minimum age of criminal responsibility and that States should seek to go higher than that, with 15 or 16 being the age commended by the Committee. The law in Scotland has not changed since the Church last considered this issue and Scotland, with a minimum age of criminal responsibility of 8, is failing to

protect the most vulnerable children in our society and lagging behind the rest of the UK, Europe and much of the world.

The Bill is currently at Stage 2 with a series of amendments proposing to raise both the age of criminal responsibility and the age of criminal prosecution and the Council will continue to engage with the Committee and with Government to put forward the view of the General Assembly and ensure that the voices of those we support through CrossReach are heard in the policy process.

**9.2.8** *Equal protection from assault*

In September 2018 the Council welcomed the introduction of the Children (Equal Protection from Assault) (Scotland) Bill. This Member's Bill will seek to remove the defence of "justifiable assault" from the Criminal Justice (Scotland) Act 2003. This would give children equal protection from physical punishment to that enjoyed by adults. In 2015, children's charities in Scotland commissioned a review of the evidence on physical punishment. The research found that physical punishment affects children's emotional and mental health with links identified to symptoms of depression and anxiety. Following this research the General Assembly of 2016 took the decision to support the recommendations of the United Nations Convention on the Rights of the Child which would remove the defence of "justifiable assault".

**9.2.9** *Early years*

The Council is aware of the significant body of research that now highlights that the earliest years in a child's life (pre-birth to three) are some of the most significant in determining the life outcomes of a child. These are the years in which their brain development is at its most rapid, in which children form significant attachments, and in which the building blocks for their cognitive, social and emotional intelligence are put into place. The Council is also aware that a significant number of congregations are involved in supporting children and families in these early years and is considering how to support and learn from these congregations further.

**9.3** *Heart – changing attitudes*

**9.3.1** *Celebrating young people*

On 25 September 2018, the Church of Scotland hosted an event at the Scottish Parliament to showcase and celebrate the many different ways that churches are involved in the Year of Young People. MSP Ross Greer and NYA Moderator Tamsin Dingwall chaired the event, and Deputy First Minister



John Swinney MSP was a keynote speaker. This was an exciting opportunity, for young people to take centre stage and for the contribution that they make to both the Church and to Scottish society to be celebrated.

**9.3.2** *The language we use to describe young people struggling against poverty*

In October 2018 the Council was involved on behalf of the Church in a piece of work calling for a change in the language used to describe young people struggling against poverty. This was undertaken as part of a campaign to mark the 25<sup>th</sup> anniversary of the charity Children in Scotland. This piece of work brought young people from Church supported projects *Possibilities for Each and Every Kid* (Peek) and the *GK Experience* together to talk about how damaging negative narratives about poverty could be and told us that, although their communities weren't perfect, they loved them and they valued the people who lived alongside them. You can read the message from Josh, Rebecca, Somer and Divine here: <https://childreninScotland.org.uk/call-1-change-the-language-of-poverty-young-people-deserve-dignity-not-stigma-and-discrimination/>

**9.3.3** *Gender Friendly Nurseries*

The Gender Friendly Nursery initiative is an early years primary prevention strategy which aims to support early years establishments to promote gender equality and reduce gender stereotyping, and to understand the harms associated with lack of gender equality. The initiative was piloted in North East Glasgow by NHS Greater Glasgow and Clyde (NHSGCC). With the support of the Church of Scotland's Gender Justice Officer, the Council has been in conversation with NHSGCC about the possibility of using their resources and training materials to help churches who are running early years projects. These conversations have been very positive and it is hoped that some small scale pilots will be delivered within 2019.

**9.4** **Hands – practical work**

**9.4.1** *Peace and Justice Forum*

The Council has been working with the Joint Public Issues Team (JPIT) to develop an initiative on a Peace and Justice Forum for 18-25 year olds. This Forum will enable young people from across the four denominations, to engage with and campaign on issues of justice that matter to them, with relevant training and support provided from JPIT and their partners.

**9.4.2** *School Chaplaincy*

The Education Committee of the Church and Society Council

has been delivering regional training events for School Chaplains, to ensure that they are equipped and confident in their role. These events, drawing on the School Chaplains' handbook produced in 2016, are based on the recognition that school chaplaincy represents a significant part of parish ministry. At the time of writing events have either been held or are planned in St. Boswells, Forfar, Fraserburgh, Stonehaven, Perth, Motherwell, West Lothian, Shetland, Kirkcaldy, St. Andrews, Dundee, Dunfermline, Dumfries and Galloway and the Western Isles. A number of these events were held in collaboration with the Guild for which we are very grateful.

**9.4.3** *Serve your Local School*

The Council has committed £1,500 towards the upgrading of the Serve Your Local School website. This website <http://www.syls.org.uk/> serves as an inspiration bank for congregations looking for ways in which they might offer support to their local school.

**9.5** **Feet – Who are we walking with?**

**9.5.1** This area of the Council's work has benefitted from a number of significant partnerships. Our work in partnership with "*Children In Scotland*" would not have been possible without the wisdom and expertise of Divine, Somer, Josh and Rebecca from "*GKExperience*" and "*Possibilities for Each and Every Kid*" (PEEK).

**9.5.2** The work done on *Give Me Five* and the income supplement is dependent on the partner organisations within the Give Me Five campaign including the *Child Poverty Action Group* (CPAG), the *Poverty Alliance*, *Justice and Peace Scotland* and other faith organisations, while the training events on school chaplaincy were delivered with the support of local authorities and, in some instances, the Guild.

**9.5.3** The work of the Peace and Justice Forum is delivered through our ecumenical partners in the *Joint Public Issues Team*, while the work of the Young People and Education Action Group and the event celebrating young people remind us that across the Church of Scotland there are a number of different bodies doing fantastic work to invest in young people.

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**10.** **GENDER JUSTICE**

**10.1** **The Kingdom of God is like** the international gathering of African women who took time to meet, worship, to affirm one another as being made in the image of God, and to share their deep common concern for the

many situations and instances in which this reality is not recognised and women are marginalised or oppressed. It is encounters like this that inspire and commit us to working to transform our communities; such is the Kingdom of God.

## **10.2 Head – policy work**

**10.2.1** “While the Scottish Government is to be commended for many of its actions to progress gender equality, our latest report to the UN shows that it must now go further, faster, to ensure that all women in Scotland are able to enjoy all of their rights – economic, social, civil and political – on the same terms as their male counterparts.” The Scottish Human Rights Commission, July 2018

**10.2.2** 2018 was a year of both significant anniversaries and important legal changes. In January, we celebrated the passing of the Domestic Abuse (Scotland) Act, a law which criminalises coercive and controlling abuse between partners and ex-partners. This law was supported by every political party in Holyrood and welcomed by women’s and children’s organisations. In the 2018 General Assembly, we commemorated the 50th anniversary of women being ordained within our denomination. Throughout the year, we honoured those who fought for women’s suffrage in recognition of 100 years of some women being allowed to vote in the UK. However, as stated by the Scottish Human Rights Commission, we still have a significant journey ahead of us to ensure that all women and girls can enjoy true gender justice.

**10.2.3** The General Assembly has repeatedly committed the Church of Scotland to tackling gender injustice and in 2018 the Church became the first denomination in Scotland to create a full time Gender Justice Officer post (funded until 2023). The post was created partly in recognition that the work the Church had been doing on violence against women, girls and children was largely focused on practically tackling the symptoms of the problem rather than addressing the root causes. Violence against women, girls and children is both a cause and a consequence of gender injustice. While the strong commitment from the Church of Scotland to tackling and eradicating violence against women has remained, the Gender Justice Post has refocused our effort on fighting the root cause of discrimination, harm and inequality (gender injustice) in addition to supporting our ongoing work to tackle the symptoms.

**10.2.4** This broader focus impacts on the work of the Council, and the wider Church, in a number of ways. In many of our areas of work there are gender disparities. We know

that women are disproportionately affected by austerity, the benefits cap and Universal Credit reforms. We know that women and men have different experiences of mental health services and support. We know that despite the UK Government’s promises in 2017, the UK is yet to ratify the Council of Europe’s Convention on Preventing and Combating Violence against Women and Domestic Violence. We know that we have a significant amount of work to do in supporting those who experience abuse and trafficking, particularly those with no recourse to public funds. We know there is still much work to do in closing gender pay gaps and opening up the whole world of work to all, regardless of gender. We know there is much to do around gender justice in our education system, from early years to further and higher education.

**10.2.5** In 2019, as part of our policy response to gender injustice we will:

- Support wider conversations about the future of social care funding
- Continue to push for greater political understanding of the disproportionate impact of welfare reform on women and children and seek to support efforts to mitigate this
- Work with key partners to ensure that the impact and nature of spiritual abuse is better understood and that support takes into account the faith of survivors

## **10.3 Heart – changing attitudes**

### **10.3.1** *Violence Against Women, Girls and Children*

The Church’s work on tackling violence against women, girls and children is led by Integrity, the Church of Scotland’s Violence against Women Task Group. The group works to support the national Church to tackle strategically violence against women, girls and children and to develop resources and tools for local churches, congregations and communities. Integrity’s members are drawn from Church of Scotland councils, committees and from congregations from across the country and are a mixture of volunteers, elders, ministers and staff. The group works within the Church, with key ecumenical and interfaith partners and with wider civil society to work to end violence against women, girls and children.

**10.3.2** In November 2018, to mark the international 16 Days of Activism to End Gender Based Violence, Integrity launched a dedicated space on the Church of Scotland website where church members and the public can find all their resources, information about support services and updates on the work of Integrity. These resources include:



- Information sheets on violence against women, domestic abuse and spiritual abuse to allow people to learn more about some of the topics we are working on
- A self-assessment quiz designed to allow individual or groups to think about how the issues of violence against women, girls and children is included in the life of their church
- A 'What we can do' guide with some helpful ideas about the steps that churches, congregations or individuals can take to address violence against women, girls and children
- Our Integrity poster – designed to raise awareness of violence against women in church settings and highlight support services available.

To view, download or print these resources, visit the webpage at <http://www.churchofscotland.org.uk/integrity>

**10.3.3** As a result of our workshops, Integrity has also launched the Church of Scotland Violence against Women Charter. The charter can be downloaded from our website and we encourage congregations to consider signing up to and displaying the charter as a public statement that your church is working towards creating a safer space for those affected by violence and abuse.

**10.3.4** In July 2018, Integrity's secretary and convenor visited Cumbria to learn from the Churches Together in Cumbria (CTiC) approach to tackling domestic abuse through churches. They visited the Border Kirk Guild, met with the CTiC social responsibility forum (including the chair, the minister of the Border Kirk), met with Ruth Harvey of Place for Hope to discuss the role of gender-based violence in conflict and with Kristin Aunes, a researcher at Coventry University to discuss a recent research report into domestic abuse in churches in Cumbria. Learning from this trip included the role of church leadership, ecumenism, training and champion models in tackling domestic abuse. The findings from this study tour and from the research have been incorporated into Integrity's planning for 2019.

## **10.4 Hands – practical work**

**10.4.1** Over the past year, there have been a number of practical pieces of gender justice work both in the national and in the local church.

**10.4.2** *Supporting local congregations in Edinburgh*  
Working with the Safeguarding Service, the Gender Justice

Officer has been supporting a group of local churches in Edinburgh which are working to consider the steps they could take to support survivors of domestic abuse in their communities and churches. It is intended that this will lead to a small pilot model which other churches could adapt to their own context and area.

**10.4.3** *World Council of Churches Consultation on Gender*  
In October, Church and Society Council, along with the Scottish Episcopal Church, World Mission Council and the Ecumenical Relations Committee was represented by the National Youth Assembly (NYA) Clerk at the World Council of Churches Consultation on Gender, marking the 20th anniversary of the Decade of Churches in Solidarity With Women. The consultation provided an opportunity to reflect on the progress made in the past 20 years, to consider areas where further work is needed and to commit to working together to bring about gender justice. Working with the NYA Clerk was also an opportunity to support a new generation of leaders to connect with the world church.

**10.4.4** Workshops on various aspects of gender justice have been delivered to conferences on women's ordination and church based youth work as well as local church groups and guilds.

## **10.4.5 Violence against Women, Girls and Children**

Between September and November 2018, Integrity held four workshops in Auchterderran Kinglassie Parish Church, Dalgety Parish Church, Troqueer Church, Dumfries and Callander House Group to test out the draft resources and to ensure that they were informative, relevant and engaging for the local church. Feedback from the workshops and from other key partners was incorporated into the resources prior to publication. Integrity is very grateful to the congregations that willingly gave their time to offer their thoughts, comments and support.

## **10.5 Feet – Who are we walking with?**

**10.5.1** In September, the Moderator, Gender Justice Officer and the Interfaith Officer along with Amina Muslim Women's Resource Centre hosted 'Journey with Me' an interfaith event aimed at bringing Muslim and Christian women together in Glasgow to walk, talk and have a cup of tea to chat informally about life and faith.

**10.5.2** Leading on from this event, the Gender Justice Officer has been working to develop a partnership with Amina Muslim Women's Resource Centre on the topic of spiritual abuse. The first stage in this process is a series of

pilot workshops exploring women's understandings of submission and obedience in their faith, lives and relationships.

**10.5.3** The Gender Justice Officer has also been working to strengthen and develop relationships with secular violence against women services including Zero Tolerance, Scottish Women's Aid and Caithness and Sutherland Women's Aid.

**10.5.4** We have also been working closely with Side by Side Scotland, a faith movement for Gender Justice, to develop their strategic goals in Scotland. The Church of Scotland is currently a member of the international movement as well as the Scottish steering group. This has led to the recruitment of a new Chair for the Side by Side Scotland, jointly supported by Christian Aid and the Church of Scotland as she develops a new strategic plan for the movement over the next year.

**10.5.5** As a result of this partnership work, in celebration of International Women's Day 2019, the Church of Scotland was invited to join Zero Tolerance, Amina Muslim Women's Resource Centre and Summerhall to run a new and innovative campaign *#AnyWomanAnywhere* to increase awareness and understanding of violence against women. From 1 March to 17 March, we hosted a series of events including a photography exhibition, workshops, talks and film screenings. We also projected a large scale animation in the Grassmarket in Edinburgh for the weekend of the 8 – 10 March and, with a team of volunteer campaigners, talked about our campaign with members of the public. Two of the key campaign messages were focused on raising awareness of lesser known or understood forms of violence against women, including spiritual abuse and making the link between gender inequality and violence against women. For more information about the campaign, please visit: <https://www.zerotolerance.org.uk/any-woman-anywhere/>.

## **10.6 Cross Council Gender Justice Work**

The Church and Society Council office hosts the Gender Justice Initiative of the Church of Scotland. The work of the initiative that broadly falls under the Council's remit is detailed above but, as the post is funded to work across the Church, some work with and for other Councils is detailed below.

### **10.6.1 Lessons from Africa report**

In 2018 the Gender Justice Officer attended Tumekutana's 2018 conference in Johannesburg on behalf of the World Mission Council. Attendance at this gathering was intended

to develop relationships and to ensure that gender justice and the voices of African women leaders are embedded in the work taken forward by the Church in response to the 2018 General Assembly Report on lessons from African Christianity.

### **10.6.2 Gender Equality and the General Assembly**

The Gender Justice Officer has been working with the National Youth Assembly and Mission and Discipleship to learn from their approach to preparing youth representatives for the General Assembly as they have a strong gender balance in both attendance at the General Assembly and in their speeches.

### **10.6.3 CrossReach**

Working with CrossReach, the Gender Justice Officer is supporting their HR team in incorporating domestic abuse into their employee policies. This includes considering the impact of domestic abuse in the workplace and on individual employees. We have also been considering CrossReach's gender pay gap and the impact of the gender imbalance in social care work.

### **10.6.4 Interfaith**

Working with Interfaith Scotland, the stories of two Church of Scotland suffragettes, May Grant and Dorothea Chalmers Smith, have been uncovered and told as part of a Scottish Government funded series of events to mark 100 years of women's suffrage. The stories will also be published by Interfaith Scotland.

In the name and by the authority of the Council,

RICHARD FRAZER, *Convener*  
PAULINE EDMISTON, *Vice-Convener*  
WENDY YOUNG, *Vice-Convener*  
MARTIN JOHNSTONE, *Secretary*

### **Pauline Edmiston**

Pauline Edmiston completes her term as a vice convener of the Council at this year's General Assembly. Over the last three years she has brought passion and compassion to the Council's work, with a relentless focus that those who are most excluded must be heard. Her creativity has brought fresh dimensions to our work and her care for people has been immensely valued. As Pauline finishes her terms of office she continues her pioneering work with Faith in Community Scotland and will now have more time to enjoy being with her grandchildren. We thank her, recognise that we will miss her deeply and wish her well.

## Appendix

### Young People and Education Action Group Implementation Plan

#### 1. Introduction

Enabling young people to flourish and find their true potential as people made in the image of God is one of the most vital priorities for both society and the Church. Within the Church, the flourishing of Scotland's young people does not sit within a single part of our structures, but is rather part of a shared calling at all levels of Church life.

Through the Go For It Fund, the Ministries Council supports numerous congregations to deliver innovative projects with and for young people and young families. Many of its Ministries Development Staff (MDS) work with children, young people and families, and training for school chaplaincy is part of ministerial training provided by the Ministries Council. Within the Mission and Discipleship Council there is a great deal of staff expertise supporting congregations actively to engage young people at local, presbytery, and national levels, including training for youth workers (paid and voluntary). The Church and Society Council works with schools, engages with education authorities and supports chaplains. Were these and other efforts to be more intentionally connected across Councils and committees there would be much greater potential to increase the Church's contribution to the flourishing of young people in Scotland.

In addition, CrossReach delivers significant services relating to children and families, and the work of the Guild in promoting and modelling intergenerational work is lived out around the country. Across the Church in all its diversity of action there is a clear opportunity for more collaboration, networking, and maximisation of resources.

In light of this, in May 2018 the General Assembly instructed "the Church and Society Council, the Mission and Discipleship Council and the Ministries Council, to coordinate the Church of Scotland's contribution to the nurture and support of young people by establishing a cross-council Young People and Education Action Group, with the necessary resources and support, as outlined in Section 13.4 of the Report".

#### 2. Theological basis

Christ himself models for his Church the manner in which young people are to be encouraged, blessed and nurtured (one such example of this is seen in Matthew 19:14). If we as the Body of Christ are to live out our calling, it is of supreme importance that our ministry extends to the youngest (and often most vulnerable) of our society, in order for them to live life in all its fullness (John 10:10).

As is outlined in the Mission & Discipleship Council's report, "Aspirations for ministry with children and young people in the Church of Scotland", adopted by the General Assembly of 2018, this commitment to our nation's children and young people is not just driven by social concern. Rather, it emerges out of a desire to allow God's mission to shape the Church and, beyond it, the world in which we live. As the Church and Society report of 2018 noted:

As Christians, our faith is rooted in the concept of the Incarnation. Just as God walks alongside humanity in Christ, we are called to journey with Christ beyond our churches; to be salt of the earth and lights in the world. This is about being a 'servant church' which walks with Christ on the path of discipleship, to build relationships with others in our community; relationships which signpost fresh hope and a new vision for those who may be struggling.

This work then, is not only about who, and how, the Church is, but also about its ways of being in the world. In all these things it is about enabling young people to flourish both within the Church and in society as a whole.

#### 3. Remit

The Young People and Education Action Group exists to ensure that the Church of Scotland uses the means that the Church has at its disposal to invest in Scotland's young people so that they might thrive and flourish: growing up happy and healthy, with meaning and purpose. They should be equipped with opportunity to develop their character, to build close social relationships, to explore faith and to have opportunities to achieve.

The Group will do this by:

- Ensuring that the work that the Councils and Committees undertake towards the flourishing of Scotland's young people is done collaboratively and cooperatively and with a greater degree of efficiency and coherence;

- Encouraging the Councils actively to support presbyteries and local congregations to make the biggest possible difference to young people, and using this local work to inform what the Church says and does nationally.

Crucially, in doing these things, the work of the Church should be characterised by:

- A desire to learn from and support young people;
- A desire to enable their voices to be present within our decision-making structures
- An intention to take seriously the discipleship of young people;
- An incarnational and relational approach;
- An emphasis on supporting local action;
- A gospel bias towards the poorest and most marginalised;
- An aim to bring different generations together; and
- An impetus to work ecumenically and across different faiths wherever appropriate.

Each of these points plays a significant role in our key areas of work as follows:

### 3.1 Supporting families

*Objective: to encourage and assist congregations to support and care for young families and children, particularly in their earliest years.*

*Supporting new parents and young families:* A significant body of research now suggests that some of the most important years in terms of the life outcomes for a child are from pre-birth to the age of three. These are the years in which their brain development is at its most rapid, in which children form significant attachments, and in which the building blocks for their cognitive, social and emotional intelligence are put into place. For many parents and carers these initial years can also be very challenging and isolating. We are aware of vital work that congregations are delivering in this area in terms of play groups, parental support initiatives and more, but we believe that there is more that the Councils and Committees can do in terms of supporting, connecting and sharing these initiatives.

*Creating community:* Many congregations do brilliant work at bringing communities together during festival times of

Easter and Christmas, creating spaces of celebration in which young people are at the heart. Similarly, much of this work also goes on throughout the year in the form of youth groups, organisations and community events. Finally, there is a role for the Church in bringing communities closer in a less formal and structured way, providing the fabric and space that brings people together, particularly for young families.

### 3.2 Serving schools

*Objective: to encourage and assist congregations to support their local school through practical acts of service, pastoral support, and the provision of high quality school chaplaincy.*

*Encouraging practical acts of service:* through these, congregations can support their local school in the nurture and development of young people. Whether it is through paired reading schemes, supporting after-school activities, offering prayer spaces etc., there are many ways in which congregations can become partners with their local schools to deliver life-changing services of deep significance.

*Providing Pastoral Support:* providing pastoral support for pupils, staff and parents in whatever way is required, given the particular school community and setting. Such support may prove invaluable particularly in a crisis situation (e.g. a death of a staff member or a pupil) and might be offered either on a one-to-one basis or where the whole school or sections of it need to reflect and/or respond together.

*Developing school chaplaincy:* this has a vital and on-going role to play in contributing to the health, wellbeing and spiritual development of children as they learn and grow.

### 3.3 Enabling mentors

*Objective: to encourage opportunities across the Church of Scotland for young and older people to support and learn from one another.*

If the Church of Scotland is serious about walking alongside the young people of our nation, there can be few better ways of doing so than by engaging with practical mentoring. To be a mentor is to reflect deep, unconditional positive regard for another as, together, each forms a relationship of trust with the other. Mentoring can be envisaged in a person-to-person setting, but also as a group-to-group activity.

*Transition mentoring:* in the life of any child or young adult there will come points of transition when the old is no more and the new takes over. Typically, this will happen as a child

enters playgroup, nursery, primary or secondary school, but it also occurs with the move from formal schooling into whatever comes next, be it the workplace, education, training, or uncertainty. In each of these scenarios, big changes lie in store, making a transition a deeply worrying prospect and a scary reality for many.

It may be that some members of congregations can become involved in pre-existing transition programmes, including Scripture Union's engagement through its excellent *It's Your Move!* Programme delivered to thousands of primary 7 pupils in the summer before their move to high school.

With approximately one in every 16 university undergraduates in Scotland leaving their studies within their first year (<https://www.bbc.co.uk/news/uk-scotland-43333615>) it may be that transition mentoring from S5/6 to university or college may be a facility which is greatly needed. Some churches would be well placed to offer adults with relevant academic interests to help students understand their changing academic environment and generally offer a helping hand if times get tough. While face-to-face mentoring of S6 students would be possible over occasional coffees or visits to workplaces, it may be that video calls, e-mail and social media might provide a vital connection once the school leaver has moved on to college, university or a workplace away from home.

*Intergenerational groups:* churches are ideally placed to bring generations together. Many churches already enjoy strong connections with local schools. A little more unusual is the possibility offered by group mentoring where teams of church members enter into exciting and significant relationships with schools.

*Opportunities for growth:* any youth mentoring scheme will carry with it the possibility of the young people involved being entrusted with greater responsibility, whether in forming and respecting relationships or in practical leadership. It is to be hoped that those who are mentored might, for example, work with younger school students to alert them to the benefits of such a scheme when their time comes to consider their impending independence and adult life. By being valued themselves, young people might be expected similarly to value others.

#### 4. Walking together – First Steps:

We believe that with greater collaboration across the national structures of the Church of Scotland, the Church's

contribution to the flourishing of young people could be more effectively encouraged and resourced, but we recognise that this would signify a major shift in current ways of operating and existing pieces of work. Over the next 12 months we would wish to commit to bringing together key areas of our work relating to the flourishing of young people, bringing a report to the General Assembly of 2020 on how we have done that. In the interim we would wish to commit to the following steps:

##### *Supporting families*

- To deliver a national Early Years Conference in autumn 2019 to enable congregations for whom supporting young families and those in their earliest years is a significant part of their ministry.
- To explore how the training offered by the three Councils for those working and volunteering with and for young people can be rationalised and shared.

##### *Serving schools*

- To promote training for School Chaplains.
- To encourage congregations to offer practical acts of service to schools.

##### *Enabling mentors*

- To explore ways in which intergenerational mentoring might inform the work of our Councils and the decisions we make.
- To promote opportunities for intergenerational mentoring.

#### References

- [1] The Road Map was funded through the Council's Participatory Budgeting Project described in *Section 5.3.1 – 5.3.5*. We are exploring the possibility of whether this simple concept may be able to be replicated by other churches or presbyteries.



## GENERAL TRUSTEES MAY 2019

### Proposed Deliverance

#### The General Assembly:

1. Receive the Report and Accounts of the General Trustees (1.2).
2. Note the Land & Buildings Plan Consultation Paper and instruct the General Trustees to report to the 2020 General Assembly (2.3).
3. Encourage Presbyteries and Congregations to engage with the consultation process (2.2).
4. Note the main risks facing the General Trustees and encourage them to address the balance of skills, gender and geographical location in the appointment of new Trustees and Advisory Members (3.1).
5. Welcome the evidence of effective involvement with external organisations (6).
6. Note the outcome of the Working Group on Property Asset Transfer (6.3).
7. Welcome the introduction of a wholly renewable green tariff for the new electricity supply contract under the Trustees Energy Procurement Scheme (7.3.1).
8. Welcome the appointment of a Fire Safety Officer and a Health & Safety Officer as a further resource for congregations and Presbyteries (7.4.2).
9. Note the Memorandum of Understanding between the General Trustees and the Committee on Church Art and Architecture (7.6.1).
10. Welcome the appointment on a trial basis of an Audio-Visual Consultant to provide independent advice to congregations (7.6.3).
11. Appoint Mr Manliffe Goodbody MA FSCI AFAC IAC, Mr John W Maddock BSc PGCE, Rev Fiona M Mathieson BEd BD PGCommEd MTh, and Mr Kenneth M Wright MSc as General Trustees (7.7.3).
12. Appoint Mr Raymond K Young as Chairman CBE BArch(Hons) FRIAS for the ensuing year (7.7.6).
13. Authorise payment of remuneration of £1,820 to each of Mr Raymond K Young as Chairman and Mr Roger G G Dodd as Vice-Chairman for the past year (7.7.7).



## Report

### 1. INTRODUCTION

**1.1** *"The General Trustees support congregations and Presbyteries in maintaining and developing appropriate flexible, robust and sustainable facilities capable of supporting local mission and worship."* (Mission Statement)

**1.2** The Trustees submit to the General Assembly their ninety-second report since the passing of the Church of Scotland (Property and Endowments) Act 1925.

**1.3** The Trustees wish to highlight two matters to this year's Assembly. The first is the Land & Buildings Plan Consultation Paper and the second is the major risks facing the Trustees.

### 2. LAND AND BUILDINGS PLAN

**2.1** The major piece of work undertaken by the Trustees since the 2018 Assembly has been the preparation of a Land & Buildings Plan Consultation paper. Last year, the Assembly encouraged the Trustees to develop what was then referred to as a Property Assets Strategy. The Trustees have been greatly assisted not only by a Working Group comprising representatives of the Trustees and others including the Principal Clerk, the Deputy Clerk of Dundee Presbytery and the Convener of the Council of Assembly's Finance Group but also by feedback from informal consultation with the Acting Secretary of the Council of Assembly and Conveners and Secretaries of some of the Unincorporated Councils and Committees. In addition, some of the ideas now in the Paper were floated over the course of the property seminars held during the latter half of 2018 across the country when representatives of congregations and Presbyteries provided a range of helpful responses. A special word of thanks is due to Rev Dr Fiona J Tweedie who assisted in formulating the Consultation Questions. Representatives of the Trustees including the Secretary and the Chairman have attended various consultation events about the Council of Assembly's Radical Action Plan to ensure that there is no conflict between the two Plans and to identify common areas of concern and interest. The input and feedback the Trustees have received has enabled the Strategy to be developed under the overall theme of "well-equipped spaces in the right places" into the current format of the Consultation Paper.

### 2.2 The main aspects of the Paper are:

- i. A number of key principles and values as a framework for the Plan to ensure that land and buildings are resources for worship and mission and not an end in themselves.
- ii. Suggestions about
  - (a) what "well-equipped" might mean in different locations and circumstances; and
  - (b) how "in the right place" might be determined
- iii. Identification of three elements which the Trustees believe will be key to successfully implementing the Plan:
  - (a) Supporting Presbyteries
  - (b) Unburdening Congregations
  - (c) Sharing the Load

**2.3** The Trustees are, therefore, pleased to present the Consultation paper to the Assembly for its consideration.

### 3. RISK ASSESSMENT

**3.1** The Trustees maintain a Risk Register which is reviewed constantly in close collaboration with their internal auditors, Deloitte. It is no coincidence that some of the main risks identified in the Register resonate with, or are reflected in, parts of the Land & Buildings Plan Consultation Paper. They include:

- i. a build-up of property-related problems at congregational level compounded by an increasing lack of office-bearers with professional or technical knowledge leading to failure to maintain and repair buildings;
- ii. a reduction in monies from within the Church of Scotland and from external bodies to finance repairs and improvements;
- iii. inappropriate decisions by Presbyteries in respect of buildings due to difficulties with the Presbytery planning process;
- iv. difficulties faced by the Trustees in recruiting members with a good balance of skills, experience, geographical location and gender.

**3.2** The foregoing underscores the fact that the Trustees are an integral part of the Church of Scotland structure and face the same challenges of finance and personnel resources as do congregations and Presbyteries. A key feature of the Risk Register is to identify and implement ways of addressing the risks to tolerable levels. The preparation – and implementation – of an effective Land & Buildings Plan is one of the key ways in which the various risks will be satisfactorily addressed.

#### **4. SUPPORTING PRESBYTERIES AND CONGREGATIONS**

**4.1** As indicated earlier, the thrust of the Land & Buildings Plan is to enable congregations to spend less time and energy on land and buildings and more on worship and mission. This will be an important element of the forthcoming consultation and will raise issues of how the practical aspects will be resourced in both personnel and financial terms. Nevertheless, a main aim of the Trustees' business has always been to support congregations and Presbyteries. The following sections reflect some of the long-standing work undertaken by the Trustees as well as some new ventures.

#### **5. EARLIER AND BETTER ENGAGEMENT WITH PRESBYTERIES**

**5.1** The Trustees have recognised for some time that its Fabric Committee has struggled to cope with the wide range of building-related issues coming before it. Increasingly, the Committee was being asked to advise and support Presbyteries with strategic issues. At the same time, the Trustees have had to consider different ways in which congregations might be enabled to continue using churches and halls as well as different ways of dealing with the disposal of buildings which are redundant.

**5.1.1** The Trustees' response has been to set up a new Presbytery Strategy & Innovation Committee which is responsible for "research and development" thinking. It has continued discussions with the Tayside Presbytery Cluster first reported to last year's Assembly. At the time of the writing of this report, the Trustees have had an initial meeting with representatives of the five Presbyteries in the North-East of Scotland which have expressed an interest in collaborative work with regard to land and building issues. The Trustees would emphasise that they are not seeking or promoting structural reform of Presbyteries but they are

keen to work with existing Presbyteries either individually or in groupings where this is felt by the Presbyteries themselves to be appropriate.

**5.1.2** For a number of years, the Trustees have held regular meetings with representatives of Glasgow Presbytery with the aim of supporting the Presbytery in developing a strategy particularly with regard to buildings within a missional context. Building on this, the Chairman and the Secretary have had initial discussions with representatives of Edinburgh Presbytery regarding the formation of a similar Working Group to that in Glasgow.

**5.2** The point is that effective collaboration between Presbyteries and the Trustees makes it easier to identify buildings to be retained and those which are to become redundant as well as clarifying timescales for closure and subsequent disposal. It also helps in dealing with practicalities such as maintenance, repair and insurance of vacant buildings and enables the Trustees to take more appropriate decisions about the potential of retaining glebeland for good agricultural purposes including supporting new entrants, creative amenity uses, and for the location of replacement churches, halls and manes or for disposing of it for housing or other development.

**5.2.1** Following an invitation from Shetland Presbytery for discussions with the Trustees, the Presbytery has taken the bold step of identifying around a dozen buildings which it seeks to retain for effective worship and outreach and around 20 buildings which will require to be closed in the short to medium term. The aim is for there to be a single congregation. The Trustees recognise that this unique situation where a congregation will be responsible for a dozen or so buildings and the disposal of almost twice that number needs special treatment. The Presbytery Strategy & Innovation Committee has begun discussions with the Presbytery to establish what practical measures could be put in place to support the congregation in looking after and improving those buildings being kept as well as dealing with the process of disposal.

**5.3** The disposal of redundant buildings and the rationalisation of under-used buildings are major challenges facing the church as a whole, not just Shetland Presbytery. As a development of the discussions with the five Presbyteries in the Tayside Cluster, members of the Presbytery Strategy & Innovation Committee were invited to work with the Strategy & Resourcing Committee of St Andrews Presbytery. This involved Presbytery and Trustee

representatives meeting individual groups of congregational office bearers in face-to-face conversations. This has produced some surprising and positive results. The Kirk Session and the members of the Howe of Fife congregation have approved the principle of the closure of all four of the congregation's church buildings and are now working hard to identify how and where a replacement is to be provided.

## **6. EARLIER AND BETTER ENGAGEMENT WITH EXTERNAL ORGANISATIONS**

**6.1** Over the years the Church of Scotland has tended to look internally to solve its problems. In the last two years, the Trustees have been pleased to find that external organisations have been willing to share their own experiences of struggling with too many buildings and insufficient skills and resources to deal with them. As the owner of the single largest number of Listed buildings in Scotland, the General Trustees have always engaged with various heritage bodies, principally Historic Scotland, but since 2015, the Trustees have established increasingly effective links with Historic Environment Scotland (HES). The Trustees are involved in HES' consultation on its over-arching strategy, "Our Place in Time" (OPIT).

**6.1.1** HES has had to develop its own Asset Management Plan and the Trustees were privileged to receive a detailed presentation from the Head of Estates which provided good pointers for the Trustees to consider.

**6.1.2** HES has set up a number of Working Groups to identify ways of delivering the various elements of its OPIT strategy. The Chairman routinely attends meetings of the Built Heritage Investment Plan Working Group. At the Scottish Government level, the Scottish Historic Environment Forum which is chaired by the Cabinet Secretary, Fiona Hyslop, heard a presentation from the Trustees' Chairman which was well received. In addition, the Trustees are represented on the Built Environment Forum which represents major land and building owners such as the National Trust for Scotland, Scottish Canals, Scottish Civic Trust and others as well as professional bodies including the RIAS, RICS and RTPI. Members are willing to act as critical friends.

**6.1.3** The Scottish Futures Trust, which is charged by the Scottish Government with delivering hundreds of millions of pounds of public infrastructure savings over the next few years, has recognised that some third sector organisations have a national presence. A recent study of a dozen rural

settlements identified that they all had at least one Church of Scotland church or hall. The Trustees have been invited to take part along with Police Scotland and others in an exercise to identify "Rural Hubs" where buildings might be modernised and adapted to enable a wide range of public and community services to be operated. In collaboration with the Rural Working Group of Mission and Discipleship Council, the Trustees have suggested some cases where the church or hall building might serve as the Hub building and others where the congregation might be interested in re-locating from a church or hall to a Hub. This is the sort of engagement which will enable the Trustees through the Presbytery Strategy & Innovation Committee to identify different opportunities for revitalising congregations and buildings.

**6.2** Community organisations form a discrete external group which has come to the fore as a result of the Scottish Government's promotion of community empowerment. The Trustees have worked with the Development Trusts Association Scotland and its sister organisation Community Ownership Support Services both of which have been helpful in identifying ways in which genuine community interest can be identified. At last year's Assembly, the Trustees reported on the successful sale of the former Portobello: Old church and hall to a local community group as the first urban example under the Community-Right-To-Buy (CRTB) process. Since then, it has become clear that CRTB is being seen as a last resort to deal with recalcitrant owners. Instead, direct applications to the Scottish Land Fund are being encouraged. The Trustees are pleased to report that the Glasgow: Anderston Kelvingrove church and hall complex which had become redundant under parish re-adjustment is in the course of being purchased for full value by The Pyramid At Anderston using Scottish Land Fund monies.

**6.3** At last year's Assembly a Commissioner from a Priority Area congregation expressed concern that planning and financing innovative arrangements with regard to church and hall buildings was needed in order to help congregations to be both missional and sustainable. The Trustees were happy to take this on board as it reflected many of the issues referred to above. The Trustees formed the Property Assets Transfer Working Group comprising members not only from the Church but from wider society with relevant experience. Group representatives included a Director of the Development Trusts Association Scotland, a Director of The Scottish Futures Trust, the Session Clerk of

the former Anderston Kelvingrove congregation and the Treasurer of Brechin: Gardner Memorial congregation, as well as the Procurator of the Church, the Solicitor and the Senior Assistant Solicitor and representatives of the Trustees. The Group's discussions have helped to shape the Land and Buildings Plan Consultation paper and reference is made to Section 47 of the Paper and to Consultation Question 15.

**6.4** Earlier and better engagement with Presbyteries and external organisations is seen by the Trustees as a means of providing congregations and Presbyteries with a wider range of options about disposal of buildings in addition to the traditional policy of exposing redundant buildings for sale on the open market. A negotiated sale provides an opportunity for a congregation to continue to use the church or hall premises as the lead or anchor user but with reduced responsibility for maintenance and repair.

**6.4.1** Alternatively, a congregation might be encouraged to depart from a building which is no longer in the right place or fit for purpose by moving to a more convenient set of premises as one of a number of users.

**6.5** While the foregoing offer exciting opportunities, the Trustees would wish to make it clear that their legal and fiduciary obligations under external legislation cannot be ignored. The Property Asset Transfer Working Group considered one case where an external funder was prepared neither to make available funding to a community group to acquire the building for proper value nor was it willing to grant aid the community group's modernisation proposals under a long lease granted by the Trustees. An Opinion of the Procurator of the Church confirmed that in this case, the Trustees would be in complete breach of their obligations by transferring ownership of the asset for nil value.

## **7. SUPPORTING CONGREGATIONS**

### **7.1 Financial Resources**

**7.1.1** Despite the Trustees' Accounts showing a balance sheet of over £717.1m, the single largest element is the capitalised value of the heritable assets comprising glebes, churches, halls and manse which at the end of 2018 amounted to £516.8m. The Trustees believe this is a fair and reasonable assessment under charity accounting regulations but this figure does not indicate market value nor does it represent cash in the bank. Further details of the capitalised values are contained in Appendix 2.

**7.1.2** The largest fabric reserve administered by the Trustees is the Consolidated Fabric Fund all of which is held on behalf of individual congregations. Derived largely from the sale of buildings over the years, both capital and accrued revenue is available to help meet the cost of repairing and improving existing buildings and constructing new ones. The Trustees strongly encourage congregations with holdings in the Fund to make use of accrued revenue to help meet costs such as insurance, energy use and cleaning. Revenue can also be released for non-fabric purposes subject to a number of conditions being met. At the end of 2018, the Fund amounted to £72m comprising capital of £63m and revenue of £9m.

**7.1.3** The Central Fabric Fund is administered by the Trustees with the aim of providing loan and grant assistance towards the cost of repairs, improvements and new-build. By the end of 2018, grants awarded to congregations totalled £1.56m and new loans awarded amounted to £3.60m. More detailed information is shown in Appendices 3 and 4. The Trustees regret that the decision by the Council of Assembly to remove the Special Contribution of £290,000 for 2019 represents a significant reduction in the grants budget for the current financial year which has been set at £1.2m. This will have a direct impact on congregations which are planning to undertake work at their buildings this year.

**7.1.4** The Consolidated Stipend Fund is also under the Trustees' administration. Derived largely from the sale of glebeland over the years, it is invested for the long-term through the Growth Fund of the Church of Scotland Investors Trust. Income generated on each congregation's holding is allocated towards that congregation's Ministries & Mission contribution which in turn frees up general income for other purposes. The Fund had a capital value of £90.79m at the end of 2018. With the concurrence of Ministries Council, the Trustees have agreed a dividend rate of 0.195p per share for 2019 (2018 – 0.192p). Historical information as to the income and dividend position is contained in Appendix 5.

**7.1.5** The final part of the financial resources available to the Trustees, and the only portion which is not Restricted, is the General Fund which at the end of 2018 had a balance of £7.9m. It is used to meet expenses incurred by the Trustees in the administration of their business, the main item being staff salaries and associated costs. As identified in more detail in paragraphs 7.4.2, 7.6.3 and 8.2.2, the Trustees have committed themselves to providing new staffing resources

from the Fund which will directly benefit congregations and Presbyteries. After meeting these increased administration costs, the net incoming resources (primarily the net profit received under Gift Aid from the Church of Scotland Insurances Services Ltd) to the Fund are normally applied to maintain reserves.

**7.1.6** The external funding picture is not an encouraging one. Organisations which for two decades were accessed for grant assistance by many congregations in the form of Historic Scotland, now Historic Environment Scotland (HES), and the Heritage Lottery Fund have changed significantly. The former Grants for Places of Worship Scotland, which was tailor-made for ecclesiastical buildings, demised two years ago. The National Lottery Heritage Fund (NLHF) was launched on 1 February 2019 providing grants of between £3,000 and £250,000, together with larger sums for developments of national significance. Late last year, HES indicated that it would operate its general Repairs Grants Scheme separately from NLHF so it is now open to congregations to apply direct to HES under that Scheme. However, HES is considering introducing a new grant scheme specifically for Listed ecclesiastical buildings in use and more information will be available by the time of the Assembly.

**7.1.7** The Listed Places of Worship VAT Grant Scheme, which allows grant applications to be made for the amount of VAT on projects relating to listed church buildings, continues to operate, and the Trustees would encourage congregations to take advantage of the Scheme where appropriate.

## **7.2 Glebe Resources**

**7.2.1** Historically, glebeland formed part of a Minister's living and this link is reflected in Assembly legislation which directs that income from glebe rents and from capital received from glebe sales assists congregations in meeting their share of the cost of any ministry post approved under a Presbytery Plan. As dealt with in more detail in the Land & Building Plan Consultation Paper, glebeland continues to be a resource for congregations. In 2018, net rental income amounted to £433,000. While most glebe sales generate relatively modest capital receipts, disposals for development value can trigger significant proceeds but glebeland can deliver other benefits too: replacement manses, church and halls have been built on glebes sometimes as part of a housing development deal; glebeland can be released for affordable housing which can provide a significant boost for rural communities; new farming entrants can be given

tenancies; and there are a number of creative amenity uses to which glebes have been put.

**7.2.2** The Trustees wish to highlight the work undertaken by members of the Glebes Committee and in particular the "factor members" who have direct experience of the rural and agricultural sectors as farmers, land agents and legal specialists. The factor members each have a responsibility for glebes in a particular area of Scotland and develop working relationships with tenants and congregational office-bearers often over many years. The members' work ensures that realistic levels of rent are set which in turn benefits individual congregations.

## **7.3 Energy Procurement**

**7.3.1** For many years the Trustees have operated a scheme to procure the supply of electricity and gas for non-domestic buildings used by congregations such as churches and halls. The current gas supply contract runs through until 31 March 2020 so the Trustees efforts focussed on renewing the electricity supply contract which expired on 31 March 2019. The Trustees were mindful of the Deliverance from last year's Assembly urging them to investigate the costs and benefits of assisting congregations to reduce or eliminate their fossil fuel use in churches and other buildings. A total of seven suppliers were asked to tender on the basis of a green tariff. Six tenders were received and the Trustees are pleased to report that as the cost difference between green and brown tariff was negligible, they have chosen a wholly green tariff comprising renewable energy sources.

**7.3.2** The Trustees have signed a contract with SSE plc through its Scottish Hydro trading arm for a one year contract from 1 April 2019. Scottish Hydro quoted the best combination of unit rates and standing charges.

**7.3.3** Unfortunately, there is a significant increase in the cost of electricity. The price of the previous 3-year contract was fixed in late 2015 when wholesale electricity prices were near the bottom of the market. By the time the previous contract actually started, in April 2016, the wholesale price had already risen substantially. Prices have remained high due partly to political and economic uncertainty. The average increase for standard metered sites, which account for the bulk of the contract, is around 35%. Nevertheless, the Trustees are satisfied that the Scottish Hydro tender offered the best combination of unit prices and standing charges.



**7.3.4** In recent years, the supply contracts have been for 3-year periods but the Trustees felt that the price increase justified them taking up a one year contract in the hope that the market will have settled down before the next renewal.

## **7.4 Safe Buildings**

**7.4.1** As reported to previous Assemblies, the Trustees are committed to ensuring that all those who come in and about congregations' buildings are in a safe environment by encouraging congregations to recognise their duty of care and to do all they can to achieve that safe environment. The initial effort was to produce the Health and Safety Toolkit for congregations and to promote the appointment of a Health & Safety Administrator in every congregation and a Co-ordinator in every Presbytery. At the time of writing, 598 Health and Safety Administrators and 23 Health and Safety Co-ordinators have been appointed. The Trustees wish to express their thanks to all those who have undertaken these roles and who have attended training events. We will be working with those Congregations and Presbyteries who have not appointed their Health and Safety roles during 2019/2020 to ensure that they do appoint to these roles as soon as possible. Although the Toolkit and the training sessions have been well-received, what has been identified is that there are still significant failings and potential lack of compliance with relevant legislation. In addition, the recent fires at the Glasgow School of Art have brought the consequences of fire loss at Listed buildings to the fore. As owners of the single largest block of Listed buildings in Scotland, the Trustees cannot ignore fire risks.

**7.4.2** The Trustees have, therefore, agreed to appoint a Health and Safety Officer and a Fire Safety Officer on 3-year fixed term appointments. The intention is that both will be home-based and will engage directly with congregations and Presbyteries to raise awareness of, and compliance with, current requirements.

## **7.5 Properties and Glebes Database**

**7.5.1** This database was set up originally to hold information on Valuation and Rating of buildings in the Trustees' ownership and was subsequently extended to include information about glebeland. Over the years, other information has been added to the database on an *ad hoc* basis. The Trustees' aim is to create a new, web-based database which will act as the primary source of information in respect of all congregational land and buildings, irrespective of ownership. Property Inspection Reports, which Presbyteries are now being asked to submit in

electronic format, will be uploaded to the relevant congregational entry. The new database will be accessible to congregational and Presbytery office bearers who will be able to interrogate, analyse and identify property-related issues that require to be addressed.

## **7.6 Committee on Church Art and Architecture (CARTA)**

**7.6.1** The Trustees are pleased to report that, following discussions with the Committee, a Memorandum of Understanding setting out the roles and responsibilities of the Trustees and the Committee is in place. A copy of the Memorandum is contained in Appendix 7.

**7.6.2** The Memorandum clarifies that, in connection with proposals by congregations to carry out alterations to the interior of church buildings, CARTA's primary function is to serve as an advisory body to the General Trustees. The Trustees are obliged to consult CARTA but have the responsibility of taking the final decision in respect of alterations.

**7.6.3** In recent years, CARTA has been asked for advice by an increasing number of congregations in relation to audio-visual equipment including installation from new and replacement of out-dated equipment. Sadly, it is evident that some congregations have received poor-quality advice or have been supplied with equipment which was inappropriate for their needs or have been over-charged. In response, and mindful of the benefits which congregations derive from the Heating Consultancy, the Trustees have agreed to meet the cost of appointing on a retainer basis a suitably-qualified and experienced consultant to provide good-quality independent advice to congregations contemplating installing or up-grading audio-visual equipment. The appointment is for a one-year trial period. The Trustees are grateful to CARTA and its staff for taking the lead on the selection and appointment process which is underway at the time of the writing of this report. It is hoped that an up-date can be given to the Assembly by the Chairman.

## **7.7 People Resources**

**7.7.1** The Trustees wish to thank the volunteers at congregational and Presbytery level who give of their time, energy and expertise in looking after glebes, churches, halls, manse and other buildings and in particular wish to acknowledge the contribution from the 520 congregational and Presbytery representatives who attended the seven



Property Seminars held in Glasgow, Perth, Edinburgh, Inverness, Aberdeen, Irvine and Stirling during the latter half of 2018.

**7.7.2** The Trustees report that eleven of their number have resigned since last year's General Assembly or are retiring under the age rule: Rev David W Clark, Very Rev E Lorna Hood, Rev Dr James A P Jack, Mr Michael W Hunter, Mr David Mitchell, Mr John E Rhind, Mr James H S Stewart and Rev Valerie G C Watson (resigned); Mr James Alexander, Mr Roger G G Dodd (Vice-Chairman) and Mr Iain C Douglas (retirees under age rule). Between them they have given 100 years of service to the work of the General Trustees and to the benefit of individual congregations up and down the country. Further information is available in Appendix 6.

**7.7.3** The Trustees respectfully recommend that Advisory Members Mr Manliffe Goodbody, Mr John W Maddock, Rev Fiona M Mathieson and Mr Kenneth M Wright be appointed as members of the Trustees' Board.

**7.7.4** Prior to the writing of this report, the Trustees have co-opted as Advisory Members Mr Richard S Bell and, Mr Robert Bell (Fabric Committee), Mr William Gill (Glebes Committee) and Mr Andrew Hartley (Finance & Resources Committee).

**7.7.5** The Trustees are only able to achieve what they do because of the significant input from their executive and support staff and from the volunteers serving as Trustees and Advisory Members. Recruitment of volunteers remains a key challenge. Through their Nomination Committee, the Trustees' aim is to have a balance of members with relevant skills and experience, geographical location and gender. A diverse Board is one hallmark of good governance as is length of service and the structure of the Board and Committees. Following the introduction of an age rule by the 1992 Assembly, no Trustee or Advisory Member can serve beyond a General Assembly following his or her 75<sup>th</sup> birthday. The Trustees will undertake a review with the aim of bringing to next year's Assembly proposals for the introduction of terms of service and the removal of the 75 year age rule.

**7.7.6** The Trustees recommend that Mr Raymond K Young CBE BArch(Hons) FRIAS be re-appointed as Chairman of the Trustees for the ensuing year.

**7.7.7** The Trustees recommend that for their services as Chairman and Vice-Chairman respectively for the past year, Mr Raymond K Young and Mr Roger G G Dodd should each

receive remuneration of £1,820 as authorised by S 38 (1) of the 1925 Act.

**7.7.8** At the time of writing this report, the Trustees have begun the process for the appointment of a Vice-Chair to succeed Mr Roger G G Dodd who has held the position since May 2014 and who retires at this Assembly. The Trustees hope to be in a position to nominate one of their number for appointment when their report is presented.

## **8. OTHER BUSINESS**

### **8.1 Insurance**

**8.1.1** The Church of Scotland Insurance Services Ltd is wholly owned by the General Trustees and is authorised and regulated by the Financial Conduct Authority. The Company arranges a comprehensive package of insurance cover appropriate for Church of Scotland congregations as well as congregations of other denominations. For information regarding the Scheme, please visit the Company's website at [www.cosic.co.uk](http://www.cosic.co.uk).

**8.1.2** In 2018, Mr Kevin Roberts retired as the Chief Executive of the company and was succeeded by Mr Barry Clarkson. The change has not interrupted continuing efforts to refine the Church Insurance Scheme. During the year the option for enhanced cover on unoccupied manses was agreed with AVIVA and more detail is contained below. This was followed up by an across the board increase in the public liability limit of indemnity to £10M which went live on 1 January 2019.

**8.1.3** During 2018, the company transferred £1.385m under Gift Aid to the General Trustees. The Trustees wish to record their appreciation of the significant financial contribution made by the Company towards the Trustees' work. One of the Directors of the company who is a member of the General Trustees does not receive any remuneration for his services.

**8.1.4** In accordance with current accounting requirements, the 2018 Annual Accounts of the Company have been consolidated with those of the Trustees.

**8.1.5** Last year's Assembly urged the Trustees to investigate, via the Company, the provision of a wider Empty Buildings cover for unoccupied churches, halls, manses and other buildings for which congregations are responsible. The Deliverance had been prompted as a result of a number of manse water damage claims following severe cold weather and where the advice of the Company to drain down wet

systems had not been followed by congregational office bearers. The company entered into negotiations with its main insurer, AVIVA, following which with effect from November last year it is now possible to include cover for theft, malicious damage, escape of water and accidental damage on unoccupied manse subject to a number of clear conditions and payment of an additional premium which reflects the increased risk involved. The Company will also require sight of an up-to-date Manse Condition Schedule as well as details of how the vacant manse is to be managed during the period of unoccupancy which will usually include an internal and external inspection at least once each week. All congregational treasurers were advised of the extended cover.

**8.1.6** Churches and halls represent a more difficult area to deal with. Unlike manses, churches and halls need to be dealt with as individual risks as their exposures and protections can vary dramatically. At the time of writing this report, the Company is working with AVIVA on a number of proposals including a reduction in the premium rates charged on unoccupied church and hall premises. The Trustees may be able to provide an update to the Assembly.

## **8.2 Land Registration**

**8.2.1** In previous reports, the Trustees have highlighted the benefits of using the Scottish Government's drive to complete the Land Register in order to increase the number of titles of glebes, churches, halls and manses which are voluntarily presented for registration whether these are owned by the Trustees or by local congregational trustees.

**8.2.2** At the time of writing this report, the Trustees have agreed a policy in support of voluntary registration but the cost of doing so is not cheap. As a consequence, the Trustees have prioritised the registration of glebeland where this has development potential as this will deliver the greatest benefit to congregations as well as enabling a significant level of land area to be taken onto the Register. The scale of presentation of applications for voluntary registration will depend on the resources the Trustees can make available so the Trustees are investigating with the Solicitor of the Church, the financial and personnel resourcing implications of implementing the policy. It also has to be recognised that the ability of the Register staff to process applications will directly impact on the number of registrations being completed.

## **8.3 Representations to OSCR**

**8.3.1** The Trustees reported to last year's Assembly that they wished to have a discussion with the Office of the Scottish Charity Regulator (OSCR) about the policy on the accounting treatment of loans and grants to congregations. For a variety of reasons, the discussion has not yet taken place but they intend to do so shortly and hope to have the assistance of the Council of Assembly's Finance Group.

## **8.4 Care of Ecclesiastical Properties**

**8.4.1** As required by Assembly legislation, the Trustees are required to report on diligence by Presbyteries in the inspection of Property Registers and Manse Condition Schedules as well as in the obtaining of professional Inspection Reports in the 12 months to 30 June in each year. The details for the period to 30 June 2018 are contained in Appendix 8.

## **8.5 Determinations**

### **8.5.1 Determinations made under Regulations V 1995**

**8.5.1.1** The Regulations provide a mechanism to re-allocate the capital held by the Trustees for the benefit of congregations between the Consolidated Fabric and Stipend Funds. No re-allocations were made during 2018

### **8.5.2 Determinations made under Act VII 1995**

**8.5.2.1** The Trustees report that under the powers delegated to them by the General Assembly by Act VII 1995 (as amended by Act XIII 1996), they have made 79 Determinations as set out in Appendix 9.

*On behalf of the General Trustees*

RAYMOND K YOUNG, *Chairman*  
ROGER G G DODD, *Vice-Chairman*  
DAVID D ROBERTSON, *Secretary and Clerk*

Appendix 1

LAND AND BUILDINGS PLAN  
*'Well equipped spaces in the right places'*  
Supporting the Local Church through new ways of dealing  
with land and buildings  
A Consultation Paper

Introduction

1. The General Assembly of 2018 'encouraged the General Trustees to develop an Asset Plan for the Church of Scotland's estate with a view to recommendations being made to the Assembly in 2020'. This Consultation Paper is designed to seek views within the Church and beyond to enable the Plan to be presented to the Assembly next year. The paper considers the congregational estate of both land and buildings. It starts with an analysis of the current position and puts forward proposals for change.
2. From the outset it is important to be clear what is meant by a 'Plan', or equally important, what a 'Plan' will not be. It will not be a detailed plan for each building in the Church's ownership. It will be about direction, principles, policies and processes. It will be a framework for action by Presbyteries, local congregations and the General Trustees. Further information on the General Trustees is given in the Appendix on the website.
3. The 2018 Assembly asked the Council of Assembly for a Radical Action Plan, and this Consultation Paper has been prepared to be read alongside that document. The Church is in the process of change. And its buildings are integral to that plan. No organisation with the buildings and land on the scale owned and used by the Church can afford not to have a plan that sets a direction for its physical assets and provides the tools to enable that plan to be delivered. Like the Radical Action Plan, this Plan is designed to liberate the local church to be as effective as possible.
4. The Church has 1,250 congregations in 43 Presbyteries in Scotland and 1 in England. The Church owns around  
- 3,000 churches and halls  
- 800 manse  
- 500 Glebes amounting to 12,458 acres

These basic figures do not disclose the dynamic nature of the estate. In the last ten years, 11 new churches have been built involving an investment of £14m; 26 existing churches have undergone major (more than £400,000) refurbishment/repair, with an overall investment of £21m ; and 153 church buildings have been sold. Over the same period, the number of communicant members has reduced by about 29% (2008 – 471,894; 2017 – 336,831).

Well-equipped spaces in the right places?

5. The overall vision of the Plan is of a church estate that has 'well equipped spaces in the right places'. In preparing this consultation paper, the General Trustees have already informally consulted with Fabric Conveners, Presbyteries and others. Many of the proposals have been 'trailed' at seminars in 2017 and 2018 where over 1000 congregational representatives were present. The General Trustees have visited over 200 congregations over the last few years, supporting them and listening to the issues that affect them. Conversations have taken place with Presbyteries from Glasgow to Uist – from the largest to the smallest. So much of what is being proposed will not come as a surprise to many people.

Looking After Congregational Assets			
Local		Regional	National
Day to day maintenance Major repairs Refurbishment Funding	←	Planning Quinquennials Supervisory	→ Regulations Advice Approvals Grants and Loans Disposals Insurance Energy
	←		→

6. The General Trustees' assessment is that many good things are happening – there are many 'well equipped spaces in the right places' – but there are some fundamental concerns that need to be addressed. The current way of managing and developing the congregational estate no longer meets the needs of much of the Church. The Church operates with one traditional model: congregations have day-to-day responsibility for repairing and improving the church buildings and manse which they operate and for financing their operation. Many congregations (probably the majority) are increasingly finding this

model difficult to manage and/or a distraction from their principal tasks of worship and mission. Outdated or deteriorating buildings, the effects of climate change, and increased responsibilities in respect of buildings many of which are open to the public all add to the burden. Although glebeland can bring financial benefits to congregations, local involvement can be burdensome.

7. To explain the position a simple typology of congregations has developed from discussions with Presbyteries. It is not a scientific exercise but does reflect the current situation for many people. There are four kinds of congregations:
- (a) Those with both financial resources and skills to look after and develop their land and buildings
  - (b) Those with the skills but not the resources
  - (c) Those with the resources but not the skills
  - (d) Those with neither skills nor resources

The anecdotal evidence is that about 20% of congregations fall into category (a), with more than 50% in category (d) - and it is growing. Change is needed.

8. Many Presbyteries are also finding it difficult to exercise their responsibilities in relation to planning of buildings and supervision. Overall, the evidence points to the need for a reduction in the number of buildings, a continuing improvement in the quality of the church's congregational buildings and changes in the management model reflecting the skills available to congregations and Presbyteries (a more detailed analysis can be found in the Appendix).
9. It is not all 'doom and gloom'. Exciting things are happening, and the opportunity is there to build on the good things. Many congregations are already meeting the challenges and are looking at the need to adapt, change or rationalise their buildings or even physically move to enable them to focus on worship, discipleship and mission. They are already working on achieving 'well equipped spaces in the right places' and this Plan builds on their experiences. For them, change involves developing new forms of management and development. Change is not going to be cost free,

either emotionally or financially. It may mean major change to, or giving up, long cherished spaces. Similarly, there are Presbyteries such as St Andrews, Aberdeen and Shetland undertaking major overviews of the entire presbytery estate. The work so far indicates that a greater level of professionalism will be required at every level - at Presbytery and local level as well as nationally. Some of the key changes will be in the support that Presbyteries are given to deal with property issues, taking a greater level of involvement in the buildings within their bounds, so that congregations can focus even more on worship and mission.

10. While there are good things happening, this is far from universal. As one person has said "in my Presbytery, and probably most others, all buildings are classified as A, essential, and every congregation wants tenaciously to hold onto their beloved buildings. We have been taught to worship our buildings and our Ministers, and to keep buildings open at all costs is an action of devotion". There is much work to be done to change this kind of attitude. It holds the Church back from fulfilling its potential to follow Jesus. And as the command "Follow me" means now, the need to make our places fit for purpose, both in terms of 'well equipped' and 'in the right place' is urgent. The Church has a limited time and opportunity to improve and rationalise its estate.

**Consultation Question 1**  
**a. Do you recognise this analysis of the current situation?**

<b>Strongly agree</b>	
<b>Mildly agree</b>	
<b>Mildly disagree</b>	
<b>Strongly disagree</b>	

**b. Is there anything else you wish to add?**

**So where does the church go from here?**

11. Out of these discussions the General Trustees are proposing the following **principles** to underpin all the proposals:

- (a) **Buildings and glebeland are simply a means by which the mission of the Church can be achieved.** The traditional model which the church currently operates - that of providing space for Church presence through a dedicated building - is not appropriate in every case. A range of models is more appropriate. There are alternative ways of the Church having a 'space' or presence in the community which do not involve ownership of buildings.
- (b) **Presbyteries have the key role to play in encouraging, supporting and supervising congregations and strategic planning,** including identifying buildings to be retained or made redundant. Presbyteries need to be strengthened to undertake those roles.
- (c) **The principal contact between the congregation and the General Trustees should continue to be through the Presbytery.**
- (d) **While the congregation should continue to have the principal role of managing property assets at a local level, it is recognised that not all congregations are able to fulfil all of the tasks.** There should be a variety of support which would enable individual congregations to take the initiative about the future of their buildings.
- (e) **While the Church values the land and buildings that it has inherited, these have to be suitable to achieve the Church's primary purpose of worship and mission,** recognising the tension between buildings as missional assets as well as items of cultural, architectural and historical importance. The Church's charitable purpose is not the conservation of buildings.
- (f) **Working together between congregations and between Presbyteries should be encouraged.** Collaboration or partnership with organisations outwith the Church should be developed where these could provide ways in which local congregations can be supported so that they can focus on worship and mission.

- (g) **The Church should by default operate with an ecumenical mindset and should be open to sharing buildings with other Christian denominations where practicable.**

**Consultation Question 2**

**a. To what extent do you agree with these principles?**

<b>Strongly agree</b>	
<b>Mildly agree</b>	
<b>Mildly disagree</b>	
<b>Strongly disagree</b>	

**b. Is there any other principle you wish to add?**

**c. Is there any principle you wish to remove?**

**d. Which principles would be the (top three) priorities for you?**

**What is meant by 'well equipped spaces in the right places'?**

- 12. In looking to define 'well equipped', the following questions have been raised across the Church. The crucial question is 'well equipped for what?' Form should follow function. What does the building say to others about what it means to be a Christian congregation? How open and welcoming is it to the parish and community it serves? How do the Church's sanctuaries and halls, most of which are open to the public to a greater or lesser extent, compare to other public buildings? Does the state of decoration tell of people who are proud to share their congregational 'home' with other people? Is it too expensive for its missional needs? Is it good Christian stewardship to have a small congregation rattling around in a huge building? Is it sufficient that the church (or sanctuary within a church complex) is only used for a short time each week as a worship space? What is the purpose of the building? Is it needed?
- 13. And what is meant by 'in the right places'? Is the location of the building where it is best needed? How does it relate to the wider community? Should congregations be encouraged to ask the question - 'what kind of Christian witness could we give if we



didn't have this building? And what does this currently say about the kind of Christian witness given? How close to other Church of Scotland or other Christian denominations buildings is it? Can the locality sensibly support as many churches over the next 10-15 years?

14. But this is not simply about existing buildings. Scotland's population is both growing and moving. New residential areas are being created. Regeneration sees communities changing. So new churches are still being built. And the potential for planting new Christian communities is still there. How well does the Church plan where its building resources should be for the next 20 years? How many buildings are needed in a particular village, town or city? Where should they be? How far should there be criteria about where the Church should invest over the next 10 years, and on the other hand setting out where the Church should disinvest? What criteria could Presbyteries (who have the overall planning responsibility) use in determining both where investment should take place and where longer-term investment is not to take place? And how should investment be funded, given the limited resources available? Could a glebe offer a location for a new church or manse or offer general or social housing development with a new worship and outreach facility as part of the deal?
15. Many people have suggested that the Church would benefit from having a definition of what is a 'well-equipped space'. The proposal is that the General Assembly should adopt a minimum standard that would apply to all church buildings in the same way that there is a minimum standard for manses. And in a similar way, in special circumstances, derogations from the standard would be possible when approved by the Presbytery. This minimum standard could include:
- (a) Access for all through the main entrance door
  - (b) Flexible spaces - that can be used throughout the week
  - (c) A welcoming space
  - (d) Regular use for worship (weekly or fortnightly?)
  - (e) All health and safety requirements met

- (f) Modern toilet facilities that take account of the numbers of people using the building (e.g. if building to be use for conferences, more facilities might be required)
- (g) Facilities for hospitality - a kitchen that meets catering standards
- (h) Realistic and affordable maintenance costs and management
- (i) A minimum amount of time during the week that the building is used (e.g. more than one hour per week?)
- (j) A minimum energy efficiency standard

**Consultation Question 3.**

**a. Do you agree that a definition of a minimum standard would be helpful?**

<b>Strongly agree</b>	
<b>Mildly agree</b>	
<b>Mildly disagree</b>	
<b>Strongly disagree</b>	

**b. Is there any other criteria you wish to add and if so why?**

**c. Is there any criteria you wish to remove and if so why?**

16. Similarly, Presbyteries have indicated that guidance on 'in the right place' would be helpful for the buildings part of Presbytery Planning. The General Trustees' suggestion is that the General Assembly should set guidelines for Presbyteries and congregations. These could be in the form of a set of questions looking at a timescale of 10-15 years ahead, including:
- (a) Where should the Church invest in the future? What are the top priorities for investment? And where should the Church be operating only on a 'care and maintenance' or 'palliative care' basis?
  - (b) Where are the growth points within the Presbytery? The answer would involve consultation and potentially joint planning with local authorities' planning committees, other



denominations, statutory bodies like NHS, and the wider community.

- (c) If there is a glebe, does it provide an opportunity for a new-build manse or church or outreach centre?
- (d) What is the prognosis for existing church buildings in terms of need within a 15-year period (eg congregational age profile)? How 'well equipped' are these buildings? What are the likely maintenance demands for each building (drawn from regular surveys)?
- (e) How well located are the buildings within a community?
- (f) Are there buildings that could be operated in partnership with other bodies (particularly other Christian denominations) so that the costs could be shared?
- (g) How many church buildings should the Church of Scotland maintain in towns? What would be the justification for more than one in most communities? Would this include theology, age, worship style?

**Consultation Question 4.**

**a. Do you agree with the general view of Presbyteries that there should be guidance to define “in the right place”?**

<b>Strongly agree</b>	
<b>Mildly agree</b>	
<b>Mildly disagree</b>	
<b>Strongly disagree</b>	

**b. Is there any other guideline you wish to add and if so why?**

**c. Is there any guideline you wish to remove and if so why?**

**How can the Church develop ‘well equipped spaces in the right places’?**

- 17. To deliver ‘well equipped spaces in the right places’, the General Trustees believe that there are three key areas that require attention, all of which involve the General Trustees playing a proactive and supportive role. The General Trustees suggest that these should not be viewed as being in order of importance but are inter-connected:
  - Supporting Presbyteries
  - Unburdening Congregations
  - Sharing the Load
- 18. A word of caution. For each of these areas, the proposals that follow are ‘in principle’. If welcomed and then agreed by the General Assembly in 2020, there will need to be further, more detailed work on resourcing, funding, and processes. Some changes could be delivered without the need for Assembly approval, while for others to be fully effective would depend on decisions being made out-with the control of existing Presbyteries, congregations or the General Trustees, such as the size or shape of Presbyteries.

**Key area: Supporting Presbyteries**

- 19. Presbyteries are the key to ensuring that the Church’s estate is both ‘well equipped’ and ‘in the right place’. Presbyteries have three current roles in relation to buildings and land: obtaining information on buildings within their bounds (particularly regular building surveys), planning, and supervision/approval. There is no proposal to change these, but to define more clearly what these roles could entail, how they could be carried out, how they might be supported by the General Trustees, and how they might be financed.

## Better information

20. The General Trustees recognise that Presbyteries and congregations hold a vast amount of useful information relating to their buildings. The General Trustees have commissioned an IT systems developer to design a bespoke and fit for purpose web-based database that will support Presbyteries and congregations in the administration of their buildings and glebes. The database will allow each congregation to upload and manage relevant information and documents such as inspection and survey reports, condition schedules, health and safety information, grant and loan applications, energy procurement information and leases and plans of glebeland. Presbyteries will be able to see all the information relating to the buildings and land within their bounds. There are many benefits to using a web-based platform to support the management of congregational buildings including improved communication between Presbytery, congregations and the national office, streamlined applications to the General Trustees for financial and resource assistance, more efficient and effective annual Presbytery Inspection of Congregational Records process, and the ability to improve the governance arrangements within congregational boards. The General Trustees are committed to working collaboratively with all Presbyteries and congregations in the development and implementation of the web-based platform and full training and support will be provided as part of this major improvement project.

## Better Awareness of Glebes and Planning

21. It is important to remember that glebeland can play a critical role in Presbytery and congregational planning. Some glebes have development potential either for general or affordable housing. This can range from small scale individual house plots to larger scale housing land. When sold, this capital can provide a significant improvement to a congregation's financial position and a larger income to help with parish ministry costs. Housing development can also be a benefit, particularly to rural communities, attracting new populations to support local businesses, services and young families to reinvigorate local schools.

22. Even if sale for development is not an option, glebeland can be used as part of a congregation's mission and outreach including peace gardens and walks or for community benefit such as playparks, sports facilities and car parking. New churches, halls and manse have been built on glebe land thereby reducing project costs.

## Building Surveys

23. One of the key components of the database is the condition of the estate. This information is collected through five-yearly building surveys (currently known as Quinquennials) which should provide the base information about the condition of buildings. The current arrangement has the Presbytery responsible for commissioning and paying for the surveys using a standard format of a professional survey at least every ten years, with an intermediate one which can be conducted by the Presbytery Property Committee itself. A copy of the survey is provided to the congregation's Fabric Convener and the congregation then produces a maintenance plan to ensure that the identified 'urgent' and 'essential' items are carried out. Presbytery representatives are expected to meet or correspond with the congregation to ensure that a plan of works has been prepared and work carried out.
24. There are a number of issues with the current approach in respect of buildings:
  - (a) Not all Presbyteries have up-to-date surveys - smaller Presbyteries have difficulty in funding a proper programme, while others find it difficult to organise a regular programme. In 2018, of the 28 Presbyteries that submitted the required Diligence Report (out of 44), 6 reported they were behind schedule - 21%.
  - (b) There is a lack of consistency in the quality of the surveys, their costs and in the follow up.
  - (c) Many congregations do not produce a maintenance plan nor carry out the 'urgent' or 'essential' repairs.
  - (d) Because of these issues, there is no reliable overall information about the condition of the estate in Presbyteries or held by the General Trustees.

25. A regular inspection, reporting and maintenance system is needed, and most Presbyteries agree that the current one should be reviewed or replaced. Producing a new system is the easy part. Making it work is more difficult. Clearly the Presbytery has a key role. Consistency matters, for which there are two options - both of which continue to include a role for the Presbytery:

- (a) A revision of the current arrangements whereby the Presbytery continues to be responsible for commissioning the surveys but using professional surveys for both and ensuring that there is follow up to the survey, but with both a standard format, process and tendering arrangements agreed between Presbyteries and the General Trustees.
- (b) That the General Trustees take responsibility for commissioning surveys, with the Presbytery responsible for follow up with the congregations.

### **Consultation Question 5.**

#### **a. Do you recognise this analysis?**

<b>Strongly agree</b>	
<b>Mildly agree</b>	
<b>Mildly disagree</b>	
<b>Strongly disagree</b>	

#### **b. which of the options in paragraph 25 do you prefer and why?**

#### **c. If you prefer neither option, please describe what you feel would address the issue.**

### **Presbytery Planning**

26. Current Presbytery Plans centre round the allocation of ministry 'people resources' with buildings being identified in one of four categories (often just in one simple column with no explanation for why the building is in that category):

- A *that the building is expected to remain in use beyond the lifetime of the plan*

B *that the building is expected to be closed during the lifetime of the plan, under an adjustment contained therein or otherwise*

C *that the building is expected to be disposed of as soon as possible under an adjustment contained in the plan or otherwise*

D *that the Presbytery is unable to make a determination in relation to a building*

27. At 31 December 2018, Presbytery Plans reveal that Presbyteries have identified 86% as category A, 4% as B, 2% as C and 8% as D.

28. Presbyteries have been encouraged to deal with 'D' buildings - most of which end up in 'A'. Historically, most congregations want to have their building designated 'A'. The inclusion of a building in one of the other categories does not always come as a result of agreement with the congregation. However, there are indications that Presbyteries and congregations themselves are facing up to the need for change and recognising that many buildings do not meet the needs of the future and should be closed. The congregation of the Howe of Fife in the Presbytery of St Andrews voted in June 2018 to dispose of all four buildings in the parish and agreed to investigate ways of having a meeting space. The Presbytery of Shetland, in reviewing the Presbytery Plan (which will see the Presbytery merged with the Presbytery of Aberdeen) developed a priority list of buildings to be kept and a list of buildings that should be disposed of. The General Trustees have been working with these and other Presbyteries in developing their plans and are keen to support more Presbyteries in the development of their Plans.

29. In supporting Presbyteries with planning, the General Trustees would urge the use of buildings and land information from Local Church Reviews (LCR) as a fundamental input into the preparation of the Presbytery Plan. LCR gives congregations the opportunity to set their mission plan and priorities for the next five years. The Act 1 2011 requires the Presbytery visiting teams to carry out a due diligence function in conducting the review, satisfying itself that the congregation has complied with the provisions of the Act regarding the maintenance of manses, and

that the congregation has implemented the findings of the most recent property surveys. The visiting team should be provided with information regarding the congregation's buildings, their usage, state of repair, suitability and any projects being carried out or proposed, along with detailed financial information. If all this information is used, along with the results of property surveys and the adoption of more objective criteria for 'well equipped space' and 'right place', Presbyteries should have a better and more objective basis for future planning and determining which of the four categories is appropriate for each building. And it should enable congregations themselves to plan their own future with more objective criteria.

**Consultation Question 6.**

**a. Do you agree that the data on buildings and land in the LCR is capable of being used in the Presbytery Planning process?**

<b>Strongly agree</b>	
<b>Mildly agree</b>	
<b>Mildly disagree</b>	
<b>Strongly disagree</b>	

**b. Please expand on your answer.**

**Managing future investment**

30. To ensure that their buildings are 'well equipped' for future mission, many congregations will wish to carry out a major refurbishment project or even build a new church building. Often the decision as to which building should be upgraded and when the work should be done has been made locally and the congregation has been enthused to undertake the work without Presbytery support in principle and without the General Trustees being consulted. With the limited resources available to the Church, there should be a more planned approach to refurbishment and the provision of new buildings. The General Trustees would urge that Presbytery Plans should produce priorities for investment, identifying a Presbytery wide programme of major capital investment for churches and halls within the Presbytery bounds. This should be based on each Presbytery's overall mission plan.
31. While looking at investment priorities within their bounds, Presbyteries would also be able to help congregations look realistically at fundraising (both capital and future revenue) for any capital project. The average cost of a new building is currently over £2million; the cost of major refurbishment can be about £1million. Raising funds for capital projects is becoming more difficult. The Heritage Lottery Fund that was specifically designed for places of worship has gone and congregations now have to compete with everyone else under the National Lottery Heritage Fund scheme. Grants from the General General Trustees average £10,000 for non-Priority Area projects. And raising the capital funds might be the easiest part of the project; many projects can fail on unrealistic revenue expectations. Business plans are now an essential part of any capital project and the General Trustees are developing advice and support for congregations on the preparation of business plans.

**Consultation Question 7.**

**a. Do you agree that Presbyteries should take a Presbytery-wide view of future buildings investment?**

<b>Strongly agree</b>	
<b>Mildly agree</b>	
<b>Mildly disagree</b>	
<b>Strongly disagree</b>	

**b. Please expand on your answer.**

**c. What resources would Presbyteries need to do this effectively?**

**Support and resourcing**

32. The General Trustees are keen to support Presbyteries in their planning role. For some time, the General Trustees have regularly met with Glasgow Presbytery to discuss future planning and investment priorities as well as fabric maintenance issues. A similar initiative is now being undertaken with Edinburgh Presbytery. The five Presbyteries on both sides of the Tay have been looking at how the General Trustees could support them with planning. St Andrews has been working on a 'cluster' based approach to planning, with two General Trustees acting as sounding boards, helping the Presbytery and its congregations to think through which buildings to keep and invest in and those which should not be kept. These have benefited from building up a relationship between specific General Trustees and the Presbyteries with the General Trustees getting to understand the particular local issues and concerns – essential for partnership working. The General Trustees would be willing to develop this approach with other Presbyteries, effectively allocating a Trustee or two to an individual or groups of Presbyteries. Could the General Trustees have a role in developing support for planning?

33. In carrying out their surveying, planning and support/ approval roles for local congregations, many Presbyteries need to be much better resourced than they are at present. Relying on voluntary Fabric Conveners and Committees will not necessarily provide the level of expertise that is required for the future. Not all Presbyteries can assume that their Fabric Committee members will have the professional expertise that will enable it to do its job properly. Two Presbyteries (Glasgow and Hamilton) have part-time paid professional advice. These 'Buildings Officers' are able to give advice on a range of issues, commission regular surveys, assist with the buildings part of Presbytery Planning and support local Fabric Conveners. The General Trustees would urge Presbyteries (or groups of Presbyteries) to consider similar paid professionally-qualified Buildings Officers.

**Consultation Question 8.**

**a. Provided the financial arrangements can be made, do you agree that Presbyteries or groups of Presbyteries should employ professional Building Officers?**

<b>Strongly agree</b>	
<b>Mildly agree</b>	
<b>Mildly disagree</b>	
<b>Strongly disagree</b>	

**b. Please expand on your answer.**

**Key area: Unburdening Congregations**

34. To help congregations focus on worship, discipleship and mission, there are some key areas where the Presbytery and the General Trustees can help reduce the building administration burden on congregations who do not have the skills to undertake all of the responsibilities themselves.

**Day to Day Fabric Management**

35. Fabric Conveners are becoming more difficult to find - particularly those with qualifications or experience in estate or property management. The buildings they are asked to manage are becoming more challenging. Many Fabric Conveners report that they find specifying the work that needs to be done, procuring architects,

surveyors and contractors and supervising work, onerous. The Church's buildings need a more professional approach. Other (non-Church) organisations faced with an estate of the scale and complexity of the Church of Scotland have developed a more rationalised approach to management and maintenance. Having already proposed a more professional approach to regular surveys as the basis of understanding the condition and suitability of the estate, the General Trustees are considering ways in which management and maintenance of the Church's estate could be rationalised and thus enable congregations to focus on worship and mission. There is not one simple solution; the proposal is that a variety of options should be developed:

- (a) Presbyteries could provide procurement support to local Fabric Conveners, with the General Trustees producing a procurement manual and support similar to the guidance and support provided for Health and Safety. There should be induction programmes for Fabric Conveners and regular sharing of information.
- (b) A group of congregations could share a Fabric team, whose role would be to share regular inspections, information about contractors and plan a works programme (eg annual roof work) and get the benefit of some form of 'bulk purchasing' and longer-term contracts.
- (c) The Kirk Session could appoint an agent to undertake the role of the Fabric Convener, including regular inspections, arranging for both planned and reactive maintenance.
- (d) A longer term (and more centralised possibility) is that congregations (on a voluntary basis) could agree with the Presbytery and the General Trustees that responsibility for the day-to day management of their buildings be handed over to the General Trustees (along with any fabric reserves whether locally or centrally-administered) and with the congregation occupying the buildings on the basis of a service charge. If this were to prove a popular proposal, there would be resource and timing issues for

the General Trustees, and any implementation would require a planned change-over.

### **Consultation Question 9.**

**a. Which if any of these options do you feel would be relevant and helpful?**

**b. Please indicate why.**

**c. Is there any other option you feel should be explored and why?**

### **Procuring and delivering Major Projects**

36. In the past, the Church of Scotland centrally-managed programmes such as the Church Extension and New Charge Development with the buildings provided for the congregation. In recent years the task of procuring and delivering major projects – both new buildings and refurbishment – has relied on congregational volunteers. Recently, the General Trustees have procured a replacement church building working very closely with the congregation to ensure the building meets its anticipated needs, but this is unusual. Large building projects are a fundamental challenge for any congregation, often involving complex issues and negotiations which require development skills. This is a particular challenge for those which do not have members of the congregation with the experience or skills of managing a building project. Ministers, in particular, who aspire to modernising the sanctuary, to equip the halls for developing mission and community use, rarely have the skills, far less the time, to run a building project of any scale. The most successful projects have been where someone who has the skills has acted on behalf of the Kirk Session as 'client project manager' as would be the case in any large project carried out in the public or private sector.



37. Project Management involves acting as client in the building contract with responsibilities that include health and safety, coordinating a number of participants in the development programme process, drawing up briefs, appointing and supervising a design team, processing applications, working within an agreed budget and fundraising. While some Presbyteries and the General Trustees are able to give advice on procurement, there have been a number of cases where the congregation has looked for more than advice. Both new build and major refurbishment can prove to be more complex and disruptive. In some recent cases, the General Trustees have provided a 'mentor' to walk alongside the congregation, helping a member of the congregation with at least the initial stages of the project - including the design team appointments. The General Trustees do not have enough people or time to look after all the projects, or to act as mentor. Expecting the architect to take on the role of 'client project manager' blurs the roles and is not sustainable in the long term. If relationships are not properly established at the beginning (eg proper contracts, role definition and clarity) then this can lead to difficulties later in the project. And all of this can be a distraction from mission. To help congregations, the General Trustees are proposing to promote a panel of external professional Project Managers to support congregations and help with procurement.

**Consultation Question 10.**  
**a. Do you think that a panel of external, professional project managers would be useful?**

<b>Strongly agree</b>	
<b>Mildly agree</b>	
<b>Mildly disagree</b>	
<b>Strongly disagree</b>	

**Redundant Buildings**

38. When the Presbytery decides that a building is no longer required, the current arrangement leaves the congregation with the responsibility for looking after the building until it is disposed of or sold. The General Trustees' involvement in the disposal process is to approve the principle of the sale and the sale price and arrange for the marketing and legal work to be carried out by the Law Department. Where the title is subject to the control of the General Assembly, the General Trustees give authority to sell and the application of the sale proceeds, the terms of the sale being decided by the financial board of the congregation. In both cases, the proceeds of sale are credited to the congregation after deduction of the levy, if applicable, and the legal and marketing fees.
39. However, in many cases - particularly in parish adjustment where a building is identified by the Presbytery as redundant - looking after the building until it is sold can be a distraction from mission. One solution could be that the General Trustees take over day-to-day responsibility for the building from a date to be agreed between the congregation, the Presbytery and the General Trustees, and manage it through the closure programme, and disposal. This would be a voluntary arrangement, and the timing could vary from case to case, depending on when the congregation wants to hand over responsibility. There could be a time limit (say six months) from the decision that the building was 'redundant' and if the building has not been disposed of under the existing arrangements, then the General Trustees could be invited to step in. The cost to the General Trustees for managing the process could be a charge against the net income from the sale. If not already the owners, title would have to be transferred to the General Trustees.

**Consultation Question 11.**

**a. Do you agree that the possibility suggested in paragraph 39 would be helpful?**

<b>Strongly agree</b>	
<b>Mildly agree</b>	
<b>Mildly disagree</b>	
<b>Strongly disagree</b>	

**b. Do you agree with the suggestions as to how an arrangement might be financed and if not can you suggest any other possibilities?**

<b>Strongly agree</b>	
<b>Mildly agree</b>	
<b>Mildly disagree</b>	
<b>Strongly disagree</b>	

**Manse**

40. Manse can be a major source of friction between Minister and Kirk Session. Despite the manse regulations, some Ministers report that Sessions do not take seriously their responsibility to maintain and upgrade the manse, while some Kirk Sessions complain that Ministers do not allow them to carry out the annual inspection. The reasons given are often that Ministers (or their partners/spouses) are concerned about members of the congregation ‘snooping’ around their home, and on the other hand that Sessions can be frustrated by finding major problems in the manse only after the Minister has left.
41. The General Trustees have been working with the Ministries Council looking at ways in which the housing of Ministers can be better undertaken by the Church. At this point in time, there are no proposals to abandon the arrangement whereby a manse is provided as part of the stipend of the minister. The Session should continue to be responsible for housing their Minister. But new ways of supporting the

accommodation for Ministers may be required, which would ‘unburden’ the Kirk Session. Two proposals are:

- (a) That the Kirk Session appoints an agent to look after the manse, including regular inspections, arranging for work to be carried out and reporting to the Session. The Minister would be asked to confirm his or her agreement to this and to allowing the agent regular access for inspection and work to be carried out. This arrangement currently operates for Glasgow Gorbals and is similar to the way many private sector organisations look after their rented houses.
- (b) That the General Trustees take on the day-to-day management and upgrading of manse where the Kirk Session, Minister, Presbytery and General Trustees agree that this would enable the congregation to focus on worship and mission. If not already in General Trustees’ ownership, title to the manse would need to be transferred. The Kirk Session would pay a service charge, and the Minister would occupy the manse on a ‘written agreement’ setting out responsibilities on both sides. Again, if this proved popular, the planning and resourcing would take some time.

**Consultation Question 12.**

**a. Do you agree that either of the options in paragraph 41 would be helpful and if so please identify if you have a preference?**

<b>Strongly agree</b>	
<b>Mildly agree</b>	
<b>Mildly disagree</b>	
<b>Strongly disagree</b>	

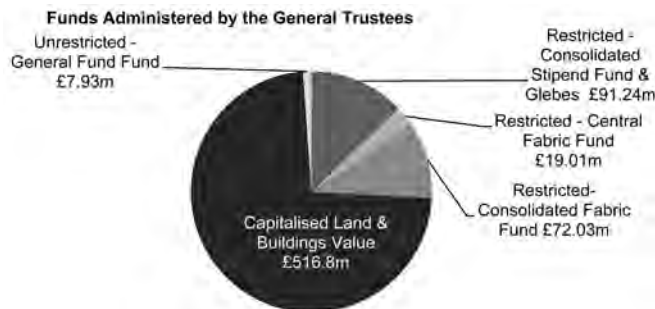
**b. If neither option is agreeable, please suggest an alternative solution.**

## Key area: Sharing the load

42. While these are ways in which Presbyteries and the General Trustees could help congregations focus on worship, mission, and discipleship, there are other ways in which congregations could be helped to 'share the load' - within the church, between denominations and with external parties. Following the 2018 General Assembly deliverance, the General Trustees have set up a Working Group 'with representatives from both the Church and wider society with experience of planning and funding innovative building arrangements to help congregations be both missional and sustainable'. Ideas from this Group are developing, including a clearer understanding of the legal and fiduciary parameters within which the General Trustees and the Church must operate.

## Sharing financial resources within the Church

43. The possibilities of groups of congregations 'sharing the load' in respect of day-to-day maintenance has already been mentioned. Rationalisation of the estate should - in the longer term - result in reduced costs for the estate as a whole, but not necessarily for individual buildings. The current model, whereby each local congregation is expected to be responsible for both capital and revenue expenditure, and where the Presbyteries have minimum resources to carry out their roles as they should, is unlikely to be sustainable in the longer term. The resources available to the General Trustees are significantly less than is widely perceived. The attached diagram shows that the vast majority of funds looked after by the General Trustees belong to individual congregations (See Appendix for an explanation of the various accounts and more details of the financial position). New ways will have to be found of financing the management, maintenance and development of the estate, including payment-in-kind, advice and support.



44. The amount of funds for buildings or fabric collectively held within the Church of Scotland is not easy to calculate. Centrally-held funds which are looked after by the General Trustees are known, as is the amount in the Church of Scotland Investors Trust for fabric. There is no central record of the amounts held locally by congregations in their Fabric account, nor how much of that is locally controlled and restricted for a specific building, organ or type of fabric investment. So, the publicly known figures are likely to be an underestimate of the resources available for the estate as a whole. To help forward planning, there needs to be transparency about resources.
45. Acts Chapter 4 recounts that the early Christian church pooled its resources to ensure that each received what it needed. As the Church of Scotland's estate develops to have more 'well equipped spaces in the right places', with a greater level of professional input, and with a higher level of Presbytery oversight, the question is 'how could the resources held within the church overall best be deployed? Could there be a fair distribution of resources that reflects the need for resources in relation to worship and mission? Could this involve those with more resources helping those with less, by sharing their resources'? A legitimate concern of many congregational trustees is that giving away funds of which they are trustees which are needed to meet building costs or M&M contributions is a breach of that trusteeship.

However, the General Assembly has already approved the voluntary donation of resources from one congregation to another within the same Presbytery and the legal advice is that transferring of resources in this way between charities with the same purpose is currently acceptable to general trust law where the Board and/or Session, the Presbytery and the General Trustees have approved. Are congregations storing up resources simply for that 'rainy day' when they could be used elsewhere in the Church like the man in the parable who stored up extra food in his barn (Luke 12, 16-21)?

46. Is it possible to have such a transparent and robust system of strategic missional planning by Presbyteries whereby they can identify where resources are being retained beyond any reasonable congregational need and direct these resources to where they are going to be most effective? This is not simply about buildings - this an issue for the Church as a whole and needs to be looked at in the widest possible context.

**Consultation Question 13.**

**a. Do you agree that there should be more sharing of resources between congregations?**

<i>Strongly agree</i>	
<i>Mildly agree</i>	
<i>Mildly disagree</i>	
<i>Strongly disagree</i>	

**b. Can you give any reasons why or suggest circumstances when greater sharing cannot be done or would be inappropriate?**

**c. Do you agree that Presbyteries should have more ability to direct the sharing of resources so long as they have a clear, agreed mission strategy?**

<i>Strongly agree</i>	
<i>Mildly agree</i>	
<i>Mildly disagree</i>	
<i>Strongly disagree</i>	

**d. Can you suggest other ways in which the repair, improvement and provision of buildings might be financed particularly for those congregations which do not have reserves but are delivering effective mission and outreach in their communities?**

**Ecumenical Sharing**

47. While sharing resources within the Church could unlock some funds that can be used to promote mission in areas of need, such sharing is unlikely to meet all of the fabric needs or ensure the future sustainability of all church buildings. While the lack of finance or skills may not be the best reason for ecumenical working, the Church of Scotland is not the only denomination which has challenges with its buildings. And given that the need is for 'well equipped spaces' rather than sole use of a building, the possibilities of sharing space with another denomination are to be encouraged. This could particularly apply to new plantings of congregations. And maybe not only with the established denominations but with the independent denominations. Already a number of Church of Scotland congregations share their sanctuary with smaller denominations - often those from other countries. The Church is therefore sharing a safe space for those who seek refuge and come to live in our country.

**Consultation Question 14.**

**a. Do you agree that there should be more sharing of spaces with other denominations?**

<i>Strongly agree</i>	
<i>Mildly agree</i>	
<i>Mildly disagree</i>	
<i>Strongly disagree</i>	

**b. Can you give any example where sharing of space already takes place?**

**Sharing with the public, private and voluntary sectors**

48. Many congregations already share their space with others through letting halls or more permanent arrangements with groups such as Foodbanks, mothers and toddlers, and Scouts, so are used to other organisations being part of life in their building. Church buildings, while owned and looked after by the church are (with a few exceptions) community facilities, and landmarks. Some buildings have potential for developing closer working or more formal partnership with public, private and third sector organisations. Other organisations are already willing to work and share spaces with the Church. In Glasgow Drumchapel, discussions are underway with the NHS about the local doctors moving in and creating what would be a 'wellbeing centre' – providing spaces for physical, mental and spiritual well-being. The Mission and Discipleship Council Rural Working Group and the General Trustees are part of discussions on the provision of Rural Hubs, commissioned by the Scottish Futures Trust, where a number of services can share one building (e.g. police, post offices, housing management). Church of Scotland buildings could become the Hub (some Churches already house the post office), or congregations could move to a Rural Hub (which follows the use some congregations already make of schools, community or village halls). Partnership brings opportunities. However, working together also means not only sharing the use and funding of the church's 'well equipped spaces', but also sharing responsibility, power and control. There may need to be new forms of management in which other stakeholders have a say in the use of the buildings in return for financial support to ensure long term sustainability.

**Consultation Question 15.**

**a. Do you agree that there should be more sharing of spaces with other denominations?**

<b>Strongly agree</b>	
<b>Mildly agree</b>	
<b>Mildly disagree</b>	
<b>Strongly disagree</b>	

**b. Can you give any example where sharing of space already takes place?**

**Listed Buildings**

49. Many of the Church's buildings are costly to maintain because they are of national or local historical importance, and a disproportionate share of the income of some congregations is going to support the buildings rather than mission. Listed buildings bring additional responsibilities to congregations. Until the database is complete the total number of listed buildings (and the listing grade) in the ownership of the Church will not be known. The estimate is around 1700 - the largest collection of listed buildings of any one organisation in Scotland. The Church owns the majority of medieval churches, has a large portfolio of important 17th, 18th and 19th churches - many of which are prominent features in towns and cities - and a number of significant modern listed churches. These churches tend to be listed category A (national or international importance) or B (regional importance). There is also a number of buildings which are locally important and graded C. Many buildings (and not just listed buildings) are in Conservation Areas and subject to enhanced planning supervision.
50. Taking these buildings into the care of Scottish Ministers (such as Glasgow Cathedral) or the Local Authority (as St Magnus Cathedral in Orkney) is very unlikely. A recent report for the Church of England (the Taylor Report) recognises that Government funding has been necessary to ensure the sustainability of English major churches and cathedrals. But the Church of England has a different relationship to the Government and therefore can access resources not available to the Church of Scotland. The General Trustees are working closely with Historic Environment Scotland and other Heritage bodies as part of the national 'Our Place in Time' Strategy to develop strategies for listed buildings, including 'de-listing', sharing skills, and working together to find technical and financial solutions. These are not yet at the stage where there are particular proposals for consultation; there is a small Working Group representing a number of congregations with listed buildings and the outcome of that Group will be shared.

Conclusion and next steps

51. The General Trustees recognise that there is a major task facing the Church of Scotland to ensure that congregations have ‘well equipped spaces in the right places’. However, the General Trustees are encouraged by the positive developments that are already happening and would like to see the Church building on these. This Plan, taking into account the comments during the consultation process and if adopted by the General Assembly in 2020, will have to be implemented on a planned basis but with urgency, There is not a lot of time to determine and implement changes in ways that the estate is managed and developed.. It will have to be resourced and those resources will have to be looked at alongside other priorities identified within the Church. But carrying out a Plan, even over a period of time, should result in a slimmed down estate, of better quality, in the right place and managed on a more professional basis. And most importantly, provide spaces from which congregations can focus on worship and mission.
52. This paper invites consultation. The General Trustees will run a series of consultation events in the autumn and will welcome responses to the questions throughout the paper. Following the Assembly, a specific survey instrument will be set up for responses.

**Consultation Question 16. Please take this opportunity if you feel there is anything which has not been covered or which you wish to share.**

**Consultation Question 17. Are you responding:**

<b>On behalf of a Presbytery</b>	
<b>On behalf of a Kirk Session</b>	
<b>As a member of a Presbytery</b>	
<b>As a member of a Kirk Session or congregation</b>	
<b>On behalf of a non-Church organisation (Please specify)</b>	



**Appendix 2****VALUE OF HERITABLE ASSETS VESTED IN THE GENERAL TRUSTEES**

	Unit	2018 £		2017 £	
		Quantity	Value £	Quantity	Value £
Glebeland	Acres	12,458	36,144,371	12,501	36,548,000
Land Other	Item	1	238,000	1	285,000
Churches including integral halls	Properties	1,327	198,073,829	1,335	195,361,000
Halls	Properties	198	20,007,580	196	19,417
Manses	Properties	816	262,297,940	828	202,000,000
<b>TOTAL</b>			<b>516,808,721</b>		<b>514,511,000</b>

**Appendix 3****CENTRAL FABRIC FUND**

Comparative figures for loans and grants voted over the past three years:

	2018 £	2017 £	2016 £
Interest-bearing Loans	1,576,453	2,090,000	2,335,000
Interest-free Loans	2,031,500	1,878,000	2,198,000
	<b>3,607,953</b>	<b>3,968,000</b>	<b>4,533,000</b>
Standard Grants	574,492	1,387,000	902,000
Priority Grants	986,496	785,000	1,052,000
	<b>1,560,988</b>	<b>2,172,000</b>	<b>1,954,000</b>

**Appendix 4****SYNOPSIS OF CENTRAL FABRIC FUND GRANTS AND LOANS VOTED IN 2018**

	Churches/Halls		Manse		Total	
	Number	Amount £	Number	Amount £	Number	Amount £
Grants: Standard	80	860,996	9	125,500	89	986,496
Grants: Priority	26	494,772	8	79,720	34	574,492
Loans: 5%	21	661,278	2	925,175	23	1,576,453
Loans: 3%	0	0	0	0	0	0
Interest free	11	416,500	7	1,615,000	18	2,031,500

**Appendix 5****CONSOLIDATED STIPEND FUND**

Capital	Total Value	Value of Share
31 December 2014	£76,440,828	£4.9099
31 December 2015	£77,666,271	£4.9668
31 December 2016	£86,275,370	£5.4390
31 December 2017	£93,206,314	£5.8330
31 December 2018	£90,795,145	£5.6262

Revenue	Income	Shares issues at 31 December	Rate of Dividend
2014	£3,001,209	15,568,718	£0.1880
2015	£2,998,499	15,637,028	£0.1935
2016	£3,018,391	15,746,459	£0.1890
2017	£3,055,377	15,944,559	£0.1920
2018	£3,126,180	16,039,692	£0.1910

During 2018 the sum of £546,908 was admitted to the Fund in exchange for 95,133 shares.

## Appendix 6

### DETAILS OF RESIGNING AND RETIRING TRUSTEES AND ADVISORY MEMBERS

Mr James Alexander (2017 – 2019)

James became an Advisory Member in 2017 bringing his professional expertise as a Chartered Architect to the work of the Trustees' Fabric Committee. As a member and then vice-convenor of CARTA, James balanced an awareness of the need for church buildings to be resources for worship and mission with a sensitivity to the inheritance of the past.

Rev David W Clark (2009 – 2018)

Appointed as a Trustee in 2009, David brought to the work of the Trustees a breadth of experience as a parish minister, Convener of Ministries Council Presbytery Planning Task Group and Presbytery Clerk. He served on the Fabric and Audit Committees.

Mr Roger G G Dodd (2004 – 2019)

Following his appointment, Roger was a diligent member of the Fabric Committee using his skills and long experience as Chartered Surveyor, Estate Factor and Land Agent while also serving as a member of Duns Presbytery. Perhaps because he lived in a former manse, he championed the need for manses to be properly repaired and improved. His capabilities were recognised by appointment as Committee Convener in 2010 and as Vice-Chairman of the Trustees in 2014.

Mr Iain C Douglas (2005 – 2019)

Iain, a Chartered Architect in private practice for 34 years, was appointed to the Fabric Committee. His service and experience as an elder, congregational Fabric Convener, Boys' Brigade leader and his patience as a keen angler helped him in his role as the Trustees' Vice-Chairman from 2011 and then as Chairman from 2014 until he stepped down at the 2017 Assembly. He continued to serve as a Trustee and strongly encouraged and supported his successor Raymond K Young.

The Very Rev Dr E Lorna Hood (2001 – 2018)

Lorna brought to the Trustees her considerable experience as a parish minister and as an active member of Presbytery and of Ministries Council (latterly as a Vice-Convener). It was no surprise to her fellow Trustees when she was elected as Moderator of the General Assembly in 2013. Her insight and ability to get to the heart of an issue contributed greatly to the work of the Trustees.

Mr Michael W Hunter, (2010 – 2019)

Co-opted as an Advisory Member, Michael's professional skills as a Chartered Surveyor with expertise in the rural and farming sector were of great assistance to the Trustees' Glebes Committee. As one of the Trustees' factor members he kept a close eye on glebes across Ayrshire, Lanarkshire and Argyll building good relationships with farming tenants to ensure that glebes were being properly run for the congregations' financial benefit.

Rev Dr James A P Jack (1995 – 2018)

The youngest member of the Trustees when appointed, Jim practised as a Chartered Architect before entering the ministry. He served on the Trustees' Fabric Committee before becoming Convener in 2005 and many congregations had cause to be grateful for his combined professional skills and experience as they sought to repair and improve their buildings. Appointed as Vice-Chairman in 2007, he became the Chairman at the 2010 Assembly following the untimely death of his predecessor a few weeks earlier and served in that capacity until 2014 before returning to the "back benches" until his resignation last year.

Mr David Mitchell (2017 – 2018)

A Chartered Accountant with a strong commercial background, David was co-opted as an Advisory Member in 2017. An elder and congregational board member, he also had experience of the wider voluntary sector as secretary and treasurer. He was appointed to the Finance & Resources Committee where he had begun to make a significant contribution before personal reasons forced him to resign in 2018.

Mr John E Rhind (2011 – 2019)

Co-opted as an Advisory member serving on the Glebes Committee, John brought his professional expertise as a Chartered Surveyor in estate management, commercial property investment and as Managing Director of Aberdeen & Northern Marts. He became one of the Trustees' factor members looking after glebes in Aberdeenshire and helped to ensure that they were being farmed well and for the benefit of individual congregations.

Mr James H S Stewart (2010 – 2018)

James was co-opted as an Advisory Member in view of his skills as an experienced Solicitor in private practice in Inverness combined with a specialist accreditation in Agricultural and in Crofting Law. The work of the Trustees

was enhanced by his service on both the Glebes and the Law Committees as well deputation visits.

Rev Valerie G C Watson (2003 – 2013 and 2018 – 2019) Valerie has had two bites at the cherry having first served as a Trustee for 10 years until 2013 when she resigned upon her appointment as parish minister of a triple-linkage on Islay. Retiring from the charge in 2018 having encouraged parish adjustment and building rationalisation, Valerie was co-opted as an Advisory Member in November last year and was to have been nominated for re-appointment as a Trustee at this Assembly. To the Trustees' great regret, she has had to resign for personal reasons.

## Appendix 7

### Memorandum of Understanding between

**The Church of Scotland General Trustees (SC 014574)**  
and

**The Committee on Church Art & Architecture**

### Introduction and Context

**The Church of Scotland General Trustees** ("the Trustees") are the major property-holding corporation for the Church of Scotland established under the Church of Scotland (General Trustees) Order Confirmation Act 1921. They are the legal owners of the majority of functional buildings used by congregations – churches, halls and manses – as well as all of the buildings operated by the Unincorporated Councils and Committees, the Housing & Loan Fund, etc.

One of the Trustees' charitable aims is to support congregations in the provision of suitable buildings and the context in which the Trustees do so is contained in their Mission Statement:

*The General Trustees support congregations and Presbyteries in maintaining and developing appropriate, flexible, robust and sustainable facilities capable of supporting local mission and worship.*

The Trustees are not a heritage conservation body but regard buildings as tools and resources for worship, mission and outreach. Such buildings need to be well-equipped, safe spaces in the right locations which are welcoming to the communities around them. Nonetheless, the Trustees have to be aware of and sensitive to the inheritance of buildings from the past.

By subsequent Parliamentary and General Assembly legislation, the Trustees have been given administrative duties and responsibilities in respect of all congregational buildings (irrespective of ownership) which they discharge in conjunction with congregations and Presbyteries. In particular, the Work at Ecclesiastical Buildings Regulations 1998 (as amended) set out a process to regulate repairs and alterations at churches, halls and manses. This includes ensuring that approvals of Congregational Boards or Kirk Sessions and Presbyteries are in place. Paragraph 3. (b) states:

*"The General Trustees shall not give unconditional approval for the carrying out of an alteration to the exterior of a church building or of a building within the curtilage of a church building or to the sanctuary of a church building without the opinion of the Committee on Church Art and Architecture ("CARTA") having been obtained thereon and taken into account."*

The Church of Scotland is one of a number of denominations which is exempt from the requirement to obtain Listed Building Consent for internal alterations to Listed places of worship in ecclesiastical use. The Trustees are the Decision Making Body under the voluntary arrangements agreed with Historic Environment Scotland for the operation of the **"Ecclesiastical Exemption"**. As the Trustees are the owners of the largest number of Listed buildings in Scotland the Exemption represents a very significant benefit to Church of Scotland congregations. The Exemption has been granted because the Church of Scotland has in place a comprehensive system of control over work at its buildings through the said 1998 Regulations including the provision of advice from a body - CARTA - which is constitutionally independent of the Trustees. Therefore, it is critical that the Regulations are applied correctly and consistently.

It is specifically noted that the Exemption does not operate in respect of alterations to the exterior of Listed churches such as the formation of an access ramp when both Planning Consent and Listed Building Consent will need to be applied for.

**The Committee on Church Art & Architecture** was originally a Committee which was appointed by and reported directly to the General Assembly. Since 2005 it has reported through the Mission & Discipleship Council and is located within the Resourcing Worship stream of the Council's activities *"in view of the close link between place and practice*

when it comes to worship and witness". [Mission & Discipleship Council 2014 Assembly Report 5/2, Appendix III, paragraph 7].

CARTA members are identified through the Assembly's Nomination Committee which submits names to the General Assembly under the Report of the Nomination Committee. The Remit of CARTA (see below) is approved by the General Assembly. Section 4 of the Remit states:

*"The Committee provides resources for the use of congregations seeking information and inspiration as to how their buildings might be adapted for worship and witness in the 21st century, while respecting and conserving their architectural heritage."*

### Relationship between the Trustees and CARTA

In relation to the 1998 Regulations, CARTA's function is to assess congregations' proposals for interior and exterior alterations of church buildings (listed and non-listed) in ecclesiastical use and to advise the Trustees on how the proposals will impact on issues of heritage, worship and mission. This will be taken into account when the Trustees make a decision. CARTA does not provide advice or make decisions on behalf of the General Trustees.

Both the Trustees and CARTA provide support, resources and encouragement to congregations to ensure that church buildings enable the development of new forms of worship, mission and social engagement *and both accept that the inheritance of the past has to be recognised.*

### The Range of CARTA's advice

CARTA will provide **the General Trustees** with advice on the following areas:

1. Pew removal and alterations and replacement seating choice
2. Offer theological and liturgical advice regarding the design of new churches
3. Disposal and relocation of ecclesiastical furniture, war memorials and other items, particularly in the event of closure
4. Design and siting of new ecclesiastical furniture
5. Disability access into and around the sanctuary
6. Alterations to any areas within the sanctuary

7. Conservation, renovation and repair of stained glass windows
8. Design and installation of new stained glass windows
9. Design, costs and installation of audio visual systems
10. Design and installation of lighting schemes
11. Care, renovation and replacement of pipe organs
12. Care and relocation of memorials, including war memorials
13. Redecoration of sanctuaries, including flooring, carpets and wall colour
14. Care and maintenance of tower bells
15. Soft furnishings, tapestries and carpets

In addition to the foregoing reactive functions, CARTA has been remitted to provide proactive advice to **congregations** on '*reordering, renovating and redecorating of church buildings...and like matters*'. The Committee does this through the provision of online resources through the Church of Scotland website including quick guides, guidance notes, articles and videos.

The Committee may, on occasion, be able to provide early advice to congregations regarding alterations over the phone or by a visit when needed but this should never be seen as replacing the need to gain permission for alterations from the General Trustees through the normal application process. Further, it would not replace the role CARTA has in advising the General Trustees regarding the decision on the final application.

### Operating Protocols

1. Any congregation wishing to make an alteration to their building must approach the General Trustees.
2. Where appropriate, and in accordance with the Ecclesiastical Buildings Regulations 1998 (as amended) the Trustees will approach CARTA for advice – specifically on how the proposal will impact on mission, heritage and worship.
3. Before the Trustees request advice from CARTA, they will ensure that Congregations have completed all of the relevant sections of an application (the General Form); including sections relating to mission, worship

- and heritage. The Trustees will also ensure that photographs are included.
4. CARTA staff will decide if in addition to the information supplied, a visit from the Committee representatives is necessary to allow CARTA to discuss the proposal at its next meeting and provide the resulting advice to the Fabric Committee.
  - a. Where visits are required CARTA will notify the Congregation asking them to contact the appointed CARTA visitors and arrange a suitable time. CARTA will only visit to gather information for the wider Committee to discuss as part of their deliberations before advising the Fabric Committee.
  - b. CARTA will also contact Presbytery asking them to inform the Congregation if they wish to be present.
  - c. However, if the request seems to be sufficiently uncontroversial CARTA staff, after discussion with the CARTA Convener, will advise the Secretary of the Fabric Committee to approve the request without need for further input from the full CARTA committee.
5. CARTA will prepare a report based on all of the information available at its meeting and provide comment on the impact to worship, mission and heritage and state the committee's final advice.
  - a. CARTA will aim to provide advice to the Fabric Committee as soon as possible.
  - b. If for any reason CARTA cannot provide the next meeting of the Fabric Committee with an opinion on an alteration as requested (insufficient information, difficulty in arranging visits with locals), they will provide an update on what stage it has reached.

CARTA will aim to communicate advice to the Trustees within 6-8 weeks of receiving the completed form.
6. A recorded minute will be sent to the Trustees' next Fabric Committee Meeting.
7. The number of CARTA meetings will be discussed to see if increasing them to match the times and frequency of the Fabric Committee is practicable.
8. The collated CARTA minute will be circulated round Fabric Committee, as part of their normal papers, to allow members to consider the opinion of CARTA. If required, CARTA will attend the Fabric Committee to clarify any aspects of the advice.
9. The Fabric Committee will make their final decision having taken the opinion of CARTA into account.
10. The General Trustees will contact the Congregations to communicate the decision of the Fabric Committee, copying in Presbytery Clerk, Presbytery Property Conveners and CARTA. In the event of the Trustees acting against the advice of CARTA for all or part of a proposal, the Secretary of the Fabric Committee will notify the Secretary of CARTA with a rationale. This will not delay the decision being communicated to the congregation.
11. In the course of work, the Trustees recognise that CARTA will need to relate directly to congregations. If matters outwith the CARTA remit are raised by congregations, or noticed by CARTA visitors, the issue will be noted in the CARTA report as matters that they would refer for the attention of General Trustees.
12. The CARTA Stained Glass sub-group has been authorised by CARTA to advise the Trustees directly regarding Stained Glass installation, alteration, restoration and conservation. The SGG will communicate their advice directly to the General Trustees without any need to wait for the next CARTA meeting. The advice will be recorded at the next CARTA meeting.
13. From time to time, the Trustees will invite CARTA representatives to join them on visits – eg when requests are received for preliminary advice and guidance on major projects or new builds.
14. CARTA will continue to develop resources for use by congregations through the Mission and Discipleship Council and, where appropriate, these will be linked to from the General Trustees section of the Church of Scotland website.



15. CARTA will be invited to participate in a rolling programme of property seminars.
16. Communion ware falls exclusively within the remit of CARTA and is not a matter for the General Trustees. All enquiries or applications relating to Communion ware received by the General Trustees will be referred directly to CARTA. These will be relayed to the General Trustees as a CARTA Decision and recorded in the Church of Scotland Communion ware Database.

### **Committee on Church Art and Architecture (CARTA) – Remit 2015**

1. The Committee advises congregations and Presbyteries about the renovation, reordering and redecoration of church buildings, including the design and conservation of stained glass windows, tapestries and memorials, the installation of new lighting, audio-visual systems, furniture and furnishings, and like matters.
2. Under the Work at Buildings Regulations (as amended in 1998), the Committee is the advisory body to the General Trustees on non-structural alterations to church buildings.
3. The Committee is authorised by the General Trustees to approve proposals relating to non-structural alterations to church buildings referred to them by the General Trustees: eg chancel areas, seating and liturgical furniture, lighting, audio-visual systems, colour schemes, stained glass windows, tapestries and memorials.
4. The Committee provides resources for the use of congregations seeking information and inspiration as to how their buildings might be adapted for worship and witness in the 21st century, while respecting and conserving their architectural heritage.

5. When requested, the Committee reports on the architectural, historical and aesthetic merit of buildings involved in questions of readjustment. It advises on the appropriate disposal of the contents of redundant church buildings, facilitating this via Exchange and Transfer, processes applications from congregations for permission to dispose of surplus communion plate and is responsible for compiling an inventory of sacramental vessels held by congregations. It also advises on the care and replacement of organs, and on alterations required to accommodate the needs of those with disabilities.

Congregations contemplating or proposing any non-structural alteration to their church buildings must submit an application form to the General Trustees, who will refer their request to the Committee and will notify the congregation of the outcome. The Committee will normally arrange to visit the church and meet the relevant office-bearers, before drafting a report and recommendations for consideration by the Committee.

### **Appendix 8**

- 28 out of 44 Presbyteries submitted a Diligence Report (2017 – 26/44; 2016 – 35/44)
- Out of 777 congregations reported on, 740 Property Registers and 526 Manse Condition Schedules had been examined by Presbytery Property Committees;
- 82 professional 5-yearly inspection reports had been obtained and issued;
- Of the 28 Presbyteries, 6 were behind schedule in obtaining professional reports.

### **Appendix 9**

#### **DETERMINATIONS MADE UNDER ACT VII 1995**

#### **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 for the benefit of the congregations in the Consolidated Fabric Fund:

Aberdeen: St Mark's – Queen Street Church; Airdrie: Cairnlea – Broomknoll church and hall; Appin – Manse; Baldernock – Manse; Bellshill: Central – Bellshill Orbiston Church; Border

Kirk – St Andrew’s Church and Hall; Callander – Manse; Clydebank: Waterfront – St Cuthbert’s Church and Hall; Cockenzie and Port Seton: Old – Manse; Croy and Dalcross – Manse; Culross and Torryburn – Manse; Dalserf – Manse; Daviot and Dunlichity – Manse; Deer – Fetterangus Church; Dornoch Cathedral – Manse; Dunfermline: East – Manse; Edinburgh: Broughton St Mary’s – Manse; Edinburgh: Broughton St Mary’s – Manse; Edinburgh: Morningside – Retirement House; Edinburgh: St Martin’s – Manse; Ellon – Slains Church; Ervie-Kirkcolm – Manse; Ettrick and Yarrow – Manse; Falkirk: St James’ – St James’ Church and Hall; Fintray Kinellar Keithhall – Keithhall Church; Foss and Rannoch – Foss Church; Fowlis and Liff – Liff Church; Fyvie – Scout Hut and Garage Block; Glasgow: Shawlands Trinity – South Shawlands Church; Glassary, Kilmartin and Ford – Kilmartin Church; Glassary, Kilmartin and Ford – Kilmartin Hall; Glassary, Kilmartin and Ford – Kilmichael Glassary Church; Greenock: St Margaret’s – Manse; Greenock: St Ninian’s – Manse; Howwood – Manse; Inverness: Dalneigh and Bona – Bona Church; Johnstone: St Paul’s – ground at church; Kilmun, Strone and Ardentinn – Ardentinn Church; Kilmun, Strone and Ardentinn – St Munn’s Church; Largo – Manse; Limekilns – garden ground at manse; Lundie and Muirhead – Lundie Church; Melness and Tongue – Manse; Mid Deeside – Manse; Nairn: Old – Manse; Newarthill and Carfin – Hall Church; Newton – Manse; North Knapdale – Inverlussa Church; Peterhead: New – Boddam Church; Peterhead: St Andrew’s – Manse; Selkirk – Manse; St Monans – Manse; Traprain – Whittingehame Church; Tullibody St Serf’s – Manse; Tyne Valley – Borthwick Church; Unst & Fetlar – Uyeasound Church; Walls and Sandness – Manse; Whitekirk and Tynninghame – Manse grounds;

Newtyle; Ellon; Gigha and Cara; Glassary Kilmartin & Ford; Kilrenny; Libberton and Quothquaen; Lochbroom and Ullapool; Old Kilpatrick Bowling; Orwell & Portmoak; St Fergus; Wamphray (2018 – 21; 2017 – 13)

	2018	2017
Churches and Halls	25	27
Manses	28	17
Ground/others	5	4
Total	58	48

**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 congregations in the Consolidated Stipend Fund:

Alness; Arrochar; Broughton, Glenholm and Kilbucho; Cairngryffe; Cheviot Churches; Cleish; Craignish; Cruden; Daviot and Dunlichity; Dingwall: St Clement’s; Eassie Nevay



## PANEL ON REVIEW AND REFORM MAY 2019

### Proposed Deliverance

#### The General Assembly:

1. Receive the Report.
2. Encourage congregations and Kirk Sessions to reflect on the learning outcomes of the Path of Renewal pilot and seek to apply these locally.

### Report

#### 1. INTRODUCTION: FOLLOW ME

**1.1** *As Jesus walked by the Sea of Galilee, he saw two brothers, Simon, who is called Peter, and Andrew his brother, casting a net into the lake—for they were fishermen. And he said to them, ‘Follow me, and I will make you fish for people.’ Immediately they left their nets and followed him (Matthew 4:18-20)*

**1.2** When Simon and Andrew responded to that call to follow Jesus, it was the start of lifelong transformation. They left their nets, they journeyed with Jesus, Simon became Peter, and as Jesus’ disciples they learnt new ways to live and love – God’s ways. But that was an ongoing process, never complete in this life; Peter always had more to learn, he was always being reformed, by the living Jesus, the risen Christ, the Holy Spirit. That applies to all Jesus’ disciples through time and space; we are all in need of ongoing transformation by God.

**1.3** Later, in Matthew 16:17-18, we read: *[Jesus answered] ‘Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of Hades will not prevail against it.’*

Simon’s calling leads to a new name: Peter, the rock on which Jesus will build his Church. This is an important reminder that the Church is built on imperfect disciples, who are all still being transformed by God. This Church of which we are a part will therefore also be in need of ongoing transformation by God.

**1.4** This also, crucially, points us back to God. This Church which is in need of review and reform is God’s Church, centred on Jesus Christ. The task of reforming the Church is God’s work, through the risen Christ and the Holy Spirit working in the lives of imperfect disciples of every age. So while the Panel on Review and Reform offers the report of one group of disciples helping the Church of Scotland to seek paths towards continual renewal, we also know that we are utterly dependent on God. Review and reform will come from listening to God’s call, learning God’s ways, and following Jesus together.

**1.5** The need to allow God to reform us, calling us to new forms of God's mission, is intrinsic to being God's Church. It is also deeply embedded in countless reports to the General Assembly, over many years, including by this Panel and its predecessors. This year, proposals for change in Church structures, finances and focus will come from the Special Commission and the Council of Assembly, trying to listen for God's guidance for this Church in this time.

**1.6** However, for such reform to transform us, more will be needed than the concurrence of this Assembly; it will require a change of culture throughout the Church of Scotland brought about by changing mindsets of individuals and, therefore, of congregations. The necessity of mindset shifts has also been acknowledged over many years and the implications of denial are becoming apparent. The Assembly Council in 2002 noted that there was a need for passion, patience and perseverance if the mood for change reflected in Church Without Walls was to be translated into a movement for change. It is hard for some to remain patient 17 years later.

**1.7** This applies to every part of the Kirk. The research summarised below, from the first three years of the Path of Renewal pilot, affirms the central need to change the mindset of Ministers and the whole culture of congregations in order to transition to be a missional church. That is not an easy reformation; even after three years' focus, local leaders are aware of being in the midst of an ongoing process. Resistance to change may come because of the very crisis facing us when the human reaction is to revert to what we know, despite the imperative to leave our comfort zones and be challenged.

**1.8** Here we share the learning from Path of Renewal. We do not offer it as a quick fix, but as the lived experience of a movement of people seeking God's way together. There are several key points, a summary of the summary, that indicate something of the new culture we are called to discover:

- **Creating time and space for people to listen to God is vital.** This applies especially to those in leadership, but whole congregations have grown deeper in faith, and all have rediscovered the importance of spiritual practices.
- **Local leadership is crucial.** Such leadership must become less dependent on ordained Ministers, and should include all generations within the body of Christ.
- **Intentional investment in a few people** bears fruit. Those who have grown through that process can then invest time in others.
- **Collegial working has been key**, as teams within congregations, and in learning communities across regions. This builds supportive relationships and trust, offers peers to bounce ideas off, and gives a context where people can be held accountable. Perhaps this should not be worthy of comment in a presbyterian church?
- **There is no roadmap, so a culture that protects innovators and encourages experimentation is needed**, permitting individuals and congregations to change. This requires us to trust in God and each other.

See section 3.3 for further information on the outcomes.

**1.9** None of these are totally new insights. A review of General Assembly reports since the turn of the century sees issues of spirituality, leadership, ministry of the whole people of God, and experimenting all raised repeatedly. However, these come from the intentional missional focus of a very diverse group of congregations across the Kirk, and the fact that they chime with past theological, strategic and experiential reflection adds weight to their value.

**1.10** The full research report on the Path of Renewal pilot is available at: [https://www.churchofscotland.org.uk/about\\_us/councils\\_committees\\_and\\_departments/committees/panel\\_on\\_review\\_and\\_reform/](https://www.churchofscotland.org.uk/about_us/councils_committees_and_departments/committees/panel_on_review_and_reform/)

The research is summarised in section 3 below. The Panel would like to thank Suzanne Ebel and all those involved in Path of Renewal for their work in the pilot and the research.

**1.11** Responsibility for the Path of Renewal movement has now passed to the Ministries Council, which will report on its continuation and proposals to recruit congregations to a third tranche. The learning from Tranche 1 is being applied to Tranche 2, and a third tranche will hopefully demonstrate that this cyclical model works for supporting and sustaining missional communities. As one of the small, remote congregations observed in their congregational feedback: *Limiting this (PoR) to such a short period of funding means that positive outcomes are more difficult to achieve. Usually, Year 1 is research, Year 2 is 'trying out', Year 3 is consolidating and reviewing, Year 4 is settling, re-organising and searching for more permanent funding.*

Another congregation said:  
*This will take a long time to change the way church works within its community/parish and will depend on [the church] becoming much more relational.*

## **2. AREAS OF ONGOING WORK IN 2018**

### **2.1 Leadership for the whole body of Christ**

**2.1.1** General Assembly 2018 instructed the Panel “to work with the Mission and Discipleship Council, Ministries Council and young people to consider what might be done to support the involvement and development of leaders under 50 at a congregational level.”

**2.1.2** The Panel has continued to explore patterns of local leadership, grounded in an interest in leadership from those under 50. This recognises the range of leadership gifts from God, as described in Ephesians 4; there is a particular challenge for the Church of Scotland to enable teams including apostles, prophets and evangelists, as well as pastors and teachers. This overlaps with work being done in the Mission and Discipleship Council, and includes consideration of spiritual formation and discipleship. At the time of writing this report, the Panel is commissioning research to listen to the leadership practices of churches that have varying levels of multigenerational involvement in leadership. Further work will be required with young people (including the National Youth Assembly) and the Ministries and Mission and Discipleship Councils, informed by the research outcomes.

### **2.2 Conferences**

**2.2.1** The Panel financially supported conferences with Tod Bolsinger in May 2018, and with Steve Taylor in June 2018. Tod Bolsinger is Vice-President for Vocation and Formation at Fuller Theological Seminary, and his book

*Canoeing the Mountain: Christian Leadership in Uncharted Territory*<sup>[i]</sup> has been a key resource on change within Path of Renewal. The conference he led on 5th May in Falkirk was very well attended and took place while he was in Scotland working with Path of Renewal congregations.

**2.2.2** Steve Taylor is Principal of Knox Centre for Ministry and Leadership, in Dunedin, New Zealand and author of *Built for Change - a practical theology of innovation and collaboration*<sup>[ii]</sup>. Steve’s visit was arranged by Trinity College, and offered open meetings on: “Biblical, Theological and Spiritual Resources for enabling change within congregations”; and “Rethinking Mission”, for those involved in fresh expressions, church planting and missional church. The challenges of enabling change at regional and national level were explored with Steve in a gathering including people from Councils, Committees and Presbyteries. Steve’s insight into initial ministerial training was also shared with relevant parties in the Church of Scotland.

### **2.3 Exploring “being Church” in the Netherlands**

Rev Dr Andre Groenewald spent a week in Utrecht in November 2018, to learn more about how God is working there. The Protestantse Kerk in Nederland (PKN) recognised that it is working in a context of secularisation and individuality, where people live in networking relationships as global citizens. This recognition has led to a missional focus and significant structural reform. They, along with sisters and brothers in other denominations, are finding new ways of reaching out, with pioneer ministry and missionary activities reaching younger generations. At the time of writing, the Panel has just begun to explore the insights gained from listening to our sisters and brothers in the Netherlands.

### **2.4 Exploring church growth & local leadership**

**2.4.1** In May 2018 Rev Graham Duffin and Ms Christine Cavanagh travelled to England to meet with people and organisations involved with church reform. These included the Centre for Theology and Community in London E1; Newham Youth for Christ; the Centre for Church Planting and Growth in Islington; the Diocese of Birmingham; and meeting Bob Jackson, author of *What Makes Churches Grow?*<sup>[iii]</sup> There were recurring themes:

- A recommendation to work with the willing (which suggests that apathy or stagnation are challenges across many denominations).



- The effectiveness of working with and investing in a small group of individuals from within a congregation and allowing them to grow in leadership and confidence (we have seen the efficacy of this strategy in Path of Renewal).
- There is a challenge in training and resourcing workers. This is being addressed in several ways, with a particular interest in improving the accessibility of training, reducing the emphasis on highly academic routes and opening up opportunities for more vocational or less formal learning environments.

**2.4.2** It was clear from the discussions that within different denominations we are facing similar challenges: falling numbers attending traditional worship on a Sunday; ageing congregations; and an increasing disconnect from the communities we seek to serve. We will continue to learn much from the successes and failures of Church in England.

## 2.5 Sacramental Ministry

In response to an instruction from the General Assembly of 2017, the Panel has continued to work jointly with the Theological Forum, the Ecumenical Relations Committee, the Legal Questions Committee and others to consider whether there should be any change to the practice of Sacramental Ministry. The report of the joint working group is presented to this General Assembly separately.

## 3. PATH OF RENEWAL: SUMMARY OF FINAL REPORT OF DECEMBER 2018

### 3.1 Introduction

*Path of Renewal does not provide a blueprint for how church should be today but encourages ministers and congregations to work out – together with God – how God is inviting them to be in and with the communities they serve.*

Rev Liz Crumlish, Path of Renewal Co-ordinator

**3.1.1** The title for this project came from the work of William Bridges who describes the lifecycle of organisations as involving various stages of growth and maturation. Bridges identifies a point at which the organisation or institution begins to close in on itself and must regenerate if it is to remain vital. He calls this process of regeneration the Path of Renewal<sup>[iv]</sup>.

**3.1.2** The original pilot project proposal had five desired outcomes:

1. Ministers equipped to lead **through** transition and **in** missional churches.
2. Vibrant, growing congregations with a missional focus and a team approach to ministry.
3. The development of new local leadership.
4. The development of a proven approach to transitioning churches from which others will benefit.
5. That at least some of those who become involved as leaders at a local congregational level will subsequently sense a call to Ministry of Word and Sacrament within the national church.

**3.1.3** Path of Renewal (PoR) is focussed on developing missional churches, with three key characteristics:

- vibrant, attractive worshipping communities
- who are forming people in faith and,
- connected with their wider communities.

In terms of outcome these are designed to lead to:

- a growth in numbers
- a deepening commitment to Christ and,
- a growing impact on the community.

**3.1.4** Qualitative research was undertaken throughout the pilot to measure 'distance travelled' by the PoR participants. It was anticipated that robust evidence could be gathered from these sources:

- Reflective feedback from the mentors
- Reflective pieces from the PoR participants at regular intervals
- Qualitative exercises at conferences (where ministers rated either themselves or their congregations within set parameters)
- Observation at conferences
- One-to-one interviews with ministers at the end of year three by skype, phone or in person
- Congregational feedback questionnaires at the end of year three (to triangulate data from ministers).

**3.1.5** The full research report and stories are available at the following link: [https://www.churchofscotland.org.uk/about\\_us/councils\\_committees\\_and\\_departments/committees/panel\\_on\\_review\\_and\\_reform/](https://www.churchofscotland.org.uk/about_us/councils_committees_and_departments/committees/panel_on_review_and_reform/)

We offer a small selection of stories from different congregations throughout this report. Further stories can be found in the main research report.

The following sub sections present a summary of the key findings.

## **3.2 Training and teaching programme**

**3.2.1** The Pilot churches' programme was developed with six interlinked and overlapping steps:

- Formation of a local leadership team of 5 to 8 members from different backgrounds and different generations.
- The development of this group as individuals and as a team, with deepening faith, commitment and confidence.
- The development of appropriate missional initiatives by the team. This might be as simple as members of the team creating better relationships with their neighbours, work colleagues or those they socialise with.
- Creating of effective opportunities for those who do not currently attend church activities or worship to explore and be nurtured in faith *and* to experience Christian community.
- Providing opportunities for new people to be involved in missional initiatives.
- Adapting of the "mainstream" church programme to take account of what is being learnt and to allow a coming together of those involved in the new initiatives with those involved in current activities and worship.

**3.2.2** In order to develop missional churches, there needs to be an understanding that leadership to achieve this is not driven from the top, but in helping people to catch a fresh vision for church life and growth. If leadership in the local church owns and drives forward the changes required these changes will not be cosmetic or dependent upon the minister currently in post remaining there. Instead, the whole culture of the local church should be changed to become more outward-focussed, with a revitalised worship and congregational life. To achieve this, ministers are asked to invest heavily in a few people who have the potential to be future leaders as well as those already in leadership roles.

This 'intentional discipling' helps to build leadership capacity, which is absolutely essential for future development. This in turn requires ministers to invest in their own reading, thinking and development as well as the development of others. The development of new leaders who take responsibility for nurturing the work and witness of the church alleviates the pressure on ministers further down the line.

**3.2.3** *Year 1* included: mission theology and leadership; change management; material from Alan Roxburgh and William Bridges; input from David Miller, a former lecturer from the International Christian College in Glasgow and currently serving as minister at Millerston Church in Cumbernauld; biblical reflections on the exodus and wilderness.

*Year 2* included: missional theology and leadership; key transitions; biblical reflection on Jeremiah and other prophets in a time of exile; material developed from Ronald A. Heifitz and Marty Linsky highlighting the nature of adaptive challenges as against technical challenges; Tod Bolsinger and his book *Canoeing the Mountains*; spiritual practices to shape ministers and their ministries.

*Year 3* included: equipping ministers to facilitate conversations and conferences; Tod and Beth Bolsinger on change management and understanding and working with personal strengths to move people on; resilience; Gen Y and younger people; reflection on exile, wilderness and liminal spaces; discernment for the future.

**3.2.4** From the pilot programme of 30 congregations in 2016, the initiative has now (2018) expanded to include 52 congregations and 32 presbyteries across the Church of Scotland. [https://www.churchofscotland.org.uk/about\\_us/councils\\_committees\\_and\\_departments/committees/panel\\_on\\_review\\_and\\_reform](https://www.churchofscotland.org.uk/about_us/councils_committees_and_departments/committees/panel_on_review_and_reform)

## **3.3 Working towards the desired outcomes**

### **3.3.1 Outcome 1: Leading through transition in a missional church**

Undoubtedly, changing mindsets and cultures is the biggest challenge that the PoR participants have had to manage and some are still uncertain that they have made significant progress or can ultimately achieve this. Both congregations and Kirk Sessions initially found the mindset adjustment required to move from 'coming to church' to 'being the church' uncomfortable. Often when there is a 'crisis' or

challenge people revert to what they know rather than keeping faith with the new.

**3.3.2** As one participant put it there has to be a mindset shift from 'get people in the building' to 'get people out in the community' or as another put it 'going out to reach the people who are not in'. The two biggest elements of successful renewal are trust in the minister and changing mindset from inward to outward looking.

**Tron Kirk, Edinburgh** The notion of experimentation encouraged the PoR group to think about partnership working so they heard Bethany Christian Trust's presentation and the result is a partnership with them. Together they will deliver Bridge to Freedom which is a 15 week recovery programme for addiction and anger management. They would not have looked at partnerships previously but now they realise that they have a whole new potential community to partner with.

**Linwood** In 2017 three young families were sent on a Messy holiday with the proviso that they come back with some ideas for what could be done in Linwood. One family in conjunction with a connection in the local Catholic church came up with a proposal for SHINE (Sowing Hope in Neighbours' Ears) which will also run in the local Baptist church. They are now at the practical planning stage.

**3.3.3** Almost everyone said that being part of PoR had enhanced, supplemented or changed their ministry. The learning communities (groups of 6 ministers, formed geographically) were a vital extra source of support. The introduction to new resources and questions that helped the participants to express themselves differently – and perhaps – more effectively to their congregations was also important. However, respondents also said that it would be difficult to ascribe *all* of their progress *directly* to Path of Renewal as their theological ethos was to be missional anyway.

There are many examples in the congregations of how the PoR groups have formed and then grown in confidence to lead effectively in a range of situations.

**Melness and Tongue** A small congregation of 15 was encouraged to innovate and make services more relevant and user-friendly for non-church folk. The New Ideas group decided to introduce Messy Church and the person who leads it is the father of one of the children and is not a regular worshipper. The Worship Support Team now prepares and leads Sunday liturgy and chooses the hymns.

**Stevenston High** One of the PoR group members, who had been leading a weekly Discipleship Group, now models the group on what they have been learning through PoR. Also, some of the PoR group are elders and apply much of the [PoR] teaching with church members in their Pastoral/Elders District.

### **3.3.4 Outcome 2: Growing vibrant congregations with a missional focus and team approach to ministry**

It is clear from the congregational survey responses that the message that change is essential is being heard.

**3.3.5** A common thread in the data gathered from ministers was that they had to reawaken people's faith in order for them to feel more confident about articulating and sharing their faith with others. Sharing faith leads to discipleship which leads (hopefully) to people returning to church or coming to church. PoR ministers were encouraged and held accountable for developing a 'Rule of Life' and for encouraging and equipping those with whom they worked to do so too. They also committed to reading particular passages together and praying for one another. These passages were Matthew 9:35-10:10 (Harvest and call) in the first year; Luke 24:13-35 (Emmaus Road) in the second year and Ephesians 3:14-4:13 (Gifts for ministry) in the third year. There is evidence that PoR groups have become more proactive in a team approach to ministry.

**3.3.6 Taking stock: May 2016**

Personal spiritual disciplines and Rule of Life	3
Leading by empowerment	3
Younger generations heavily involved	4
Form small PoR group who are fully on board	3
Kirk Session on board - totally supportive	3
Missional initiatives in place within the community or wider	4
Disciple culture created within the Church	4
Two or three people that you deliberately investing in	3
Church life and worship changed to take into account of those currently outwith church	4

**3.3.7 Taking stock: May 2018**

Personal spiritual disciplines and Rule of Life	2
Leading by empowerment	2
Younger generations heavily involved	4
Form small PoR group who are fully on board	1
Kirk Session on board - totally supportive	2
Missional initiatives in place within the community or wider	1
Disciple culture created within the Church	1
Two or three people that you deliberately investing in	1
Church life and worship changed to take into account of those currently outwith church	1

**3.3.8 Key**

- 1 = Yes  
 2 = Happening but not there yet  
 3 = Still work to do  
 4 = No or very little evidence

**3.3.9 Taking Stock commentary**

**Personal spiritual disciplines and Rule of Life** improved because ministers were held accountable to their mentor for reporting on their spiritual practice.

**Form small PoR group who are fully on board / Kirk Session on board – totally supportive.** Many elders are involved in the PoR groups and often were the instigators of applying to join PoR. There are a few instances of tensions between the Kirk Session and PoR groups evident but this can be more about communication than the actual change that the PoR group would like to introduce.

**Disciple culture created within the church / “two or three people that you are deliberately investing in”**  
 See section 3.3.10 below

**Younger generations heavily involved** It is striking to see that this is the only area that remains unmoved by May 2018. This is an area in which the Panel is commissioning further relevant research: see section 2.1.2 above.

**Missional initiatives in place within the community or wider** It is evident from the congregational feedback forms that they are looking around their community for opportunities to work collaboratively and so more efficiently to provide services and activities in their area.

**Church life and worship changed to take account of those currently outwith church** Examples include new Messy Church sessions, Vintage Messy in local care homes, some development work in schools where there was little previously and work with farmers.

Anecdotally small numbers of new members have been reported along with slightly bigger numbers of adherents/regular worshippers. Sometimes God’s call takes time to be heard.

**Bishopbriggs Kenmure** The Freedom in Christ course used material that was already available to them and ran for the mature Christians in the congregation. The minister led it the first time but the second time people from the first course led the second group and the minister visited from time to time to see how it was progressing. They have also changed the prayer meeting time to 18:30 so that people can drop in on the way home from work. It is run by two elders who bring a different dynamic to the minister through the way in which they share things; the readings and hymns chosen; and silent and open prayer opportunities. The Session Clerk runs ABC (Adult Bible Class) in the summer with some guidance from the minister.

**Glasgow King's Park** The minister, along with three other people, runs a Scripture Union group in their local primary school; 26 P6 and P7 pupils come along at lunchtime. The three people who volunteer do not teach in Sunday School but are recently retired and they wanted to give time to reaching out to this generation.

### **3.3.10 Outcome 3: Developing new, local leadership**

Intentional discipling of individuals, their PoR groups and smaller congregational groups by the ministers has delivered a mixed picture. The PoR groups in congregations were formed in different ways. Some were self-selecting, some were invited after discernment and some of the groups evolved as the missional initiatives and associated tasks became clearer or as those on the periphery were identified. Time was spent with PoR groups exploring faith and helping people become more confident about expressing and sharing their faith with one another, with the rest of the congregation and in the wider community.

**3.3.11** Many participant ministers spent significant time with their PoR groups in Bible study and prayer groups supplemented with some one-to-one mentoring. This is clearly a further demand on the finite amount of minister's time available. Others have been forced to work one-to-one due to the difficulty of getting everyone together at the same time in the same place. This results in slow progress. Some have been investing in just a couple of folk who 'get it' so that they are seen to be modelling 'mission' and begin to draw others with them extending the idea of intentional discipleship wider. To return to Bolsinger: 'leadership is about moving people on...' and most importantly 'leaders are formed while leading.'

**3.3.12** In two congregations without a full time Minister of Word and Sacrament, where Path of Renewal had become established, it was possible to continue to work with a small group in the congregation to facilitate and encourage progress in discipleship and missional initiatives.

### **3.3.13 Outcome 4: Creating a movement, not a programme**

Path of Renewal has brought mission-minded people together, for a sustained length of time. While theological approaches may be different, the end goal is the same. Ministers reported that they found new energy and purpose after attending PoR conferences; sharing with others both formally and informally has been fruitful as new friendships have formed. Peer support and collegiality has been a vital element of wellbeing for participants, as it was something that they had not previously experienced in other CPD opportunities.

### **3.3.14 Outcome 5: Calling people to Ministry of Word and Sacrament**

When the ministers were interviewed about their spiritual practices they reported three things: that personal spiritual practices helped to ground them and to listen to what God was telling them; that being held accountable to their mentor helped to keep them 'honest' and that if their spiritual practice was not regular and effective they could not ask their PoR groups or congregation to consider the effectiveness of their practice.

**3.3.15** Calling people to Ministry was an ambitious aspiration for Tranche 1 borne out of the climate of declining numbers applying for Ministry of Word and Sacrament. However, one person, through the process of discernment in PoR, has taken up an MDS role and another PoR congregation member has applied to be an OLM.

**3.3.16** There has been an unintended outcome during this first phase of PoR. As ministers have reflected on where they are in terms of life, career and what God is telling them, six ministers have changed their charge, two have demitted and one has retired. While some admitted that they had been thinking about this anyway, participating in PoR has given them the push to make these changes.



**Burra Isles** Open Space was developed to encourage anyone in the community to come into the church. There is a craft group, health walks are organised and the prayer window offers a place to pray and the prayer net (a reflection of a fishing island community) a place to leave prayer requests.

**Shapinsay** One of the most successful community ventures has been the winter community café at The Boathouse, which is run by the church and other community volunteers. It offers a place for people to meet when nowhere similar is open. The community beach clean called 'Bag the Bruck' [bruck=rubbish] is also well-supported by local residents as is community carol singing.

**Monkton and Prestwick North** In recognition that young church numbers were declining, it was decided to ask the young people in the congregation what would encourage them to participate. They asked to be able to be more creative and so Creators Club was born. Anyone aged five to 16 can go along and parents do not need to be members of the church. Their first project was to make videos retelling Bible stories. This was challenging for the older members of the congregation who knew 'traditional' Sunday School well but this different approach to young church continues.

### **3.4 What has been learnt and how is it being implemented?**

#### **3.4.1 Tranche 1: can they be self-sustaining?**

It is possible to see evidence of green shoots in many of the congregations that participated in Tranche 1 but the ministers also recognise that there is still work to do and complacency is a danger.

**3.4.2** It was an aim, from the beginning, to build and nurture collegial relationships among the participants. PoR reached out into different areas in the church and brought mission-minded people together. It is not surprising then that they wish to continue to journey together. The ministers have a strong sense of ownership of PoR and are happy to organise and shape a future programme. They made suggestions about what might work best and for whom (bearing in mind that Tranche 2 participants would be interested in hearing their stories and progress too) and how it might be funded through existing sources with a little central organisational assistance where appropriate. This self-organisation, a strong indicator that PoR is indeed a movement, should also make the project sustainable.

#### **3.4.3 Reflections from the mentors (taken in March 2017)**

Five professional mentors, from a range of backgrounds but with strong church connections, were approached to act as part-time mentors to Tranche 1. They covered the geographical spread of participating congregations mentoring on a one-to-one basis and facilitating the learning communities.

**3.4.4** They were asked to reflect on their own PoR journey and experiences and to consider what advice they might pass on. As well as reflecting on the role of mentor and lessons for Path of Renewal itself, they offer the following useful transformational leadership skills:

- resilience! There will be many challenges
- protecting the early adopters/innovators who 'get it' and try new things
- approaching transformational leadership with no preconceptions
- being prepared to read around the subject of discipleship and understand that this is fundamental on the PoR journey
- patience while helping their people deepen their own faith first
- willingness to move away from the stable base of parish ministry
- being able to build trust and take your people with you
- moving the conversation away from 'Church' to God; from institution to movement; from membership to discipleship
- being comfortable with the lack of 'roadmap'

#### **3.4.5 Tranche 2 mentors**

An important aspect of participating in Tranche 1 was acknowledging that participants would 'pay it forward.' As a result 12 ministers are mentoring Tranche 2 ministers and/or working with congregations and Kirk Sessions to spread the PoR ethos. They were asked to mentor as they were fully engaged with the process; had congregations willing to release them; and were geographically close enough to Tranche 2 participants to work effectively with them. These ministers are keen to learn through mentoring as PoR continues and they will attend conferences from January 2019 onwards with their mentees.



**Longniddry** They had been thinking about working with other congregations to deliver the quarterly evening communions in Longniddry, Gladsmuir, Tranent and St Martin's Portobello. Each church hosts one of the services in their style but the minister began to sense some uneasiness about the plan. Feedback suggested that it was more than just replacing old with new. People came to these services for personal reasons and that is why they were perhaps resistant to change. It is not about either/or but 'and'. So, after the last big joint morning communion there was an evening, reflective communion to address this. The minister then realised that change can be about increased opportunity not just replacing old with new.

**Monkton and Prestwick North** It was decided to stop a regular event aimed at outreach when it simply attracted folk who were in church anyway and look for other opportunities to reach beyond the regular worshipping community. A community cinema event was one such opportunity. There have also been experiments with different formats for regular Sunday worship, in which folk could choose a range of activities, including a sermon slot with which to engage.

### 3.5 Conclusion

*We cannot be afraid to question structures and methods that once caused us to thrive and succeed. Church is a movement, not a monument.*

Alan Hirsch

**3.5.1** The national church is in a liminal space, not quite certain what the something new/else will be. Path of Renewal has been trying to find a way of going deeper than simply getting people back into church on a Sunday morning. Rather, Path of Renewal wants to encourage congregations to rediscover partnership in their communities, as an alternative to the attractional model of church.

**3.5.2** The indications from the evidence gathered shows that, even in a relatively short space of time, the desired outcomes have been met to varying degrees. Measures of success and distance travelled in a qualitative sense are often difficult to define as they can be subjective. If filling pews on a Sunday is to be used as a criterion then perhaps Path of Renewal cannot be said to be successful. However, if church growth can be understood as both numerical *and* spiritual then it is clear that participating congregations have grown in confidence and faith as these quotes from congregations show.

*Path of Renewal's purpose is timeless in that it is to honour God and spread the good news of Jesus in a fast changing world. Auchterarder Parish Church*

*We have cut back on meetings and now encourage our members to be more intentional about their faith within their families, community, workplace and so on. We desire to be a church that is people-focussed instead of programme-centred. We are taking very seriously the challenge for multi-generational leadership in our churches. Stevenston High Kirk*

*God has used stepping into Renewal as a means of revealing new possibilities for call and ministry, new ways of serving and a fresh expression of leading people out from where they have been to a place of new opportunity. Hamilton South Parish Church*

**3.5.3** It was encouraging that so many of those who contributed congregational feedback mentioned how they felt that their faith had been renewed or deepened and how this had encouraged them to share their faith more in their everyday lives. This will require ongoing attention and nurturing to prevent discouragement. Another recurring observation in the feedback was that it would have been good if a more holistic approach had been taken, that is, working with a congregation rather than just the minister, or minister and PoR group. This observation has already influenced the shape of Tranche 2, and plans for Tranche 3.

**3.5.4** It is clear that it has been both a freeing and scary experience for congregations to adopt a culture of experimentation and further, that it does not matter if something fails: the point is that something different was tried. As one minister said: 'I feel more comfortable with fear [of the unknown].' In other words, opportunity is sometimes found in unexpected places!

**3.5.5** Perhaps Path of Renewal can be summed up in this quote from Monkton and Prestwick North:

*Three important things I learned:*

1. *Prayer is essential and very powerful!*
2. *When God is asking you to do something and you feel way out of your depth ... all God really wants you to do is take the first step and trust. God will reveal the path ahead when you start walking!*
3. *Everything starts with relationships – our relationship with God, each other, our community and our world.*

**3.5.6** The ministers who have participated in Tranche 1 were mission-minded in their approach to ministry from the outset. They know too that their green shoots will need ongoing attention and protection if they are to achieve a paradigm shift in mind set and culture in their context and location. They will hope that their intentional discipling will help people to mature into strong local leaders - who will use their gifts to sustain that congregation's missional approach and encourage the other members to bring their gifts and talents for wider use in their community, alongside discovering gifts already present in communities and forming local partnerships.

**3.5.7** Path of Renewal has made progress at some level, in a relatively short space of time, in all of the desired outcomes listed in the project proposal. This, at a time when the situation in the national church is being highlighted as a growing concern, offers everyone an opportunity to think differently about how they might look outward instead of inward and a chance to remind their communities that the local church exists to serve where God is already at work building resourceful and resilient communities, who live together in love. Although deep and lasting cultural change takes longer than three years, there are signs of hope and promise in the work of Path of Renewal to date.

**3.5.8** For the full research report, including a bibliography and list of materials congregations used; lists of participating congregations; further details; and more stories, please see

[https://www.churchofscotland.org.uk/about\\_us/councils\\_committees\\_and\\_departments/committees/panel\\_on\\_review\\_and\\_reform/](https://www.churchofscotland.org.uk/about_us/councils_committees_and_departments/committees/panel_on_review_and_reform/)

**Camelon** The church has had a shop in Camelon for some time but the PoR group realised that they could provide greater community engagement especially as funding cuts began to erode useful services. The concept that they came up with is called Camelon Connect. Camelon Connect will be a charity concern that is entirely separate from the church. This will enable them to restart/sustain some services lost due to council cuts eg. restore CAB back in Camelon; offer benefit advice, money advice and some skills training. The shop has some regulars – it is 'church' for them – so they want to create a new purposeful space for interaction: tea and a blether. It is not about getting people into the church on Sundays *per se*.

**Innerleithen, Traquair and Walkerburn (ITW)** One of the biggest community engagement projects is Innerleithen's twinning with Thondwe, Malawi. This project was a direct result of participation in PoR and had been suggested by a member with links to Malawi. Not only the church but almost the whole town is involved in some capacity.

*In the name of the Panel*

JENNY M ADAMS, *Convener*  
CHRISTINE CAVANAGH, *Vice-Convener*

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## JOINT REPORT OF THE PANEL ON REVIEW & REFORM, THE THEOLOGICAL FORUM, THE COMMITTEE ON ECUMENICAL RELATIONS AND THE LEGAL QUESTIONS COMMITTEE ON SACRAMENTAL MINISTRY MAY 2019

### Proposed Deliverance

#### The General Assembly:

1. Receive the Report.
2. Instruct the establishing of a Joint Working Group, comprised of the Ministries Council, the Mission and Discipleship Council, the Theological Forum, the Committee on Ecumenical Relations and the Legal Questions Committee to develop proposals, based on the principles articulated in the Joint Report, for ordination to a form of the ministry of Word and Sacrament shaped by the context of the emerging Church, and to report to the General Assembly of 2020.

### Report

#### 1. INTRODUCTION

**1.1** The Joint Report of the Sacramental Ministry Working Group is offered in response to the instruction from the General Assembly of 2017:

Instruct the Panel, the Theological Forum, the Ecumenical Relations Committee and the Legal Questions Committee jointly to give consideration to whether, in the light of the ideas raised in the Report and Supplementary Report of the Panel on Review and Reform, there should be any change to the practice of Sacramental Ministry in the Church of Scotland and to consult with others and to report to a future Assembly.

**1.2** A Working Group comprising representatives of the four reporting committees, Ministries Council and Mission and Discipleship Council has engaged with this work since the summer of 2017, and consulted with the Rev Dr Doug Gay and staff from the Priority Areas Team and others.

**1.3** In recent years, a concern has been raised from a number of different contexts that the Church is not able to offer sacramental ministry to all who might benefit from it, because there may not be someone within the worshipping community who is ordained to the ministry of Word and Sacrament, for example, in vacancies, multiple places of worship, fresh expressions of church, youth work, and pioneer ministries. This has been raised as an issue for the ongoing work within traditional forms of church life, as well as with respect to new and emerging forms of mission and ministry. Those involved in the Working Group have been deeply conscious of all of these issues and have carried this into their exploration of the theologies of ordination, sacraments, ministry, vocation and ecclesiology.

**1.4** In the course of our discussion on these issues, the Working Group has identified the following principles as central to our understanding of the Sacraments:

1. Following the example and command of Jesus Christ, the Sacraments are essential for the life and growth of the Church as the people of God;

2. As Reformed Christians, the Sacraments are understood as material signs of the grace of God declared in preaching;
3. For that reason, the Sacraments can never be separated from Word;
4. The calling to preach the Word *and* celebrate the Sacraments is recognised by the Church and affirmed in the act of ordination;
5. As such, only those who are called and ordained to preach the Word should celebrate the Sacraments.

**1.5** It is precisely *because* we affirm these principles, however, that we have come to recognise the vital importance of the Sacraments for the life of new worshipping communities. As much as any other group of Christians, these communities, sometimes styled as fresh expressions of church or as the emerging church, require Baptism and Holy Communion to sustain their life and to nurture growth. However, it seems clear that the form of training currently offered to parish ministers is not always appropriate to those leading these new communities. As such, we propose the creation of a new Working Group to examine ordination to a form of the ministry of Word and Sacrament that would be shaped by the context of the emerging Church, and to report to the General Assembly of 2020.

## **2. WHY DO THE SACRAMENTS MATTER?**

### **New Testament**

**2.1** At the outset, it is helpful to ask: In a community created by the Word of God and nurtured by the Sacraments, why do the Sacraments matter? Fundamentally, Christians encounter God's grace in the sacraments, events in which God's forgiving love in Christ is experienced in visible and physical things: water, bread and wine. For Christians in the Reformed tradition, Christ's presence is really encountered in the sacramental event. Equally, it is essential within the Reformed tradition that the sacraments be those instituted by Jesus, the Word of God incarnate, and be partaken when God's Word is encountered in Scripture and the proclamation of the Word. The Order for Holy Communion in the *Book of Common Order* affirms that it is: 'According to the holy institution, example, and command of our Lord Jesus Christ'.<sup>[1]</sup> This is the Reformed basis for recognising an act as a Sacrament: Jesus offers it to us as a gift and sign. In baptism and communion, the Word is truly held forth and

received in material signs, encountered by the help of the Holy Spirit.

**2.2** The Gospel tells us that Jesus was baptised in the Jordan by John (Mark 1: 9-11). Jesus himself commissioned his followers to go to all nations and make them Jesus' disciples, baptising them in the name of the Father and the Son and the Holy Spirit (Matthew 28:18-20). The sacrament of communion is passed on from the meal of Jesus and his followers described in Matthew 26: 26-29, Mark 14: 22-25 and Luke 22: 14-20.

**2.3** From that grounding in Jesus' example and command, baptism became the entrance ritual to the community of Christ (Acts 2: 38-39, Romans 6: 1-4):

*Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. (Romans 6: 3-4)*

The breaking of bread and sharing of wine was a regular part of the gathering and building up of the Body of Christ:

*For I received from the Lord what I also handed on to you, that the Lord Jesus on the night when he was betrayed took a loaf of bread, and when he had given thanks, he broke it and said, 'This is my body that is for you. Do this in remembrance of me.' In the same way he took the cup also, after supper, saying, 'This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.' For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. (1 Corinthians 11: 23-26)*

### **Baptism and Eucharist in the Early Church**

**2.5** We should not expect to find a single theology or practice of either baptism or Eucharist in the Early Church. The earliest evidence suggests baptism was a rite of entry into the fellowship of the Church. In the Great Commission, Jesus closely links making disciples with baptism (Matthew 28: 18-20). While the rapid growth described in Acts suggests baptism was a spontaneous response to the gospel (Acts 2: 41, 8: 36), by the second century, it came to be administered only after a period of catechesis. Generally speaking, the earliest Christian practice was predominantly adult baptism, but whole households, no doubt including children, were also baptised (1 Corinthians 1: 16). Not all baptism, therefore, was accompanied by individual

profession of faith. Tertullian (*On Baptism* 18) aimed to curtail both infant baptism and overly hasty adult baptism before an adequate period of fasting and catechesis.<sup>[2]</sup>

**2.6** The *Didache* (late 1<sup>st</sup>/early 2<sup>nd</sup> Century) lists a variety of modes of baptism in order of preference: in cold running water; some other water; warm water; pouring water on the head three times (*Didache* 7: 1–4). While some scholars conclude this is the first time pouring rather than immersion is authorised, it is just as likely the author is attempting to regularise already divergent practices. The *Didache* is emphatic that baptism was a pre-requisite for entry to communion; all unbaptised catechumens are to be removed from the Assembly before the Eucharist (*Didache* 9: 5).<sup>[3]</sup> Similarly Justin Martyr also affirms Communion is exclusively for believers who have been regenerated through baptism (*1 Apology* 66).<sup>[4]</sup>

**2.7** While there was some initial variety in Eucharistic practice, there were early moves towards standardisation. The daily 'breaking of bread' mentioned in Acts (2: 46) could represent a ritual act without wine, but could equally describe non-ritual table fellowship. However, the meal prepared after the walk to Emmaus is clearly Eucharistic, as Jesus is recognised in the breaking of bread (Luke 24: 30–31). Writing to the Corinthians, Paul separates the bread and wine ritual from a meal (1 Corinthians 11: 23–26), and his form of the Eucharist is reflected in the narratives in the synoptic gospels (Mark 14: 22–25, Matthew 26: 26–29, Luke 22: 14–20) with some variation. In Mark and Matthew, the command to repetition and remembrance is missing, while in Luke the bread-cup order is reversed (a second cup is found in the so-called 'longer version', 22: 19b–20). Luke's order is also found in the *Didache* (9–10), which provides set prayers, but does not link the elements to Jesus' death. Nonetheless, in the second century, both Ignatius of Antioch and Justin Martyr express a concern for order, and affirm the presence of Christ in the elements. Justin describes a weekly celebration, with a President offering prayers over the bread and wine, which represent the body and blood of Christ, distributed to baptised believers, including those who are absent (*1 Apology* 66), while for Ignatius, baptism and Eucharist require an overseer (*Smyrnaeans* 8: 2), and he maintains that the Eucharist is a sign of unity between true believers (*Ephesians* 20: 2; *Philadelphians* 4).<sup>[5]</sup>

## Reformation

**2.8** The number and practice of the sacraments were important issues for debate during the Reformation, which is

an indication of their significance in the life of God's Church. When John Knox defined the notes/marks of the Church, those were: the true preaching of the Word of God; the right administration of the sacraments; ecclesiastical discipline uprightly administered. Word and Sacrament are connected, in that the sacrament confirms God's promise of forgiveness found in the preaching of the Word.

**2.9** Sacramental practice is of profound spiritual importance. For example, Knox's successor at St Giles', Robert Bruce of Kinnaird wrote:

There is nothing in this world, or out of this world, more to be wished of everyone of you than be conjoined with Jesus Christ, and once for all made one with Him, the God of glory. This heavenly and celestial conjunction is procured and brought about by two special means. It is brought about by means of the Word and preaching of the Gospel, and it is bought about by means of the Sacraments and their ministration. The Word leads us to Christ by the ear; the Sacraments lead us to Christ by the eye; of the two senses which God has chosen as most fitting for the purpose of instructing us and bringing us to Christ.<sup>[6]</sup>

**2.10** The sacraments allow an encounter with God beyond words yet which ratifies the experience of God's Word found in hearing it preached. In baptism, God's promise of forgiveness is offered, and our union with Christ in his life, death and resurrection is signified. In Holy Communion, the believer's union with Christ and believers' union with each other are deepened.

## Missional, pastoral and spiritual value

**2.11** The Report of the Theological Forum to the General Assembly of 2018 recognised the missional, pastoral and spiritual value of Holy Communion, even to those not baptised into the Body of Christ.<sup>[7]</sup> The missional value of the sacraments has been recognised in fresh expressions of Church and within church planting and replanting.<sup>[8]</sup> Many congregations have been rediscovering the value of sharing food in community together, particularly through Messy Church and community meals. The ethos of communion is being found in fresh ways in missional contexts.

**2.12** As the number of sacramental events decreases (as described above in 1.3), some church members do not appear to miss them. Given that the sacraments are instituted by Jesus and have been recognised as central to the life of the Church, it is not appropriate to simply accept that lack of



interest, or to be tempted to see it as conveniently reducing “demand” at a time of problematic “supply” of sacraments. Instead, this illustrates a need to improve literacy and understanding of the sacraments.

**2.13** We have asked the question: In a community created by the Word of God and nurtured by the Sacraments, why do the Sacraments matter? The answer given is that they matter profoundly because it is in and through them that the grace of God is signified and the Word of God revealed. The experience of the people of God is one that has been and continues to be shaped through our encounter with the Word. So, for example, in Holy Communion the renewal of that encounter through the gifts of bread and wine signifies the transformation of the material by the calling down of the Spirit. We pray: ‘Send your Holy Spirit upon us and upon this bread and wine’ in order that we ‘may share in the life of Christ our Lord’.<sup>[9]</sup>

**2.14** We do so in order that we may share in the very life of God revealed through Christ and by the Holy Spirit. It is for this reason that the Sacraments matter.

### **3. A CONTEMPORARY RESTATING OF THE PLACE OF THE ORDAINED MINISTRIES OF THE CHURCH OF SCOTLAND**

**3.1** Having sought to answer the question: Why do the Sacraments matter?, let us now seek to understand the place of the ordained ministries within the life of the Church. The tradition upon which our present understanding of the ordained ministries of the Church is based has been given significant restating in the work of the Panel on Doctrine Reports of 2000 and 2001, particularly with respect to the ministry of the diaconate and the ministry of Word and Sacrament as ministries of witness and service. In this statement, the emphasis is placed on the significance of the ordained ministries in the context of the ministry of the people of God. That is, the ministry of the diaconate and the ministry of Word and Sacrament can only be understood within that broader and fuller context and is dependent on it. Insofar as this is so, there can never be an understanding of ministry that is an abstraction from the ministry of the people of God, nor from the evolving context within which that ministry is lived out. The Report of 2000 cites the Panel Report of 1965 in affirming that:

To the Church, as the Servant People of God, there is committed a mission and ministry to the whole world, exercised through the witness, work and intercession of its members in accordance with the manifold gifts which the Holy Spirit bestows. This general ministry belongs to the whole fellowship of the Church as the body of Christ.<sup>[10]</sup>

**3.2** It is the Church, ‘as the Servant People of God, who have received within the body of Christ ‘a mission and ministry’ that is enabled by the gifting of the Holy Spirit, and any consideration of the ordained ministries of the Church should be understood with reference to that. The Report states:

Ordained ministries should be those which are concerned not just for one part of the Church’s life and activity, but for the Church as such, for its character as the Church. They are ministries whose concern is to keep the Church faithful to its nature and calling.<sup>[11]</sup>

**3.3** That is, the rationale for the ‘ordained ministries’ is articulated with reference to the character of the Church and such ministries are ministries which are answerable to the Church. The Report states:

The fact that such ministries are concerned with the Church’s fidelity to its nature and calling means that they are answerable to the Church – the whole Church. They are therefore understood to be ministries of Christ’s Church, the Church Catholic, not simply the local Church... [T]his does not mean that when the Church of Scotland ordains it presumes that the ordained person is authorised to conduct his/her ministry outside its discipline; nor does it imply unlimited authorisation to exercise a ministry within the Church of Scotland. It is still for the Church to determine the sphere in which the ministry operates, with a concern for order.<sup>[12]</sup>

**3.4** Equally, the ordained ministries are ministries of the Church and not the possession of those who are ordained to them. The Report states:

Such ministries, being answerable to the wider Church, are recognised and authorised by the wider Church. Ordination is therefore consequent upon the testing of vocation by the wider Church.<sup>[13]</sup>

**3.5** Alongside this significant expression of the nature of the ordained ministries, the Report is also sensitive to the

need for the enduring nature of these ministries not to be seen as inflexible and unchanging in the form in which they are exercised. The Report states:

Since the Church is one throughout history, and not simply throughout the world, this also implies that ordained ministries are enduring, and not temporary expedients. This does not mean that a particular ministry must be exercised in exactly the same manner eternally, nor that ordained ministries do not adapt to changing circumstances. They can and must be flexible in their methods and forms, since the Church lives in history. But an ordained ministry will be concerned with the Church's fidelity to its nature and calling, and these do not change. Equally it recognises that persons are called to ministry, and a person's character and personal integrity are presumed to endure through time<sup>[14]</sup>

**3.6** That is, it is the Church whose calling and vocation is unchanging and which is called to be faithful to the One who has called it into being and who gifts it by the Spirit. Equally, our understanding of the form in which the ministries of the Church are exercised is, in principle, open to revision, given the ever-changing context in which the Church is called to live out its vocation. So, for example, the ministry of the Church has been enriched by the ministry of Readers in the 16<sup>th</sup> Century and by the reintroduction of that ministry in the early 20<sup>th</sup> Century. Similarly, the ministry of the Church has been enriched through the introduction of the ministry of the Diaconate in the late 19<sup>th</sup> Century. In each of these expressions of ministry, the Church as a community of Word and Sacrament has been nourished and enriched.

#### **4. THE CHURCH AS THE CREATION OF THE WORD: THE EMERGING CHURCH**

**4.1** How then is the Church called to its vocation? The answer to that within the Reformed church is traditionally expressed with reference to the Word of God. That is, the Church is understood as the creation of the Word of God and the vocation which is given to the Church is a consequence of the manner in which it is called into being:

The Church of Jesus Christ is ordered from beyond its empirical being and existence by the power of the Word of God. By that word it is called and formed to be the community in the midst of the world which is given to share already in the new creation and its new order through the Communion of the Spirit.<sup>[15]</sup>

**4.2** In this understanding, the Church is called into being by the Word in order that it might share in the new creation which is made possible by the Spirit. The creativity of the Word is, as previously expressed, not limited by any particular historical expression given to the forms of the ordained ministries. Rather, the creative Word calls the Church into being and calls it to be faithful to its permanent character and nature as a community that bears witness to the Word and is nurtured by the Sacraments. That the Church of Scotland has understood itself to be such a Church from its inception is perhaps evidenced in the fact that the first recorded Act of the General Assembly of the Church of Scotland (20 December 1560) references the establishing of those 'maist qualified for the ministring of the word of God and sacraments, and reiding of the commoun prayers publickly in all kirks and congregations'.<sup>[16]</sup>

**4.3** Equally, within the Reformed church use has been made of the concept of the three-fold form of the Word of God, that is: 1) the Word of God revealed in Jesus the Christ; 2) the Word of God written in Scripture, and; 3) the Word of God proclaimed in the Church, in order to understand the relationship between particular forms of the Word as we witness them within the life of the Church. In this conception, the Word of God in its particular manifestations is known only with reference to the other forms of the Word. So, for example, Karl Barth states:

The revealed Word of God we know only from the Scripture adopted by Church proclamation or the proclamation of the Church based on Scripture. The written Word of God we know only through the revelation which fulfils proclamation or through the proclamation fulfilled by revelation. The preached Word of God we know only through the revelation attested in Scripture or the Scripture which attests revelation.<sup>[17]</sup>

**4.4** In all of this, the significance of the Word and the relationship of the Word to the Sacraments is paramount in the thought of the emerging Reformed church in Scotland, as we recall from our earlier reference to Robert Bruce and how it is we are brought to Christ. To that extent, it may be regarded as the substance of the thought of the Church of Scotland with respect to the relationship of the Word and the Sacrament.

**4.5** Further, the form in which the emerging Reformed church gave expression to its understanding of vocation and ordination will, in part, instruct us as to that which was seen

as being of significance in the Church of Scotland at that particular time. Indeed, we may regard elements of that form as having an enduring significance. So, for example, in speaking of the vocation to the ministry of Word and Sacrament, the *First Book of Discipline* (1560) states, with respect to 'Lawfull Election':

In a Church reformed, or tending to reformation, none ought to presume either to preach, either yet to minister the sacraments till that orderly they be called to the same. Ordinarie Vocation consisteth in Election, Examination and Admission.<sup>[18]</sup>

**4.6** This emphasis on vocation and calling might at first appear to suggest that this is with reference to particular ordained ministries only. However, such an emphasis ought to be understood in a context within which every person is seen as called to exercise their vocation in a godly commonwealth. Equally, as that understanding of the vocation to a ministry of Word and Sacrament develops we see a further series of elements that we might regard as having that enduring significance. So, the *Second Book of Discipline* (1581) states that:

Ordinatioun is the separatioun and sanctifeing of the persone appointit of God and his kirk eftir he be weill tryit and fund qualifeit... The ceremonyis of ordinatioun ar fasting and earnest prayer, and the imposition of hands of the elderschippe.<sup>[19]</sup>

**4.7** That is, the enduring elements in our understanding of ordination are, lawful election, fasting, prayer, the imposition of hands, with the 'elderschippe' understood to be 'the assembly of ministers, doctors and elders from several contiguous congregations'.<sup>[20]</sup>

**4.8** In conclusion, we may suggest that we have given expression to that which is the substance of the Reformed tradition with respect to the relationship of the Word and the Sacraments. Equally, we have detailed the origins of those elements of the form in which that substance was embodied in the practical ministry of the Church. Further, it is important to recall that the Church in which this understanding was developed and articulated was itself, in its time and place, an emerging Church. A reading of the events of that period which interprets them solely as being of historical significance is in danger of overlooking the fact that they refer to an emerging Church focussed on the provision of the ministry of Word and Sacrament, alongside the other ministries of the Church, to the people of God who

were themselves conscious of the need to live out their own vocation within a godly commonwealth. The emerging church that was the Church of Scotland in the period c1560 generated a powerful and compelling understanding of the Sacraments. In the context of the emerging church that we see evident in the 21<sup>st</sup> Century we may helpfully recall that understanding and be enriched by it.

## **5. MISSION-SHAPED CHURCH: THE EMERGING CHURCH IN THE 21ST CENTURY**

**5.1** In reflecting on the course of the development of the life of the contemporary Church within the United Kingdom, we can suggest that the publication by the Church of England in 2004 of the report entitled: *Mission-shaped Church* represents a significant marker in terms of thinking on the present and future shape of the Church. The 2018 Report of the Ecumenical Relations Committee helpfully summarises matters:

One particular approach which has been influential within the Church has been that which has evolved and developed out of the publication of *Mission-shaped Church* in 2004. Albeit that the insights presented in *Mission-shaped Church* developed within the context of the mission of the Church of England and the wider Anglican Communion, they have commended themselves to a wider community of interest. At the core of the approach lies the "Five Marks of Mission" which have been commended by and throughout the Anglican Communion. Equally, *Mission-shaped Church* may be said to have provided the catalyst for the "Fresh Expressions" initiative. The Five Marks of Mission are:

1. To proclaim the Good News of the Kingdom
2. To teach, baptise and nurture new believers
3. To respond to human need by loving service
4. To transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation
5. To strive to safeguard the integrity of creation, and sustain and renew the life of the earth<sup>[21]</sup>

**5.2** The stream of reflection and practice that has flowed from *Mission-shaped Church* has been considerable and has influenced, and been influenced by, streams of

reflection and practice with respect to the concept of the emerging church and, as indicated, by the Fresh Expressions initiative.<sup>[22]</sup> Equally, within those streams, a renewed appreciation of the need to develop alternative and pioneering forms of ministry has been a significant factor.<sup>[23]</sup> Within the Church of Scotland this has been recognised and acknowledged in, for example, the establishing of the Joint Emerging Church Group in 2012 whose remit covers the various trends that we have noted and whose ongoing work complements the work of the Sacramental Ministry Working Group.<sup>[24]</sup> It has also been recognised in the appointment of five centrally-funded Pioneer Ministers, along with a number of locally-funded Pioneer posts.<sup>[25]</sup> Of relevance to the conclusions of this report is that all nationally-funded Pioneer posts required existing ordination or eligibility for ordination to the Ministry of Word and Sacrament, while the holder of a locally-funded Pioneer post at Edinburgh University became the first person in the Church of Scotland to be ordained to a Pioneer role. This practice at both national and local level is an expression of the historic theology and practice of the Church in relation to ordination to the ministry of Word and Sacrament, and a reflection of the importance of the Sacraments to the creation of new worshipping communities.

**5.3** While all Pioneer Ministry posts in the Church of Scotland requiring ordination or eligibility for ordination to the Ministry of Word and Sacrament are currently filled, it is often unreasonable to expect leaders of new worshipping communities to commit to the training required of parish ministers. Research from England has shown that many successful fresh expressions of Church are led by lay people in full-time employment, who are not able, or do not wish to give up their work for up to six years of training to a ministry, parish ministry, to which they do not feel called.<sup>[26]</sup> While there are important overlaps between the two, the skills and training required to lead fresh expressions are different from those required to lead a parish church. It is for this reason that we propose the creation of a new working group to develop proposals, based on the principles outlined in this report, for ordination to a form of the ministry of Word and Sacrament that would be shaped by the context of the emerging Church. This new form of ministry would be faithful to the historic theology of the Church in relation to the inseparability of Word and Sacrament, and the importance of the Sacraments in sustaining new communities of faith, while also recognising the need for more ordained ministers in the changed social and church

context of 21<sup>st</sup> Century Scotland. It is not for this report to be overly prescriptive for any future Working Group, yet we would expect the education and training route for any new form of ministry to be robust, relevant, and professionally delivered and assessed.

## 6. CONCLUSION:

**6.1** The example and command of Jesus Christ directs us to the importance of the Sacraments in the life of his Church. The Church of Scotland has been faithful to his example and command, holding the Sacraments to be a key mark or note of the Church, essential for its sustenance and growth. Equally, as Reformed Christians, we believe the Sacraments cannot be separated from the preached Word. For that reason, the Church has affirmed the celebration of the Sacraments by those whom it has recognised through ordination as called to a ministry of Word and Sacrament. Holding fast to this historic practice as part of the universal Church, and recognising the necessity of Word and Sacrament to all worshipping communities, we now propose that a form of ministry of Word and Sacrament should be explored for those leading or seeking to lead new worshipping communities. In so doing, the historic faith of our Church will find fresh expression in the contemporary Scotland of today, enabling us to find new ways to make and shape disciples of Jesus Christ.

*In the name of the Sacramental Ministry Working Group*

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## COMMITTEE ON ECUMENICAL RELATIONS MAY 2019

### Proposed Deliverance

#### The General Assembly:

1. Receive the Report.
2. Instruct the Committee to facilitate conversations with other churches on how we might share in Christian mission and service in fulfilment of our vocation as a national church with a distinctive evangelical and pastoral concern for the people and nation of Scotland. (*Section 3*)
3. Approve the Local Ecumenical Strategy of the Committee on Ecumenical Relations. (*Section 4.13*)
4. Instruct the Committee to carry out a review of the Local Ecumenical Partnership (LEP) model with respect to its effectiveness in enabling local mission. (*Section 4.7*)
5. Note the process outlined with respect to the establishing of a Scottish Christian Forum. (*Section 5.2 and Appendix I*)
6. Approve the National and International Ecumenical Strategy of the Committee on Ecumenical Relations. (*Section 5.8*)
7. Endorse the working methodology adopted by the *Our Common Calling* Working Group. (*Section 7.4*)
8. Thank the Very Rev Dr Angus Morrison for his service as Co-Chair of the *Columba Declaration* Contact Group. (*Section 8.5*)
9. Affirm the commitment of the Church of Scotland to participate in the *Thy Kingdom Come* Global Prayer Initiative in 2019, and beyond, and encourage congregations and presbyteries to participate in the Initiative. (*Section 9*)
10. Approve the delegates to Assemblies, Synods and Conferences of other Churches, as detailed in Appendix II.
11. Note the appointment of representatives to ecumenical bodies, as detailed in Appendix III.



## Report

### 1. THE PRACTICE OF ECUMENISM: TRANSLATING THE VISION

**1.1** “Follow me”, is the call to discipleship that lies at the heart of the Good News of Jesus Christ. (Mark 1: 17) It follows on from a setting out of the vision of the Kingdom of God and is a call to translate that vision into practise through discipleship. The practice of discipleship follows on from the vision of the Kingdom of God that Jesus Christ announces at the outset of his ministry.

**1.2** The Committee, in setting out this Report, has been especially conscious in the past year of the need to translate the ecumenical vision of the Church that lies at the heart of our work into a more effective living out of the practice of ecumenism. <sup>[i]</sup>

**1.3** The General Assembly of 2018 affirmed: ‘Local, Universal and shaped by the Mission of God: An Ecumenical Policy for the Church of Scotland’ as the Ecumenical Policy of the Church of Scotland. <sup>[ii]</sup> The Basis of the Policy is stated in the following terms:

*God’s Mission has a Church and it is the One, Holy, Catholic and Apostolic Church. It is the Universal Church of which the Church of Scotland is a part and which is expressed in each Local Church. God calls the Church of Scotland to share in the mission of God and in the light of this to remove any obstacles that hinder our cooperation with our sisters and brothers in Christ.*

*The Church is shaped by the mission of God whose life is made known in the One, Holy, Catholic and Apostolic Church. The life of the Church is primarily expressed in the local Church which is itself an expression of the universal Church. We live out our calling to be the Church by intentionally developing flourishing relationships which embody and reflect the image of God.*

**1.4** In essence, the Policy articulates a vision of the mission of God and of the nature of the Church and calls for the vision to be translated into the life of the Church ‘primarily expressed in the local Church which is itself an expression of the universal Church’. That is, within ‘the local Church’, we shall seek to enable ‘the ministry of the people of God’ and ‘encourage participation in active, shared discipleship’.

**1.5** Equally, the Policy seeks to give appropriate weight to our being an integral part of the ‘universal Church’, that

is, ‘the One, Holy, Catholic and Apostolic Church’. In so doing, we recognise and acknowledge that the Church of Jesus Christ is expressed in many different traditions which complement and deepen our understanding of what it is to be the Church. Our vision of what it is to be the Church of Jesus Christ is not limited to or exhausted by our experience of the Church of Scotland. Rather, our vision of the ‘universal Church’ embraces the Church of Scotland whilst also inviting us to see beyond ourselves. The translation of this vision is to be realised through a renewed pattern of relationships in order that the Church of Jesus Christ can flourish in national and international expressions.

**1.6** In reflecting upon the nature of the ‘local Church’ and the ‘universal Church’ we are conscious that these dimensions of the One, Holy, Catholic and Apostolic Church are themselves shaped by the mission of God, which is itself ‘an expression of the self-giving of the life of God’. The Policy states that:

*The mission of God is rooted in the being of God and is made known in the action of God through his Son and by the Holy Spirit. The mission of God is concerned for the whole of Creation and is made known through the proclamation of the Kingdom of God.*

**1.7** In so doing, we affirm the practice of ecumenism and commit ourselves to ‘the support of the principle that, at local, national and international levels, churches ought to act together except where deep differences of conviction compel them to act separately’.

### 2. THE PRACTICE OF ECUMENISM: TRANSLATING POLICY INTO STRATEGY

**2.1** General Assembly of 2018 instructed ‘the Committee on Ecumenical Relations to bring a strategy for the implementation of Local, Universal and Shaped by the Mission of God: An Ecumenical Policy for the Church of Scotland to the General Assembly of 2019’ and, during the past year, the Committee has sought to discern how best to translate the agreed Policy of the Church into a meaningful and effective strategy.

**2.2** An initial question to ask is: What do we mean by ‘strategy’? In asking this question, Lawrence Freedman suggests that: ‘There is no agreed-upon definition of *strategy* that describes the field and limits its boundaries.’ That said, he notes that for all the imprecision around the meaning of the concept it ‘remains the best word we have for expressing

attempts to think about actions in advance, in the light of our goals and capacities'.<sup>[iii]</sup> That is, a strategy is shaped by the goal it is intended to realise taking account of our capacity to deliver the desired goal. In summing up, Freedman states:

*One contemporary definition describes it as being about maintaining a balance between ends, ways, and means; about identifying objectives; and about the resources and methods available for meeting such objectives. This balance requires not only finding out about how to achieve desired ends but also adjusting ends so that realistic ways can be found to meet them by available means.*<sup>[iv]</sup>

**2.3** For the Committee and, by definition, the Church, the 'goal' or 'end' is expressed in the Ecumenical Policy of the Church as shaped by our understanding of the mission of God. Equally, the instruction to 'bring a strategy' relates to how that Policy is to be realised within the life of the Church as shaped by the capacity of the Committee and the resources available to it. Further, in seeking to realise any particular 'goal' in a local context, we recognise that this will be shaped by the capacity of the local Church and the resources available to it.

**2.4** In so doing, we affirm the practice of ecumenism in addressing the challenge of creating a meaningful and effective ecumenical strategy for the Church.

### **3. THE PRACTICE OF ECUMENISM: LIVING OUT OUR VOCATION**

**3.1** The challenge of shaping an ecumenical strategy is a challenge faced not only by the Committee. Rather, it is faced by the Church of Scotland as a whole in seeking to fulfil our fundamental vocation.

**3.2** The General Assembly of 2010 stated in the Declaratory Act anent the Third Article Declaratory (Act V (2010)) that:

*The Church of Scotland reaffirms the principles enshrined in the third Article Declaratory and declares anew its commitment to be a national church with a distinctive evangelical and pastoral concern for the people and nation of Scotland.*<sup>[v]</sup>

In so reaffirming, the Act of Assembly states that this fundamental vocation finds its 'true origin and entire basis ... in the Church's own calling by Jesus Christ, its King and

Head'. Equally, it understands this 'to mean a commitment to maintain worshipping, witnessing and serving Christian congregations throughout Scotland'. That is, the Act reaffirms that the Church of Scotland is committed to seeking to maintain a local 'worshipping, witnessing and serving' presence in every local community throughout the nation.

**3.3** Alongside this, the Act also states:

*The Church of Scotland remains committed to the ecumenical vision set out in the seventh Article Declaratory and, in pursuit of that vision, stands eager to share with other churches in Christian mission and service to the people of Scotland.*

**3.4** The capacity of the Church and the resources available to it to fulfil its fundamental vocation in 2019, and in future years, might be thought to be less than they were in 2010. Notwithstanding this, the commitment of the Church of Scotland to 'the ecumenical vision' remains and it is surely more pressing than ever that we seek to make good on the claim that it 'stands eager to share with other churches in Christian mission and service to the people of Scotland'. In the light of this, the Committee is committed to the view that we ought to enter into renewed conversations with other churches in Scotland on how we might share 'in Christian mission and service' with them and thereby fulfil 'our vocation as a national church with a distinctive evangelical and pastoral concern for the people and nation'.

**3.5** In so doing, we affirm the practice of ecumenism in seeking to live out the shared vocation of the churches of Scotland.

### **4. THE PRACTICE OF ECUMENISM: A LOCAL ECUMENICAL STRATEGY**

**4.1** In shaping a Local Ecumenical Strategy, we recall the earlier affirmation that the practice of ecumenism is to be 'primarily expressed in the local Church' in 'the ministry of the people of God' through 'participation in active, shared discipleship'. Alongside this, the Committee is conscious that it does not have the capacity to engage directly with each congregation of the Church. We are therefore dependent on each local congregation taking up the Strategy and seeking to realise it in their own context and according to their own capacity. Without such a co-operative partnership there can be no effective Local Ecumenical Strategy. Given this, the Strategy will, in principle, be

relatively broad in character and ought to be regarded as subject to assessment and re-assessment in the light of ongoing practice.

**4.2** Equally, the Committee is conscious of the need to engage with the presbyteries of the Church in resourcing the ongoing engagement of the local church in discipleship, mission and co-operative partnership. To that extent, we judge it best to include the regional within a 'local' ecumenical strategy.

**4.3** The regional dimension of the life of the Church of Scotland is expressed through presbyteries. Other traditions express the life of the Church through presbyteries, dioceses, synods, circuits and districts, federations, meetings, territories and divisions in ways that are consonant with their traditions. In Scotland, these regional expressions do not generally overlap and this presents a potential difficulty in the respective regional bodies interacting with each other. The Committee proposes, in conjunction with ecumenical partners in Scotland, to undertake a mapping exercise with the intention of seeking ways to align shared regional work. The commitment of the Church of Scotland to 'the ecumenical vision' places a responsibility upon us to seek to engage in ways that better enable us to fulfil the task of mission and ministry in Scotland today.

**4.4** Following the anticipated reshaping of presbyteries within the life of the Church of Scotland, the Committee will undertake to make engagement with the renewed presbyteries an integral part of its ongoing work. As an example of this, the Ecumenical Officer has already engaged directly with the Assembly and Presbytery Clerks' Forum over the past two years with respect to the Ecumenical Policy of the Church and the *Thy Kingdom Come* Global Prayer Initiative.

**4.5** With respect to the resourcing of discipleship, mission and co-operative partnership, the Committee is conscious of the fact that it is often privileged to have early sight, through our ecumenical contacts, of many of the initiatives and resources which have been significant in subsequently shaping the life of the local church. The Committee undertakes to make the dissemination of these initiatives and resources an integral part of its ongoing work. As an example of this, the Committee is encouraging the Church to participate in the *Thy Kingdom Come* Global Prayer Initiative and to make use of the resources generated within that initiative. (Section 9) In seeking to encourage participation, the Committee is conscious that it is

dependent on each local congregation taking up the initiative in its own context and according to its own capacity.

**4.6** Alongside identifying new and renewed elements within a Local Ecumenical Strategy, the Committee is encouraged by the extent to which Churches Together groups continue to offer a forum for ecumenical engagement within many communities and an effective means of enabling co-operative partnership. However, it is conscious that there is not necessarily an effective link with these groups and wishes to explore how this can be realised.

**4.7** Alongside this, the Committee proposes undertaking a review of the formal Local Ecumenical Partnership (LEP) model with respect to its effectiveness for local mission. The Church of Scotland is party to a small number of LEP's and the Committee wishes to deepen its engagement with them as to what learning their experience might offer with respect to the ongoing life of the Church. The Committee notes that Churches Together in England has produced *A New Framework for Local Unity in Mission* and implementation Guidelines in relation to it.<sup>[vi]</sup>

**4.8** In the context of the Review of the formal LEP model, the Committee will take into account the desirability of promoting other models of shared working that might be applicable in the Scottish context.

**4.9** Alongside the above, the Committee believes that there are elements that already contribute towards a meaningful and effective Local Ecumenical Strategy. So, for example, the encouragement of prayer within the life of the Church is integral to the sustaining of each local church and the Committee shares responsibility with others in promoting specific seasons of prayer, including:

*The Week of Prayer for Christian Unity* (18– 25 January), a well-established season of prayer that specifically focuses on the unity of the Christian Church. Resources for the *Week* are produced through Churches Together in Britain and Ireland. The Church of Scotland contributes to the production of these resources and the Committee is conscious that it needs to do more to promote the *Week of Prayer for Christian Unity* and undertakes to do so.

*Thy Kingdom Come* (Ascension Day – Pentecost Sunday), a more recently established season of prayer in which the Church of Scotland is working with the Church of England and others in promoting.

**4.10** Further, there are resources available that offer a simple modelling of our shared life as the people of God across the Christian traditions. The *Liturgy for the Reaffirmation of Baptismal Vows* (2010) offers an Order of Service which can be used equally within the traditions of the Roman Catholic Church in Scotland, the Scottish Episcopal Church and the Church of Scotland. Regular liturgical reaffirmation of our baptism, which stands at the beginning of the journey of faith, surely points us towards the consummation of our faith. It offers to us the possibility of renewing our commitment to the Christian life in the company of those from other traditions who share in our undivided baptism in Christ.

**4.11** Alongside this, the Committee wishes to highlight the considerable ecumenical resourcing of the life of the Church of Scotland which is evidenced in the use of, for example, *Alpha*, *HeartEdge*, *Mission-shaped Church*, *Fresh Expressions*, *Messy Church*, *Church Revitalization Trust* as well as *Thy Kingdom Come*. All of these resources and initiatives for discipleship and mission have been generated in contexts outwith Scotland and testify to the impact of learning from those who share the vocation to be the Church of Jesus Christ, albeit within a different tradition from ourselves. Further, some of the most innovative and successful work in relation to equipping the whole people of God for ministry, pioneer ministry, recruitment to ministry, training for ministry (traditional and pioneer), and church planting, has been generated in contexts outwith the Church of Scotland. Insofar as we have benefitted from engaging with these resources and initiatives, we acknowledge our indebtedness to the God who gifts generously to all in order that we might learn from one another. As noted above (4.5), the Committee will seek to highlight the development of such resources and initiatives as well as any subsequent review of them within their originating contexts.

**4.12** In taking all of these matters into consideration, the Committee is very conscious of the fact that, were it to propose a top-down strategy with respect to enabling the local Church to fulfil the 'ecumenical vision', this would be at odds with the development of initiatives from the grassroots. If strategy is understood as the harmony between goals and available resources, then clearly these goals and resources will be different in each locality. The diversity of the local across the Church is simply too great to be encompassed in one definitive and directive strategy. If any statement of strategy is to be meaningful and effective it will, essentially, be about the creation of a broad

framework within which many local stories can be woven together to offer a narrative which points towards the realisation of that 'vision'. It will be about the encouragement of the good practice that is already taking place and the cross-pollination of the traditions and resources that have already enhanced the life of the Church. Alongside this, it will be about the whole-hearted encouragement of that which is already permissible. It is about signalling to the Church in each and every part of Scotland that the possibilities created by entering into co-operative partnership in mission and service will always be greater than if we remain in isolation from other churches and traditions. There is, of course, no simple guide to the effective practice of ecumenism. Rather, our guide is the One who prays that we 'may all be one...so that the world may believe'. (John 17: 20-21)

**4.13** The Local Ecumenical Strategy of the Church of Scotland is founded on the basis that the practice of ecumenism is 'primarily expressed in the local Church' in 'the ministry of the people of God' through 'participation in active, shared discipleship'. On this basis, the Committee on Ecumenical Relations:

1. Will make engagement with the renewed presbyteries of the Church an integral part of its ongoing work;
2. Will make the dissemination of initiatives and resources in relation to discipleship, mission and co-operative working an integral part of its ongoing work;
3. Will seek to establish and deepen ongoing links with Churches Together groups;
4. Will seek to promote effective models of local ecumenical partnership;
5. Will encourage the Church to participate in prayer through the *Week of Prayer for Christian Unity* and *Thy Kingdom Come* and other initiatives, as appropriate;
6. Will offer liturgies for the celebration of our shared life as the people of God across different traditions of the life of the Church;
7. Will encourage congregations and presbyteries to explore and enhance what they may do in co-operative partnership with churches of different traditions.

**4.14** In our continuing practice, and in our renewed openness to the possibilities which God gives us, we live out our response to the prayer of Jesus. In so doing, we anticipate that the practice of ecumenism will be better enabled in the local church.

## **5. THE PRACTICE OF ECUMENISM: A NATIONAL AND INTERNATIONAL ECUMENICAL STRATEGY**

**5.1** In turning to a strategy in relation to the 'universal Church', we recall the earlier affirmation that the Church of Scotland is an integral part of the 'universal Church', that is, 'the One, Holy, Catholic and Apostolic Church'. Following on from this, we affirm the significance of the life of the Church expressed nationally and internationally. It has been with respect to national and international ecumenism that the Committee has traditionally been best able to articulate its understanding of its commitments. Nevertheless, as the landscape in which we share in the life of the 'universal Church' constantly changes, we are conscious of the need to articulate better the rationale for the task of ecumenism.

### **5.2 National:**

The Committee advised the General Assembly of 2018 that a process of external review had been undertaken with respect to Action of Churches Together in Scotland (ACTS), the national ecumenical body within Scotland, and that this was ongoing. In order to facilitate this, a Working Group was formed in April 2018 and produced a series of reports for the Members' Meetings of ACTS in June, September and November 2018. At the Meeting in November 2018, a paper entitled: "Towards a Scottish Christian Forum" was received which set out a possible basis for the establishing of a renewed ecumenical body within Scotland. This body would be in continuity with the charitable purposes of ACTS, namely, 'to further the mission and realise the unity of the Church Universal by providing a national focus of inter-church counsel, education and action'. (Memorandum of Association, 4)

The nine Member Churches of ACTS, who were joined for discussion by churches beyond the present membership, unanimously affirmed the direction of travel outlined in the paper and committed themselves to the exploration of what it would mean to transition towards a Scottish Christian Forum. A Transition Group has been established and will report to the ACTS Members' Meeting throughout 2019 as to progress in this matter. The Terms of Reference of the

Transition Group have been agreed by the ACTS Trustees and the ACTS Members and it is envisaged that the process of transition will be completed by 31 December 2019. (Appendix I) The Committee undertakes to report to the General Assembly of 2020 on the outcome of this process.

**5.3** Integral to this, the Committee has committed itself to a careful scrutiny of financial expenditure in relation to a national ecumenical body with a view to ensuring that the level of financial support offered is consonant with the contribution of that body to the realisation of the 'ecumenical vision'.

**5.4** In seeking to engage nationally, the Committee has actively sought to reach out to churches beyond the membership of ACTS and has, through the Ecumenical Officer, engaged in formal and informal discussions with churches of different traditions. In addition to this, the Committee maintains a regular pattern of engagement with the respective national bodies of member churches of ACTS and with the Baptist Union of Scotland, as well as engaging in a number of ongoing dialogues with: the Roman Catholic Church in Scotland (Joint Commission on Doctrine), the Scottish Episcopal Church (*Our Common Calling*) and the Church of England (*Columba Declaration* Contact Group). Alongside this, the Committee actively participates in the work of Churches Together in England (CTE) and Churches Together in Britain and Ireland (CTBI) and seeks to engage with churches throughout these islands.

### **5.5 International:**

The Ecumenical Policy states:

*We shall encourage participation in the life of the One, Holy, Catholic and Apostolic Church at an international level through our identification with the life of Creation and the common challenges we face.*

In so doing, it reminds us that the vocation to be the Church in and of Scotland is not to be fulfilled in isolation from the concerns of the life of the Creation and of the world that we share with every person, each one made in the image of God. Participation in the life of the Church is not an alternative to participation in the life of God's Creation. Many challenges that we face in Scotland, and in the United Kingdom, are replicated in Europe and across the globe. Others are made real to us through our communion with sisters and brothers in very different parts of the world. In identifying with the challenges faced by those who, like us, are made in the image of God, we put a face to the faceless.



**5.6** The bodies through which the Committee engages in these concerns are: the World Council of Churches, the World Communion of Reformed Churches, the Community of Protestant Churches in Europe, and the Conference of European Churches. With relation to these bodies, the Committee has committed itself to a careful scrutiny of financial expenditure with a view to ensuring that the level of financial support offered is consonant with the contribution of each body to the realisation of the 'ecumenical vision'. As reported in 2018, the model of the Global Christian Forum is one that has influenced the thinking of the Committee and this is reflected in the proposals in relation to the Scottish Christian Forum. Insofar as this is so, we may say that a model which is shaping renewed international engagement is now potentially being translated into the Scottish context.

**5.7** The Committee is deeply conscious of the fact that part of the reason we participate in international bodies is because the challenges we face are ones whose context is shaped by factors beyond the local and the national. Indeed, those challenges are often European and global in nature. With respect to our participation in European ecumenical bodies, this has been particularly to the fore in recent times. Irrespective of our views on the political dimension of our participation in European institutions, it is irrefutably the case that in social, cultural and historical terms we are linked to the shared European story. The interpretation of that shared story is a matter of debate but, with respect to the story of the Church of Scotland, we note that the creation of a Reformed Church in Scotland in the 16<sup>th</sup> Century is a story which cannot be told apart from the wider European context in which it is set. Whatever the outcome of the political debate within the United Kingdom, we continue to participate in the shared story of Europe, both religious and secular, and the vocation of the Church is, in part, realised through our contribution to it.

**5.8** The National and International Ecumenical Strategy of the Church of Scotland is founded on the basis that the Church of Scotland is an integral part of the 'universal Church', that is, 'the One, Holy, Catholic and Apostolic Church'. On this basis, the Committee on Ecumenical Relations:

1. Will, in co-operative partnership with churches of other traditions, establish and participate in a Scottish Christian Forum;

2. Will engage in bilateral dialogue with churches of other traditions;
3. Will seek to engage with churches of other traditions with whom we do not have an established relationship;
4. Will keep under review the effectiveness of the ecumenical bodies in which Church participates to the realisation of the 'ecumenical vision';
5. Will maintain our active participation in Churches Together in England;
6. Will maintain our active participation in Churches Together in Britain and Ireland;
7. Will maintain our active participation in the Conference of European Churches;
8. Will maintain our active participation in the Community of Protestant Churches in Europe;
9. Will maintain our active participation in the World Communion of Reformed Churches;
10. Will maintain our active participation in the World Council of Churches.

**5.9** In so doing, in the national and international expressions of the life of the Church, we pray that we shall more fully participate in the life of the One, Holy, Catholic and Apostolic Church and identify with the life of Creation.

## **6. THE PRACTICE OF ECUMENISM: THE PRESBYTERIAN CHURCH IN IRELAND**

**6.1** The Rt Rev Susan Brown (Moderator), Rev Dr George J Whyte (Principal Clerk) and Rev Dr John L McPake (Ecumenical Officer) attended the General Assembly of the Presbyterian Church in Ireland in Belfast in June 2018. In the course of the business of the General Assembly, consideration was given to a binary deliverance to the effect that it: a) 'should no longer accept invitations' to their Moderator to attend the General Assembly of the Church of Scotland, and 'no longer issue invitations' to our Moderator to attend the General Assembly of the Presbyterian Church in Ireland, or; b) 'resume accepting invitations' for the Moderator of the General Assembly to attend the General Assembly of the Church of Scotland. Following debate, the General Assembly voted in favour of a) (255 votes) as against b) (171 votes), with a significant number of those voting in favour of b) entering their dissent.



Notwithstanding this, the General Assembly then agreed:

*That where there are areas in which the Presbyterian Church in Ireland and the Church of Scotland could collaborate together for the mutual benefit of both (through their respective Councils, Committees and Departments), then such collaboration should continue or could be considered.*

**6.2** In reflecting on these decisions, the Committee took the view that it would be appropriate for it to seek to establish such a degree of formal contact as could be maintained with the General Council of the Presbyterian Church in Ireland whilst affirming the integrity of the decision-making of the General Assembly of the Church of Scotland. Equally, it took the view that an invitation should be offered to the Moderator of the General Assembly of the Presbyterian Church in Ireland to attend the General Assembly of the Church of Scotland in 2019 and such an invitation was made.

**6.3** The Committee notes that ongoing collaboration is evidenced, for example, in the areas of Armed Forces Chaplaincy, Safeguarding, Data Protection compliance and World Mission. So, for example, in relation to Armed Forces Chaplaincy, a successful Tri-Service Conference for Church of Scotland and Presbyterian Church in Ireland Chaplains was held in September 2018. Following on from this, the Conference in September 2019 will be held at the Armed Forces Chaplaincy Centre at Amport House, Andover and will see the plenary sessions being addressed by the Rt Rev Dr Charles McMullen, the current Moderator of the Presbyterian Church in Ireland General Assembly. Alongside this, the Church of Scotland and the Presbyterian Church in Ireland have a mutual interest in a number of ecumenical bodies.

**6.4** Since June 2018, Committee representatives have met with authorised representatives of the General Council of the Presbyterian Church in Ireland, as well as other formal engagement. Conversations have taken place around the discontinuation of the practice of Moderators attending one another's General Assemblies; how to work collaboratively in areas of church life which would be of mutual benefit to both churches; and our mutual involvement in European ecumenical bodies. It was agreed that we ought to continue to enable complementary working within our respective churches where this was thought to be mutually beneficial.

**6.5** In so doing, we affirm the practice of ecumenism in sharing in the pain of separation and strained relationship. Equally, we affirm the practice of ecumenism in seeking to maintain dialogue and continuing communication with those with whom we differ.

## **7. THE PRACTICE OF ECUMENISM: IN PARTNERSHIP WITH THE SCOTTISH EPISCOPAL CHURCH**

**7.1** In recent years, engagement with the Scottish Episcopal Church has deepened markedly through a shared process of meeting and discussion under the title, *Our Common Calling*. Meetings and visits hosted by both churches have taken place or are planned.

**7.2** The intent of the process is to recognise our mutual calling to minister to the whole of Scotland, to find ways of doing this together more effectively and to overcome the obstacles to fruitful local, regional or national co-operation which currently exist. The process is working towards a critical and creative transformation of our attitudes towards institutions, buildings and ministry in order that we might, together, meet the challenges of ministering to Scotland in the present time.

**7.3** The *Our Common Calling* working group is exploring areas of theological convergence and divergence between the two churches, focussing particularly on the nature of oversight. It has noted that, while the Scottish Episcopal Church has bishops exercising personal oversight, the role of synods in democratising oversight was increasingly important; while in the Church of Scotland, there is a growing sense of the need for personal leadership, perhaps based on a recognition that Presbyteries may not be able to provide the inspiration and motivation, or even the strategic overview the Church of Scotland senses it needs at this time. Work is also being done, and much remains to be done, on understanding apostolic succession and ordination for the present time, and the group noted that these ideas and practices had mutated and served different purposes over the history of the Church. Discussion on worship, the sacraments and the reception of ministries will also take place.

**7.4** The working group has adopted a methodology for its ongoing work and presents it for endorsement by the General Assembly and General Synod. Believing that what is held in common vastly outweighs our differences, the group

will focus on finding and building on the things that are already held in common, rather than on the differences between the two denominations. Three principles, in addition to the Lund Principle, are proposed:

that if differences *between* two denominations are those which they would tolerate *within* their respective denominations, then such differences pose no theological obstacle to co-operation;

that we should not judge each other's theology and practice by reference to our own respective traditions, but by their fidelity to Scripture; and

that we should presume that each other's traditions are faithful to Scripture and the call of Christ unless we encounter evidence to the contrary.

**7.5** The working group noted that the Scottish Episcopal Church Inter-Church Relations Committee is actively considering adopting the substance of the text of the Church of Scotland Ecumenical Policy and is proposing that it becomes the Ecumenical Policy of the Scottish Episcopal Church. Should this be agreed by the General Synod in June 2019, it will be a powerful witness to the intention of our two churches to work closely together.

**7.6** In so doing, we affirm the practice of ecumenism through our sharing in the life that God gives to the Church of Jesus Christ within national borders, irrespective of a history of past division.

## **8. THE PRACTICE OF ECUMENISM: IN PARTNERSHIP WITH THE CHURCH OF ENGLAND**

**8.1** Over recent years, the Church of England and the Church of Scotland have held a number of biennial consultations on areas of mutual interest. The latest of these took place in March 2018 on the theme: 'The Future Shape of Mission', with participation by the Council of Assembly, the Mission and Discipleship Council and the Panel on Review and Reform. The Church of England delegation was led by the Most Rev and Rt Hon John Sentamu, Archbishop of York, along with Mr William Nye, Secretary-General of the Archbishops' Council and the General Synod of the Church of England, with the Rt Rev Dr John Armes, Bishop of Edinburgh, present on behalf of the Scottish Episcopal Church. In the discussions, a focus on the challenges of mission within our respective churches and

contexts, and the establishing of a vision and narrative around renewal and reform, provided the basis for a highly fruitful and engaged consultation.

**8.2** So, for example, the Archbishop of York focussed on the theme of intentional discipleship with reference to the General Synod document: *Developing Discipleship* (GS 1977) (2015) (alongside an Anglican Communion document: *Intentional Discipleship and Disciple-making* (2016)). *Developing Discipleship* seeks to recover discipleship as a fundamental characteristic of what it is to be a Christian in terms of a calling to lifelong formation in the likeness of Christ and to a distinctive life of witness and service. Thereafter, it asks how disciples are formed and sustained given that discipleship is understood as the foundation of every Christian's vocation to work and service. Traditionally, discipleship was developed through a pattern of catechesis and the Church of England is seeking to renew that pattern through the *Pilgrim* course (2013 – 2019).<sup>[vii]</sup> Having reflected on how the tradition of catechesis has been understood and practised, *Developing Discipleship* turns to the challenge of renewing discipleship in the contemporary Church of England. In seeking to address this, *Developing Discipleship* commends three initiatives to the Church at a diocesan and at a national level:

1. the identification of the Ten Marks of Discipleship;
2. the opening of theological conversation on discipleship and ministry, and;
3. the prospect of a revised Catechism.

**8.3** In focussing on this particular contribution, we can readily see that the call to renewed discipleship is one that is being heard in other churches and that considerable reflection has already taken place within other traditions as to the significance of this as well as the generation of comprehensive discipleship courses such as *Pilgrim*. We may usefully draw on that reflection, as well as the discipleship resources generated, in our own renewed hearing of the call to discipleship.

**8.4** The *Columba Declaration* Contact Group, established by the General Assembly in 2016 in conjunction with the General Synod of the Church of England, is the body through which the Church of England and the Church of Scotland formally relate to one another in a range of matters.<sup>[viii]</sup> The Contact Group has responsibility for organising the Biennial Consultation referenced above as well as the agenda for the meeting of the Moderator of the

General Assembly and the Archbishop of Canterbury in November of each year. The Contact Group met in March 2019, with representatives of the Scottish Episcopal Church present, and covered a range of matters, including: the Renewal and Reform programme within the Church of England, the Radical Action Plan within the Church of Scotland, the work of national ecumenical bodies, the *Thy Kingdom Come* Global Prayer Initiative, the Foreign Office Review of the response of the United Kingdom Government to the Persecution of Christians (which has been chaired by the Rt Rev Philip Mountstephen, Bishop of Truro), as well as planning for the Biennial Consultation in 2020.

**8.5** The Very Rev Dr Angus Morrison has served on the *Columba Declaration* Contact Group since its inception. He has now intimated his intention to step down as Co-Chair of the Contact Group. The Committee wishes to place on record its thanks to him for his service and contribution to the shared life of the Church of Jesus Christ.

**8.6** In so doing, we affirm the practice of ecumenism through our sharing in the life that God gives to the Church of Jesus Christ, irrespective of national borders.

## **9. THE PRACTICE OF ECUMENISM: “THY KINGDOM COME” GLOBAL PRAYER INITIATIVE (30 MAY-9 JUNE 2019)**

**9.1** In November 2018 at Lambeth Palace, London, following the celebration by the Moderator of the Sacrament of Holy Communion according to the order of the Church of Scotland, the Rt Rev Susan Brown signed a Joint Statement with the Most Hon and Right Rev Justin Welby, Archbishop of Canterbury. On the basis of the *Columba Declaration*, the Joint Statement affirmed ‘our partnership with our sister churches in England and Scotland’ as the Church of Scotland committed to ‘encouraging all its parishes and people to join in *Thy Kingdom Come* in 2019 and beyond’.

**9.2** What is *Thy Kingdom Come*? In May 2016, the Archbishops of Canterbury and York invited Christians from across the Church of England to join a wave of prayer during the days between Ascension and Pentecost. In 2016, more than 100,000 Christians from different denominations and traditions took part from the UK and across the world. In 2017, 85% of Church of England churches and cathedrals were involved as well as the churches of the world-wide

Anglican Communion and many other denominations and traditions. *Thy Kingdom Come* works in partnership with many Christian denominations, and through Churches Together in England (CTE) with Roman Catholics, Baptists, Methodists, Pentecostal and Black Majority churches who have all signalled their support. The Church of Scotland is a member of CTE. Internationally, many of the Provinces of the World-wide Anglican Communion and the World Methodist Council have already committed to join in to what has become a global prayer initiative.

**9.3** The Joint Statement commits the Church of Scotland to participate in *Thy Kingdom Come* in 2019, which will take place from Ascension Day to Pentecost Sunday (30 May - 9 June 2019), and beyond. An extensive range of resources is offered by the *Thy Kingdom Come* Project Team and the Committee strongly encourages members, congregations and presbyteries to make use of these in their participation in this initiative.<sup>[ix]</sup>

**9.4** In so doing, we affirm the practice of ecumenism through our sharing in prayer for the coming of the Kingdom of God.

## **10. THE PRACTICE OF ECUMENISM: CONCLUSION**

**10.1** The practice of ecumenism, understood as the translation of the ecumenical vision of the mission of God and of the nature of the Church into a meaningful and effective strategy, lies at the heart of this Report. The Ecumenical Policy of the Church of Scotland roots this in the ‘local Church’ through ‘participation in active, shared discipleship’, and in the ‘universal Church’ through participation in the life of ‘the One, Holy, Catholic and Apostolic Church’. It is the prayer of the Committee that the Local Ecumenical Strategy and the National and International Ecumenical Strategy offered in this Report will be embraced in every part of the Church of Scotland in order that it might better live out its vocation to be the Church of Jesus Christ.

**10.2** In so doing, we affirm the practice of ecumenism in living out our vocation to be the Church of Jesus Christ in company with those who are also called by the same Jesus Christ to share in the life of the Church.

*In the name of the Committee*

ALEXANDER G HORSBURGH, *Convener*

KEVIN MACKENZIE, *Vice Convener*

JOHN L MCPAKE, *Secretary*

## Appendix I

### ACTS Transition Group: Terms of Reference Purpose and Remit

#### Purpose:

The ACTS Transition Group has been formed to enable the development of a 'forum' model to facilitate the participation of the churches of Scotland, and other Christian bodies, in an ecumenical forum which continues the Charitable Purposes of ACTS. (Memorandum of Association, item 4)

#### Remit:

The remit of the ACTS Transition Group is:

1. To establish a working basis for the Scottish Christian Forum ('SCF') for consideration by Member churches and ACTS Trustees.
2. To establish a Scottish Church Leaders' Forum within the framework of a prospective SCF, and to brief ACTS Trustees and the Members' Meeting on the outcome of any Scottish Church Leaders' Forum so established.
3. To seek to establish a pattern of relationships with churches outwith the current membership of ACTS with a view to their participation within the SCF.
4. To seek to engage with potential partners and to recommend ways to encourage wider effective engagement.
5. To develop, in partnership with Member churches and others, as appropriate, the vision of a 'think-tank', and to design effective opportunities to explore such issues, both practically and theologically, and to prepare plans for their implementation.

6. To establish the basis for a working relationship with other ecumenical bodies within Britain and Ireland and within the European and international context.
7. To devise an implementation plan to facilitate an effective transition from ACTS to the SCF, to be completed ideally by 31 December 2019, including identifying resources required to achieve this end.
8. To recommend, after consultation with ACTS Trustees and Member churches, an organisational structure (including constitutional, legal and financial matters) appropriate to the administration of the SCF.
9. To recommend, following consultation with ACTS Trustees and Member churches, a budget for the financial year 2020, and to make recommendations with respect to the contribution of current ACTS Members and other potential participants in the SCF.

## Appendix II

### Delegates to other Churches

The following have been appointed as delegates to the Assemblies, Synods and Conferences of other Churches:

*Presbyterian Church of Wales* – The Moderator  
*Church of England* – Rev Dr D G Coulter  
*United Reformed Church Scotland Synod* – Rev A G Horsburgh  
*Scottish Episcopal Church* – Rev A G Horsburgh  
*Methodist Spring Synod* – Rev G D Jamieson  
*United Free Church of Scotland* – Rev W Pearson  
*Baptist Union of Scotland* – Rev K Mackenzie  
*Congregational Federation in Scotland* – Mrs P Weibye

## 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 DSG, Mr I McLarty,

Ms M Weibye

Central Committee

Ms M Weibye

#### World Communion of Reformed Churches

General Council (June-July 2017)

Rev I A Alexander, Rev A P McDonald,

Mr A MacPherson, Rev A Schuetz Bradwell

#### Conference of European Churches

15th General Assembly (May-June 2018)

Rev R Frazer, Rev A P McDonald

Governing Board

Rev A P McDonald

#### Community of Protestant Churches in Europe (Leuenberg Church Fellowship)

8th General Assembly (September 2018)

Rev A Price

#### Churches Together in Britain and Ireland

Board of Trustees

Rev A P McDonald

#### 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)

#### Joint Liturgical Group

Mr P Mellstrom, Rev M Rennie

## References

- [i] The theme: 'The Practice of Ecumenism' is derived from 2<sup>nd</sup> Vatican Council's Decree on Ecumenism: *Unitatis Redintegratio* (1964), in particular Chapter II; "The Practice of Ecumenism":  
[http://www.vatican.va/archive/hist\\_councils/ii\\_vatican\\_council/documents/vat-ii\\_decree\\_19641121\\_unitatis-redintegratio\\_en.html](http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_decree_19641121_unitatis-redintegratio_en.html)
- [ii] *General Assembly Report 2018*, 12/3-12/4, s. 2.2:  
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## THEOLOGICAL FORUM MAY 2019

### Proposed Deliverance

#### The General Assembly:

1. Receive the Report.
2. Commend *"He is Our Peace": Reconciliation in the Church Today* to Kirk Sessions, Presbyteries and others in the Church for study and reflection. (Appendix)

### Report

#### 1. INTRODUCTION

**1.1** The Theological Forum was established by the General Assembly 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 continues to serve this wide-ranging remit and over the last year has concentrated particularly on those issues assigned to it by the 2018 General Assembly. Its work has been carried out through substantial reading, discussion, reflection and prayer in its nine meetings, and through consultation with the other Councils and Committees of the Church.

**1.3** The Forum has also advised upon a spectrum of issues that have arisen out of enquiries received from the wider Church.

#### 2. RECONCILIATION

The Forum offers *"He is Our Peace": Reconciliation in the Church Today* as a contribution to the Church's understanding of reconciliation, which the Forum was



instructed to investigate theologically by the General Assembly of 2017 (see Appendix), and hopes it will stimulate reflection, discussion and a renewed commitment to reconciliation throughout the Church.

### **3. WESTMINSTER CONFESSION OF FAITH**

**3.1** Work has begun on the following instruction received by the Forum at last year's General Assembly:

- (1) *to review the reports and debates on the role of the Westminster Confession of Faith in the Church's life arising from the General Assembly of 1968 and the years following;*
- (2) *to give fresh consideration to the issues raised therein in light of developments within Reformed and ecumenical theology since 1646 in which the Church of Scotland has been actively involved;*
- (3) *to advise the General Assembly on the continuing role of a 'Subordinate Standard';*
- (4) *to look afresh at the wording and terms of reference of the Formula of subscription used in services of ordination;*
- (5) *to explore the possibility of producing a Book of Confessions, in print and/or on-line as a teaching resource for office-bearers, members and enquirers;*
- (6) *to report to the General Assembly of 2020.*

**3.2** To date, the Forum has engaged with primary and secondary texts, from a broad range of theological, historical and legal perspectives. Issues considered thus far include specific questions relating to the Westminster Confession itself – including its theology and contemporary relevance – and broader questions surrounding the nature of doctrine, Reformed identity, creeds and confessions, and ecumenical considerations.

**3.3** Recognising the scale and complexity of this piece of work, the Forum has organised an academic conference entitled *Westminster, Confessions and the Church* to take place on Wednesday 8 May 2019 at New College, Edinburgh. It is hoped that this event will stimulate discussion throughout the wider Church and aid the Forum in its continuing consideration of this remit before a report is delivered.

### **4. PROFESSION OF FAITH**

The instruction received by the Forum at the 2018 General Assembly "*to consider the place of Profession of Faith (Admission to the Lord's Supper or Confirmation) and sharing Communion in today's Church*" has been met with enthusiasm, particularly in relation to the Forum's previous work on children and communion. A Working Group has been set up and consideration of this issue is in its preliminary stages, taking into account theological, pastoral, ecclesiological and legal aspects. The Working Group looks forward to continuing this work in liaison with the Mission and Discipleship Council, before reporting to the General Assembly of 2020.

### **5. ONGOING WORK WITH THE MISSION AND DISCIPLESHIP COUNCIL**

**5.1** The Forum is also working with the Mission and Discipleship Council on the following instructions received by the Council at the 2018 General Assembly:

*10. Instruct the Council, in collaboration with the Theological Forum, to develop creative, instructive and grace-filled pathways for the spiritual development of children and young people in order to support congregations in welcoming them to the Lord's Table.*

*11. Commend the work done on the 'Children, Young People and Communion Survey Findings 2018' and instruct the Council in consultation with the Theological Forum to produce a resource on the theology and practice of Communion in the 21<sup>st</sup> Century Church of Scotland.*

**5.2** The Forum looks forward to further collaboration on the above deliverances.

### **6. OVERSIGHT & HUB-STYLE MINISTRIES**

**6.1** Representatives from the Forum have been involved in work on the following instruction received by the Ministries Council at the 2018 General Assembly:

*10. Instruct the Council in collaboration with the Theological Forum and Legal Questions Committee to consider how oversight can be addressed in keeping with any developing legislation related to emerging patterns for Hub-style Ministries.*

**6.2** To aid discussion, the Forum produced a working document on some of the theological questions raised by the issues detailed above.

## 7. SACRAMENTAL MINISTRY

Representatives from the Forum have continued to attend meetings of the Panel on Review and Reform's Sacramental Ministry Working Group, which was established in line with the following instruction received at the 2017 General Assembly: *"Instruct the Panel, the Theological Forum, the Ecumenical Relations Committee and the Legal Questions Committee jointly to give consideration to whether, in the light of the ideas raised in the Report and Supplementary Report of the Panel on Review and Reform, there should be any change to the practice of Sacramental Ministry in the Church of Scotland and to consult with others and to report to a future Assembly."* The Forum's collective consideration of the relationship between Word and Sacrament, and the theological and historical significance of the sacraments of Baptism and Communion, has contributed to the Working Group's final report.

## 8. FUTURE WORK

Much of the Forum's work over the next year will continue to focus on the Westminster Confession of Faith and on Profession of Faith, as detailed above. Future collaboration with the Mission and Discipleship Council on deliverances 10 and 11 of their 2018 Report to the General Assembly is also anticipated. The Forum stands ready to assist the General Assembly and its Councils and Committees in any matter of theology and doctrine and would welcome consultation at an early stage in any significant pieces of theological work.

## 9. ACKNOWLEDGEMENTS

The Forum is grateful to all those who have sought its views and listened so graciously to its comments. The Forum would also like to express its thanks to those who have shared their expansive knowledge and experience of conflict mediation and theologies of reconciliation. The Forum is grateful to members Rev Dr Ian McDonald, who served until late 2018, and Dr Gavin Brydone and Rev Dr Johnston McKay who are due to retire from membership at the General Assembly, and values the hard work, commitment and contribution of each of its members.

*In the name of the Theological Forum*

DONALD MacEWAN, *Convener*  
SARAH LANE RITCHIE, *Vice-Convener*  
NATHALIE MARES, *Secretary*

## Appendix

### "HE IS OUR PEACE": RECONCILIATION IN THE CHURCH TODAY (2019)

#### 1. INTRODUCTION

**1.1** In 2017 the General Assembly encouraged the Theological Forum to reflect on reconciliation in the following deliverance: *Urge the Forum, in consultation with other Councils, to investigate theologically the theme of reconciliation, with particular reference to the divisions within the Church of Scotland, Scottish churches and Scottish society concerning same-sex marriage.*

**1.2** The past twelve years or so have seen a succession of theological reports, commissions and debates over a number of related questions. How should the Church think about same sex relationships? Should ministers be free to offer services of blessing to mark civil partnerships? Is it permissible for ministers to be in same sex partnerships? Should marriage be extended to same sex couples? Will Church of Scotland ministers be permitted to conduct such marriage ceremonies? Recent discussions have been guided by the Forum's development of constrained difference as a principle for the Church's thinking.

**1.3** Generally speaking, the General Assembly has taken decisions which have opened the Church to same sex relationships being permissible for ministers, and towards same sex marriage. These decisions have been taken in votes in grand set-piece occasions, with a clear sense of division, anger, pain and some bitterness. There is a wide variety of opinion within the Church, and while it is often portrayed as a conflict between two opposing parties, in reality there are disagreements within these broad groupings. Indeed, there are many ministers and members who would not see themselves as belonging to a particular wing of the Church, who still find themselves in profound disagreement with others. A number of ministers, elders and members have left the Church of Scotland over these decisions.

**1.4** Even though these formal debates are ongoing, the Forum has been asked to consider questions of reconciliation. It is a nice question whether this is the best time for such work – but perhaps there is never an ideal moment in a situation of conflict.

## 2. A BROADER CONTEXT

**2.1** Inner-church divisions over sexuality are of course only part of the context for reflections on reconciliation. And indeed, there is a strong argument that to focus on questions of sexuality is to draw the Church's attention away from much more significant forms of conflict which lead to extensive suffering. Let us briefly explore some of these arenas of disagreement, conflict, or even violence which are present today.

**2.2** We witness conflict and war in many parts of the world, something of a perpetual state of war since 9/11, in Afghanistan, Iraq, Syria, Yemen and Libya, the threat of terrorism across the world, with nasty and violent conflicts in many places. With millions of displaced persons, internally within countries and across borders as refugees and asylum-seekers, many sense a huge need for reconciliation following such divisive conflict. Closer to home, we are in the midst of ongoing political disagreement over Brexit and Scottish independence among other issues, and there is evidence of rises in anti-semitism, Islamophobia and xenophobia.

**2.3** Moreover, it is commonly argued that our society is becoming more individualistic, with a concomitant rise in the need for reconciliation. Some have described our society as rancorous, with high levels of behaviour which is short-tempered, uncharitable, suspicious and aggressive. The recent film *Three Billboards outside Ebbing, Missouri*, was set in small town America, but it spoke to our society also. It was a town of anger, bitterness, entrenched positions, and casual recourse to violence. One character remembered reading these words on a bookmark, *Anger begets anger*. It is the watchword for the film, and perhaps of much of our western society at this time. At an even more basic level, human relationships including those of marriage, between parents and children, friendships and wider family relationships can be fraught with difficulties, divisions and conflict.

## 3. A THEOLOGICAL RESPONSE

**3.1** This has been a sketchy analysis of strife affecting church, home, society and nations at this time. Other issues may also come to mind. There are of course many different ways to respond – there are courts of law, in church, state and international criminal courts which seek to make judgments, and pursue justice. There may be political attempts to resolve conflict through allocations of resources

and power, amnesties, and symbolic changes. Academic approaches to disunion may be found in psychology, sociology and political philosophy amongst other disciplines. But the Forum has been asked to think theologically about reconciliation, and so this report will be theological with occasional dips into other approaches.

**3.2** Let us think – if we can – of the whole of world history, and all that is imperfect within it: illness, pain, hunger, poverty, injustice, cruelty; the subjugation of women and people of different races and religions; conflict, violence, war; pogroms and the Holocaust; climate change and devastating natural disasters. We might think a wholly political solution is required for these problems of how people treat each other, share the resources of the earth, and act for future generations. But Christian political responses may grow out of the recognition that creaturely sin lies at the root of earthly suffering. Human wrong-doing, taking us away from God's will for creation, spoiling its goodness, introduces enmity between human beings and God, and conflict between human beings as individuals and communities. Such enmity, conflict and breakdown in relationship can only be overcome, healed and restored through reconciliation – God's forgiving encounter with hostile humanity, which flows forth into reconciled human relationships and communities. It is these intertwined aspects of reconciliation, from God to humanity and then among God's people, which are the focus of this report.

## 4. RECONCILIATION IN THE BIBLE

**4.1** In the Bible, and in particular in the New Testament, *reconciliation* is used to describe the restoration of the relationship between God and human beings, and sometimes the cosmos as a whole.

**4.2** Romans 5:10 sets out how God reconciles us to Godself:

*For if while we were still enemies, we were reconciled to God through the death of his Son, much more surely, having been reconciled, will we be saved by his life.*

**4.3** Ephesians 2 explores Jews and Gentiles both reconciled to God, and therefore united by the blood of Christ:

*<sup>14</sup> For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us. <sup>15</sup> He has abolished the law with its commandments and ordinances, so that he might create in*

himself one new humanity in place of the two, thus making peace,<sup>16</sup> and might reconcile both groups to God in one body through the cross, thus putting to death that hostility through it.

**4.4** Colossians 1 extends this sense of reconciliation to all things:

*<sup>19</sup> For in him all the fullness of God was pleased to dwell, <sup>20</sup> and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross.*

**4.5** And Paul's Second Letter to the Corinthians 5 draws out the fundamental connection between divine reconciliation with us and our ministry:

*<sup>16</sup> From now on, therefore, we regard no one from a human point of view; even though we once knew Christ from a human point of view, we know him no longer in that way. <sup>17</sup> So if anyone is in Christ, there is a new creation: everything old has passed away; see, everything has become new!<sup>18</sup> All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation;<sup>19</sup> that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us.<sup>20</sup> So we are ambassadors for Christ, since God is making his appeal through us; we entreat you on behalf of Christ, be reconciled to God.*

**4.6** There are a number of aspects then of reconciliation as explored by Paul. Reconciliation is the restoration of the relationship between God and human beings from a situation of enmity and hostility. It is God who reconciles: God takes the initiative. Jesus' death is the event of God's reconciling, declaring hostile humanity to be God's friends. Indeed, God's reconciling act affects more than humankind – all things are drawn into this friendship; the whole cosmos, affected by sin, is reconciled. This divine act of reconciliation overcomes human divisions – between Jew and Gentile – bringing about unity and peace. God's reconciliation applies to creation at individual, communal and cosmic levels – in God's reconciliation with individuals, they become united.

**4.7** Furthermore, this act of reconciliation so changes the reconciled that they too become reconciling presences in their situations – Jews with Gentiles and Gentiles with Jews – but also leads to a ministry of reconciliation with all. To be reconciled with God implies further reconciliation one with another. Jesus discusses someone being angry with another within the fellowship in Matthew 5:

*<sup>23</sup> So when you are offering your gift at the altar, if you remember that your brother or sister has something against you,<sup>24</sup> leave your gift there before the altar and go; first be reconciled to your brother or sister, and then come and offer your gift.*

**4.8** We are reconciled reconcilers. And if in the life of the Church we have something against each other, if we are angry with one another, if we insult one another, we are not following out the reconciliation we have received.

## **5. MIROSLAV VOLF**

**5.1** We now explore these ideas a little more deeply drawing on the work of the theologian Miroslav Volf, especially in a book called *Exclusion & Embrace*, published in 1996. Volf is a Croat, whose ideas emerged in reflecting on the break-up of the Balkans, the multiple conflicts and wars of the 1990s there, and his own Christian response. His theology of reconciliation emerged from a deep, personal engagement with questions of justice, truth, grace and forgiveness in the actual circumstances of the violent conflicts affecting his own people. In the aftermath of the Balkan wars, Volf asked himself this question: "How does one remain loyal both to the demand of the oppressed for justice and to the gift of forgiveness that the Crucified offered to the perpetrators."<sup>[1]</sup>

**5.2** Volf comes at that question, and perhaps that tension, by beginning with the cross. Human sin has brought hostility, enmity into the relationship between God and creation, leading to a wide range of behaviour which excludes. We are separated from God, and with seemingly endless inventiveness, separate ourselves from others. By sin, we become distant from God's ways. But for Volf, in the death of Jesus on the cross, God makes space for humanity within Godself by self-giving. In other words, God gives Godself for the godless, overcoming eternally the self-exclusion we have caused, by an act of embrace, a reaching out to godless humanity, a loving hug. This act of God in Jesus is an act of grace, embracing wrongdoers, forgiving them. The character of the father in Jesus' parable of the prodigal son is explicitly involved in Volf's thinking here.<sup>[2]</sup>

**5.3** Centrally, for Volf, in encountering this divine reconciling grace, we are led to follow a similar path in our own lives. As God embraces the other, the godless other, the hostile other – so we, who are reconciled by God, should turn to our enemies with reconciling intent. He writes:

"God's reception of hostile humanity into divine communion is a model for how human beings should relate to the other."<sup>[3]</sup>

"The new covenant is God's embrace of the humanity that keeps breaking the covenant; the social side of that new covenant is our way of embracing one another under the conditions of enmity."<sup>[4]</sup>

"I will explain *what kind of selves we need to be* in order to live in harmony with others."<sup>[5]</sup>

Our fundamental attitude should be one of embrace – "the will to give ourselves to others and 'welcome' them, to readjust our identities to make space for them, is prior to any judgment about others, except that of identifying them in their humanity."<sup>[6]</sup>

**5.4** Reconciliation is prior to justice, he believes. God does not put justice first: after all, the essence of grace is that it is undeserved, freely offered out of love – one might say that God's embrace is *unjust* (by typical human standards), not waiting for contrition and repentance. Of course, justice matters, and reconciliation without justice is fraudulent. But if we promote justice first, the righting of wrongs, the trials and punishment of wrong-doers, we may never reach justice, but are all the more likely to produce further injustice. We may never be clear where the right lies, and indeed it may lie on all sides, or on no side. But once we commit to reconciliation, acknowledging Christ's forgiveness of us, Christ's embracing the other, justice will follow.

**5.5** Volf talks of a double vision, listening to traditions and commitments of others, creating space for them, being open to their influence.<sup>[7]</sup> This reflects God's double vision, able to remain holy while making space for godless humanity in God's will to embrace. In other words, if we do not begin with a spirit of reconciliation, of restoration of friendship with others with whom we have been in conflict, then we will never come to a place where wrongs can be righted.

**5.6** Now there are two main lines of critique which have been taken to this approach, which sees divine reconciliation with sinful humanity flowing into reconciled human beings embracing their opponents in a reconciling spirit, barriers broken down, peace breaking out.

**5.7** Some, including John Webster, accuse Volf and others who take this line of giving too much responsibility to *people* for reconciliation between people. This is properly the

action of God, they say. God brings reconciliation between people in conflict, and the Church's role is to witness to God's intervention, declaring that Christ is our peace.<sup>[8]</sup>

**5.8** And there are those who have argued that to focus on reconciliation rather than justice is easier for those who have not suffered oppression or injustice. It may well seem to those who have borne the brunt of injustice that reconciliation is all too easily offered by those who have achieved their ends in conflict, and who now long for peace to confirm their victory. Rather than reconciliation following conflict or oppression, what may seem to be required by the oppressed is justice, overturning the consequences of the abuse of power, liberating the oppressed from their position. Forgiveness should only follow repentance by the oppressors.<sup>[9]</sup>

**5.9** While these criticisms have force, and they bring insights which we should not neglect, they do not seriously dent the main argument which Volf and others make. It is clear from scripture that human beings, who are in receipt of God's reconciling grace, are called in freedom to act in certain ways towards others, and that this reconciliation, e.g. between family members, church members, communities or nations, is not merely something to which Christians testify, but which they can and should foster.

## 6. RECAP

To recap a little: We live in a world marked at almost every level by competition, division and conflict, which leads to violence in many places. We sense keenly the need for reconciliation in place of strife. Reconciliation is one of the scriptural expressions for the changed relationship between God and creation, including humankind, found in the cross. It is an image for divine restoration of friendship particularly applicable to human relationships with others. Miroslav Volf develops a persuasive account of reconciliation and justice through reflecting on the meaning of the cross.

## 7. CONFLICT IN THE CHURCH

**7.1** Much of the theological literature on reconciliation focusses on political issues – Volf speaks about the Balkan differences; there are multiple accounts of reconciliation following conflict in Northern Ireland,<sup>[10]</sup> and in South Africa. The Truth and Reconciliation Commission in South Africa, chaired by Desmond Tutu, is perhaps the most famous lived example of a process which put reconciliation first, alongside



the telling of the truth, in a deliberate policy of not pushing for justice above all things. Instead, it was believed that justice would come through the offer of reconciliation.<sup>[11]</sup>

**7.2** These situations emerged from places of violent death – thousands in the Balkans, Northern Ireland and South Africa, killed in conflicts over identities, racial, religious, cultural, political.

**7.3** When we turn to the Church, we recognise that disagreement over certain doctrines, practices, and approaches to church life are common. They may be resolved; people may find acceptable compromises, and people often find ways to share fellowship despite differences. The existence of such disagreements and processes of discussion, debate and finding of agreement may well be a healthy part of being the body of Christ made up of many different parts.

**7.4** However we are conscious of the wide range of disagreements which become more serious and protracted, becoming significant conflicts, such as inter-personal conflicts between ministers and their congregations, or between ministers and their colleagues; conflict between and within congregations relating to discussions about adjustment (especially when buildings are concerned); and conflict about what kind of Church we are called to be. These and other deeply-rooted conflicts may be symptoms of a Church which is experiencing considerable and often painful change.

**7.5** The focus of this report, however, is one area of conflict, over issues of same sex relationships. Having explored some of the underpinning theological principles of reconciliation, the question remains how these principles might be lived out within the context of the Church's debates on same sex relationships

**7.6** First, any reconciliation in the Church over issues of same sex relationships has to recognise the complexities of the issues. It is not a simple case of a wrong which needs forgiven. Of course, some people will feel they have been wronged, for example by what others have said or done, by the direction the Church has taken, by the speed of change (either too quick or too slow). But reconciliation at this point in the Church may happen in the absence of a clear sense of who is wrong and right.

**7.7** In addition, in turning a light on our own divisions, they may seem almost trivial by comparison with violent

conflict, and yet take so much of our energy and focus. We have argued that Christians should, in receiving God's reconciling grace, embody that reconciliation in our own community. The Church is called to be a living sign of God's reconciled community. As the Lord's Prayer says, *Forgive us our trespasses, as we forgive them that trespass against us.* And Jesus' parable of the unforgiving servant, whose huge debts were written off but who would not forgive a paltry sum, shows the centrality of being a reconciled community (Matthew 18:23-35). And yet so often we are quite different.

**7.8** There are many reasons. We continue to sin while receiving God's reconciling forgiveness. We retain our different cultures despite our common profession of faith in Jesus Christ, and all too often we prize a particular culture over our calling to follow the Lord. Sometimes the differences are not small because they refer to fundamental disagreements about theology. And once positions are taken, what may seem to matter most is defending that position and loyalty to a group rather than openness to others, listening to them. Indeed, those who seek reconciliation can be seen as betrayers of their own community.<sup>[12]</sup> It can take energy, effort, imagination and a willingness to move to a less comfortable place – all of which can be hard.

**7.9** There can also be an asymmetry in Christian disagreement. While some may be prepared to agree to disagree, in other words to allow different approaches to co-exist including those with which they seriously disagree, others may believe that there is but one faithful approach to the issue, or that the breadth of allowable positions is narrower. Christians holding a range of theological positions can find it more acceptable or less acceptable to live with significant divergence in theology and practice, depending on the issue in question.

## **8. EXAMPLES OF RECONCILIATION IN THE CHURCH**

**8.1** What then does reconciliation look like in the Church following (or even during) deep-seated conflict? Recent experience suggests there are genuinely effective ways of learning to remain together as the reconciled community of the Church.

**8.2** Place for Hope is a charity which originated in the Church of Scotland and offers highly-trained practitioners to accompany churches undergoing conflict. Their approach is



theologically grounded, rooted both in biblical stories of conflict and in the history and experience of the Church. They recognise that even what we mean by forgiveness, reconciliation, truth and justice may be in dispute, as well as how God acts in the world. But for all these difficulties, they report that conflict can be transformed through creating respectful spaces of safety, spending time together, listening carefully to each other, allowing the truth as each perceives it to be said *and heard*. This can help divided churches learn to wait for options to emerge which people can live with. What happens much more rarely is an end to the underlying conflict. But transformation can and does take place, often over a long period of time, in which people have learned to be in disagreement with each other as friends, in fellowship, as those who share a common reconciliation in Christ.<sup>[13]</sup> Interim and transition ministers, many of whom are trained mediators, also have considerable experience in helping churches which experience divisive conflict to find ways of becoming reconciled.<sup>[14]</sup>

**8.3** An Anglican process which has adopted a southern African approach called Indaba, a Zulu word for the practice of achieving mutual understanding in the midst of differences and disagreements, has discovered similar lessons. Drawing on a Volf-like commitment to reconciliation as our mission to the world because it is God's mission to the world, the Indaba process promotes good disagreement – informed, respectful, charitable, self-restrained. A basic principle undergirding their process is that it is God's choice that they be together, and so their responsibility is to discover and practise the unity which God has called them to share in the reconciling gift of God's Son. In practical terms, Indaba involves drawing together people from different backgrounds, races, cultures, genders and theological positions, visiting each other, worshipping and praying together, listening in humility to each other's stories and perspectives, and learning together Jesus' way of service, found for example in foot-washing. They find that this transforms the conflict so that they can disagree profoundly while still loving each other.<sup>[15]</sup>

**8.4** The Scottish Episcopal Church has faced similar questions over recent years, of same sex relationships, ministry and marriage. Hoping to avoid damaging division, the Church embarked on a process known as Cascade, in which church people met to listen to others across the spectrum of opinion within the Church. While the Church's Doctrine Committee produced a paper to guide the Church

and its General Synod, the Cascade Conversations, taking place in many venues over a number of years, were a significant way that the Church, in the process of decision-making, did so in a context of conversation, of respectful listening to people rather than to positions. The Church has now moved to allow its clergy to conduct same sex marriage services while ensuring that no member of the clergy is obliged to do so. Intriguingly, the then Primus, Rt Revd David Chillingworth, said at the time of the change to the Church's canons, "So the journey which we now begin must also be a journey of reconciliation."<sup>[16]</sup>

**8.5** While the Church of Scotland has yet to make definitive decisions on questions of same sex marriage, the General Assembly has, in the deliverance which encouraged these reflections, already encouraged the Church to see ourselves as on a journey of reconciliation. This may be between people of different theological views, different approaches to church practice, and different sexual identities. We would recommend that, within the Presbyterian system of decision-making by courts (Kirk Session, Presbytery, General Assembly), we encourage as much space and time as possible for different ways of building relationship, listening and understanding on same sex relationships, ministry and marriage, and on any other contentious matters. Reconciliation may have to come (if it comes at all) in the midst of votes, but it may well happen better if other ways of communicating with each other take place alongside the church court procedure.

**8.6** All of these processes, and other active approaches to reconciliation, may also involve repentance and forgiveness. People, when spending time with others with whom they disagree, listening to their views, their experience, their hurt, may realise their own fault in expressing their positions, and fostering conflict. They may find themselves sensing their guilt and seeking forgiveness, not least from other people, their fellow Christians. Such expressions of contrition, and offering of forgiveness, are powerful ways in which reconciliation takes place.

## **9. QUESTIONS AND CRITICISMS**

**9.1** There are critics of this sort of approach. Some say that while it is laudable, it is in fact relatively easy. Forgiveness and reconciliation are things which can be offered, and perhaps ought to be offered by those who follow Christ. But how do the convictions of Volf and others

that justice will come through reconciliation become realised? For often, at the heart of a conflict, are truth-claims which cannot ultimately be ignored. And these truth-claims may well not admit of compromise. They can only be negotiated through serious exploration of the issues, with a commitment on all sides not to declare that the truth does not matter: in other words, to be committed to the truth. Even if people are as charitable to opponents as possible, expressing views clearly may show that the conflict is, at least for the moment, intractable. Fake consensus is always to be avoided.<sup>[17]</sup>

**9.2** Furthermore, there are some for whom the truth in question cannot be seen as secondary to participation in a reconciled community. They may see the truth as foundational to that community, such that if the truth is disputed, there is no reality to the community in which it is disputed. Some in the Church have found questions of same sex relationships, ministry and marriage to be significant in this way, not only in terms of moral theology, but of approach to scripture, and doctrine of God. And so they have found reconciliation, within a Church of Scotland of constrained difference, to be a mistaken priority. For them, the truth requires that the community have different boundaries.<sup>[18]</sup> And many people who think this way are now no longer members, elders or ministers of the Church of Scotland, which involves ongoing pain and sorrow in many communities.

**9.3** A further and related issue is that many in the Church feel that they are on the losing side, as vote after vote at the General Assembly appears to move the Church towards acceptance of ministers in same sex partnerships, and same sex marriage. For people who believe that this is a mistaken trajectory, they may feel that they have more to give up in a process of reconciliation. Reconciliation may feel like a process in which they feel obliged to accept a majority view which they cannot in all conscience share. What, they may ask, do those in this Church who accept same sex marriage have to give up to be reconciled to those who do not accept it? It is important that any process of reconciliation ensures that people are able to maintain their deeply-held convictions, and have the right to interpret scripture in these ways. The Scottish Episcopal Church's safeguarding of the conscience of their clergy not to conduct same sex weddings is an example of this.

**9.4** Even where a conflict is no longer intense, when, perhaps exhausted, the participants no longer take up arms, or lawyers, or arguments against one another, or when many have already left the Church, unresolved bitterness may remain. Reconciliation may not always be achieved, even among Christians who stay in the same fellowship. Perhaps time will heal these wounds. Or perhaps ongoing difficulties show that ultimately, human reconciliation can only be the gift of God, and that gift will only be fully and definitively given in the new creation.

**9.5** And yet we are never called in our faith to throw our hands up in despair at the lack of reconciliation between people, communities, factions and churches who have come to blows, and in whom bitterness remains. Instead, we are called to be ambassadors of reconciliation, calling people to accept the reconciliation from God and for that to flow into their human relations. We do not stop praying the Lord's Prayer because it is hard. *Forgive us our debts, as we forgive our debtors.* It is because it is hard that it is a prayer – we offer it to God, trusting that there are resources of grace beyond us which are shared with us, in our need.

**9.6** We do so in the knowledge that reconciliation does happen, sometimes slowly, usually imperfectly, within the Church. Other issues which have been lightning rods for disagreement, conflict and division have settled down over time, as people continue to live together in fellowship despite different views. Examples are patronage in the Church, ecumenical engagement with Roman Catholics and other Christians, divorce and the remarriage of divorced people, and women's ordination. While debate over same sex relationships, ministry and marriage may continue, the tone may increasingly be a calmer one of a reconciled community learning what it means to have taken a series of decisions and stayed together despite significant disagreement.

## 10. CONCLUSION

**10.1** We began with the acknowledgment of the fundamental human need to be reconciled with God. A brief glance at the daily news from our homes, societies and nations suggests that sin drives the conflict that brings misery to so many people. Drawing on the ideas of Miroslav Volf and others, we have suggested that God's embrace of hostile humanity not only reconciles us to God but offers a path of reconciliation which we can and ought to share with

others, including those we name our enemies. And this would apply in the Church no less and perhaps even more than in the secular sphere.

**10.2** Anger begets anger – yet the London-born Irish writer of *Three Billboards*, Martin McDonagh, could see no way out of that dynamic in American society. The gospel has a profound word to speak to a world increasingly rancorous, divided and prone to conflict. We believe that God has reconciled the world to Godself through God’s Son Jesus Christ, and that those people thereby reconciled are called and enabled by the Spirit to embody that reconciliation in our relationships and communities, not least in the Church.

**10.3** We have explored examples of how such reconciliation looks in Christian communities committed to it, particularly in the deeply church-dividing issues of same sex relationships, ministry and marriage. There are contested questions of truth and justice which may, for some, come before forgiveness and reconciliation. Not every Christian feels able to share fellowship with others who belong to the Church yet take different positions on these questions. Yet we offer to the Church the understanding that reconciliation is neither victors’ pacification of the defeated, nor fake consensus when the truth is still contested. Rather reconciliation is the basic nature of our relationship to the gracious God who entered creation in Jesus Christ and who, by the Spirit, enables us to embody reconciliation in the Church. We are in the midst of debate on same sex marriage in the Church; future generations may well find themselves divided on issues we cannot anticipate. But then, as now, we are called, when we disagree, to do so within the unity offered in Jesus Christ, who is our peace.<sup>[19]</sup>

## References

- [1] Miroslav Wolf, *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation* (Nashville: Abingdon, 1996), 9.
- [2] *Exclusion and Embrace*, 156-65.
- [3] *Exclusion and Embrace*, 100.
- [4] *Exclusion and Embrace*, 156.
- [5] *Exclusion and Embrace*, 21.
- [6] *Exclusion and Embrace*, 29.
- [7] *Exclusion and Embrace*, Chapter 6.
- [8] See John Webster, “The Ethics of Reconciliation” in Colin Gunton, ed., *The Theology of Reconciliation* (London: T&T Clark, 2003), 109-124.
- [9] See, e.g., Leah Robinson, *Embodied Peacebuilding: Reconciliation as Practical Theology* (Oxford: Peter Lang, 2015), chapter 3, for further discussion of this line of criticism.
- [10] See, e.g., Joseph Liechty and Cecelia Clegg, *Moving Beyond Sectarianism* (Dublin: Columba, 2000), and Robinson, *Embodied Peacebuilding*.
- [11] See Desmond Tutu, *No Future Without Forgiveness* (New York: Doubleday, 1999).
- [12] See Oliver O’Donovan, *Church in Crisis: The Gay Controversy and the Anglican Communion* (Eugene, Oregon: Cascade, 2008), especially chapter 3, for a discussion as to why theological differences may remain over same sex questions.
- [13] See [www.placeforhope.org.uk](http://www.placeforhope.org.uk)
- [14] See [http://www.churchofscotland.org.uk/serve/ministries\\_council/partnership\\_development/interim\\_ministry](http://www.churchofscotland.org.uk/serve/ministries_council/partnership_development/interim_ministry)
- [15] See Phil Groves and Angharad Parry Jones, *Living Reconciliation* (London: SPCK, 2014).
- [16] <https://www.scotland.anglican.org/church-votes-allow-equal-marriage/>
- [17] See O’Donovan, *Church in Crisis*, especially chapter 7.
- [18] They may be influenced by Paul’s discussion in 1 Corinthians 5 over not associating within the fellowship with people showing a variety of moral failings.
- [19] The Forum is grateful to representatives from the Ministries Council and the Church and Society Council for helpful comments on an earlier draft.

## COMMITTEE ON CHAPLAINS TO HM FORCES MAY 2019

### Proposed Deliverance

#### The General Assembly:

1. Receive the Report.
2. Thank those who serve in Her Majesty's Forces as Chaplains for their service to Royal Navy, Army and Royal Air Force personnel, their families and the wider military community.
3. Recognise the particular service of those Chaplains who have served in operational deployments in the past year and give thanks for the support of their families.
4. Commend to the prayers of the Church all Chaplains and all those whom they serve.
5. Encourage eligible ministers of the Church to consider service as a Chaplain to HM Forces, Regular or Reservist.
6. Urge Presbyteries to ensure prospective expressions of interest from potential chaplains are intimated as soon as possible to the recruitment staff of the relevant chaplaincy service.
7. Encourage those eligible to consider service as Chaplains in any of the cadet organisations, and thank all serving Cadet Chaplains.
8. Congratulate the Royal Air Force Chaplains' Branch on its centenary celebrated in summer 2018, and the Royal Army Chaplains Department on the recent celebration of the centenary of the grant of the 'Royal' prefix in 1919.

### Report

#### 1. CHAPLAINS AND THE CHURCH

##### 1.1 Registration of Ministries Act

**1.1.1** The Committee has taken steps to improve, in two ways, the operation of the Registration of Ministries Act in relation to Forces Chaplains.

**1.1.2** First, the Committee is grateful to the Legal Questions Committee, which has altered the operation of the Regulations appended to the Act. The change guarantees that a Forces Chaplain applying to the Registration of Ministries Committee for a change of status may be accompanied through the process by the Convener of the Chaplains to HM Forces Committee. This should help to demonstrate consistency of process amongst Forces Chaplains, and between Chaplains and other applicants.

**1.1.3** Second, the Committee will use its two main engagements with Church of Scotland Chaplains (at a denominational conference in late summer, and when the Chaplains attend the General Assembly) to deliver as much information and training as possible to keep their knowledge of the Church's law and practice current. When an applicant approaches the Registration of Ministries Committee for a change of status, approval is normally subject to the updating of currency in matters of church and civil law and practice. By delivering much of this material routinely to all Chaplains, there should be very little remaining to be done (depending on the knowledge and experience of the individual) at the point of application for Category O status.

**1.1.4** While many Chaplains remain unhappy that the Registration of Ministries process applies to them, they have committed themselves to making the very best of the situation, and to modelling the best possible practice of continuing ministerial education.

##### 1.2 Denominational Contact

**1.2.1** The pastoral care of Regular and Reservist Chaplains belongs primarily to the particular chaplaincy organisation in which they serve, but also to their sending church. The Committee has a role, therefore, in supporting Chaplains personally, and not only for the professional and educational purposes already described.

**1.2.2** The Committee is developing a system of contacts between individual members of the Committee and individual Chaplains, so that those who serve each have a link to a known face, someone who has a particular interest in and knowledge of their circumstances and needs.

### **1.3 Armed Forces Covenant**

**1.3.1** At the time of writing, most Presbyteries have appointed an Armed Forces Champion, following the commendation of last year's Assembly. Some Presbyteries have had difficulty in identifying a suitable Champion, and the Committee is working to suggest a suitable individual within reach of the Presbytery area in each case.

**1.3.2** The Committee has undertaken a review of the remit of Champions, and especially their role in supporting veterans and the wider military community, and will issue existing and new Champions with a revised remit this year.

## **2. RECRUITMENT**

**2.1** The process of recruitment as a Regular or Reservist Chaplain can take time. Like the calling to train for ordination, it involves a period of exploration and discernment and then a process of selection, which in the case of HM Forces Chaplaincy involves both the Church (as what is known as the 'endorsing authority') and the relevant Service Chaplaincy. With medical and fitness requirements to fulfil, security checks to undergo, and so on, it can take many months for an initial sense of calling to come to fruition, and that is even before the period of initial training can begin.

**2.2** The Committee has consulted with the Services, and is happy to advise that Presbyteries should alert the relevant Chaplaincy as soon as an expression of possible interest is made. An early engagement with the Service, so that an acquaint visit can be set up, or so that individual issues (e.g. medical) can be discussed, will avoid any needless waste of time, and will never be regarded as forming any sort of commitment before an informed decision could reasonably be made by the individual. In short, the discernment of call should be made in parallel with initial conversations, and need not be fully certain before contact is made.

## **3. CADET CHAPLAINS**

**3.1** Following the debate in last year's General Assembly, concern was expressed by some Army Cadet Chaplains who were unsure how they should understand their relationship with the Committee.

**3.2** The problem exists because the three Cadet organisations (Sea Cadets, ACF and Air Cadets) have different constitutions and different relationships with the equivalent adult Service. While the Royal Army Chaplains Department recognises Army Cadet Force Chaplains with a form of commission, and administers appointments and promotions, the other two Cadet Forces do not have the same kind of connection with the RN or RAF. The Committee is happy to support and encourage these chaplaincies, recognising the differences among the cadet organisations they serve.

**3.3** The Committee heartily commends chaplaincy in all the Cadet organisations as a wonderful opportunity for mission to young people, and invites the Assembly to support that commendation. The Committee is also aware that the commitment of Cadet Chaplains is different from the commitment of Regular and Reservist Chaplains who train and deploy with the Armed Forces. The names of Cadet Chaplains known to the Committee appear in a separate appendix to the Report, re-establishing a tradition that had fallen out of practice in recent years.

*In the name of the Committee*

MARJORY A MACLEAN, *Convener*  
CAROLYN H MACLEOD, *Vice-Convener*  
JOHN K THOMSON, *Secretary*



## Appendix 1

### CHAPLAINCY IN THE ROYAL NAVY

The Church of Scotland currently has four Regular Chaplains and two Reserve Chaplains serving across the five arms of the Naval Service. The Rev Prof Scott Shackleton RN continues to serve as the Deputy Chaplain of the Fleet in Portsmouth responsible for the operational output of the Branch of 60 regular and 21 Reserve Chaplains across all denominations. He continues to Chair, on behalf of the Fleet Commander, the Naval Service Ethics Programme working alongside fellow academics from the University of Exeter and Bath Spa University where he is acting as a Visiting Fellow and Professor. Additionally he is the UK representative on the NATO Research Task Group studying the antecedents of ethical leadership.

The Rev Mark F Dalton RN has enjoyed his final year at Her Majesty's Naval Base Clyde, as he took up a new appointment in the south of England earlier in the year. The highlight of the year was speaking to the National Youth Assembly in the summer of 2018 about military chaplaincy. In February 2019, he was presented with his Long Service and Good Conduct Medal by the Moderator during her visit to the Royal Navy. Mark is very much looking forward to different challenges in his new appointment.

The Rev Dr Mark Davidson RN has continued in his role as the Faslane Flotilla co-ordinating chaplain where he has served operationally at land and at sea. He is now the Chaplaincy Team Leader at HMNB CLYDE responsible for the output of the ecumenical chaplaincy team. Of note has been his academic contribution to the ethical leadership training within Faslane Flotilla and in recognition of this he has become a Visiting Fellow at the University of Exeter.

The Rev Jamie Milliken RN transferred from the Reserve Service where he was Chaplain to HMS DALRIADA, Glasgow into the Regular Service to become the Chaplain 45 Commando Group, Royal Marines, RM Condor, Arbroath. Jamie successfully completed the Air 338 course preparing him for land service operations at RNAS Yeovilton prior to taking up his appointment and has deployed on mountain training packages and a notable live firing deployment at 29 Palms in the desert environment proving the broad climatic operating capabilities of our commando forces. His chaplaincy and church at RM Condor continues to flourish serving their people helped by the work of two pastoral

workers financed by the Aggies charity providing much needed care when the Unit Chaplain is deployed.

On the Reserve Service side the Naval Chaplaincy Service has welcomed two new Chaplains this year, the Rev David Young and the Rev Steve Emery serving HMS DALRIADA and HMS SCOTIA respectively.

## Appendix 2

### CHAPLAINCY IN THE ARMY

*Rev Duncan Macpherson, Senior Chaplain HQ Scotland and 51 Infantry Brigade.*

The provision of spiritual support and pastoral care to Army personnel and their dependants has never been more challenging. We continue to minister to those in training as our folk make the transition from civilian life to life in the Army family; to those serving on operations in an increasingly complex matrix of tasks and locations in many different countries; and to those in barracks or on exercise preparing to deploy or recovering from operational tours.

This last year has seen chaplains accompany our folk on tasks as diverse as peace keeping in Cyprus, extended exercises in Estonia and Poland, operations in South Sudan, Iraq and Afghanistan to World War One commemoration and Chaplaincy to the Edinburgh International Military Tattoo.

As chaplains, we continue to give thanks for the privilege it is to minister to and live alongside Army personnel as Church of Scotland ministers entrusted by our Church to share the Gospel in these unique circumstances and with inspiring people.

We are deeply appreciative of all those who stand with us in prayer for this ministry; and who continue to support us in so many practical ways. I hope there is something that inspires continued prayer in the reports that follow from a few of the Church's Army chaplains as they share their story. Please pray particularly for workers to join us in this harvest field, whether as Regular or Reserve Chaplains or Army Cadet Force Chaplains or Officiating Chaplains to the Military.

May I also pay tribute to the Rev Dr David Coulter who came to the end of his appointment as Chaplain General this last year. His leadership of the Royal Army Chaplains' Department over the last four and a half years has been outstanding as he has defended chaplaincy in the face of



complex and difficult issues with prayerful dignity, humility and grace in the finest tradition of Church of Scotland Chaplaincy.

*Rev Hector MacKenzie, Chaplain to the Military Correctional Training Centre, Colchester*

It is humbling indeed to have been called by God to serve as an Army Chaplain, and it is no exaggeration to use the word 'privilege' to describe how it feels to be a minister to the men and women who serve our nation with conscious selflessness.

One of the things that I particularly love about chaplaincy is the variety: from day to day, week to week and year to year, I am amazed at the experiences, circumstances and situations I find myself part of. They range from the sublime, to the tragic, to the ridiculous.

As I reflect on this past year, it has been one of many highs and lows, and as I think on all that has occurred, I am encouraged, humbled and challenged by the fact that God has called me to be 'there', to be present: from the Commanding Officer's orders group to the unit health committee meeting, the football and rugby sixes teams – "Padre, you're fit, of course you'll play!" to Remembrance Sunday; visiting the sick and the down-cast, praying with those for whom life has fallen apart, leading bible studies and conducting services, chewing the fat over a brew, swinging a caman for SCOTS Camamachd, when I thought I should have long retired from the shinty pitch; tabbing through burns, crawling through ditches, doing hill reps and drawing alongside to help carry the burden of anguish, despair, frustration, anger, loss that weighs down the young private soldier or the late entry officer, and all of this in Jesus' name.

He called his first followers to leave their nets so that he might make them fishers of men. He called me to leave the croft to come and serve the men and women of the Army. Is Jesus asking you to do the same?

*Rev David Anderson, Senior Chaplain 12 Armoured Infantry Brigade.*

In 2 Timothy v 3-4 Paul writes to his co-worker in Christ "Suffer hardship with me, as a good soldier of Christ Jesus. No soldier in active service entangles himself in the affairs of everyday life, so that he may please the one who enlisted him as a soldier." Life at Readiness (30 days' notice to move

anywhere in the world) with 12<sup>th</sup> Armoured Infantry Brigade continues to be such an enduring ministry of Christian pilgrimage offering spiritual, moral and pastoral support to the chaplains in the Brigade, their soldiers and their families.

Today the Brigade chaplains are not sitting on their bergens but are supporting our national commitments to the international community. The Brigade has sent soldiers and their chaplains to fourteen separate countries over four continents in peace-making, peace-keeping and training capacities. Currently 12 Brigade have two chaplains deployed on international operations. One chaplain, Alan Cobain, in support of 1 Yorks, the Yorkshire Regiment who are sustaining our contribution to the NATO mission in Estonia. That mission exists to reassure the Estonian people of Western support in the face of a realistic and credible Russian threat to their border. Eight months spent apart from family, friends and other familiar supports creates a much needed and welcome space for the ministry of their chaplain.

Another chaplain, Ken Adolphe, is supporting the Scots Guards in Cyprus sustaining our commitment to the UN mission there. Stagging on (squaddie for guard duty) the International Green Line between Cypriot and Turkish Cyprus isn't always easy, can be a monotonous chore and can bring with it the best and worst experiences of soldiering. Having their chaplain alongside, as Timothy reminds us, sharing some of those hardships, is a small and necessary reminder of God's purposes of peace, especially in the most difficult and trying of circumstances.

We live in interesting times. No more interesting time to be a chaplain supporting soldiers and their families in Her Majesty's Land Forces.

*Rev Richard Begg, Chaplain to 3<sup>rd</sup> Battalion the Rifles*

The evening meal had just finished and we sat in the corner of a tent on the training area in Fort Bragg, North Carolina; we started the time of worship that included bread and wine. It was Easter Sunday and the sun was just starting to set as we took time out of the exercise to pause, reflect and remember all that God had done through His son, Jesus Christ.

Church without walls is a reality and not an option as an Army Chaplain. As well as the services held in America, Remembrance was held in a field in Warminster and a pre-deployment service on the top of Allermuir in the Pentlands.

The past year has seen lots of exercises and preparation for the unknown but in amongst that was the deployment of 190 personnel from 3 RIFLES from Dreghorn Barracks in Edinburgh on Op SHADER and we continue to hold them and their families in our prayers as they return to the UK over the summer.

*Rev Christopher Rowe, Chaplain to 5 Military Intelligence Battalion*

This last year has been one of leaving 32 Signal Regiment on a real high. After 10 years I transferred to 5 Military Intelligence Battalion. The Annual Deployment Exercise was to Sennelager in Germany, where I led the regiment in a final field service; whether it was the prospect of me moving on, or just something in the German air, it was a particularly fruitful period with many very deep conversations with soldiers who'd come to know me expressing a desire to believe but just not knowing how or not allowing themselves to let go. I reflected with them on Parker Palmer's words that the best description of the soul is a wild animal; tenacious, tough, hard to kill, but also hard to spot and shy. I challenged them to take time on the exercise in the quietness to see if they might get a glimpse of their soul; it seemed to strike home.

As part of the conceptual dimension we visited the Memorial site at Bergen Belsen, concluding with a brief act of remembrance and reflection enhanced by one of our young pipers. The next day we were able to build on that sobering experience with trying to unpack the sources and definitions of ethics; again, really deep and significant discussion with young soldiers. While many did not go to church, and even identified as atheist, they were as comfortable with the language of soul as of conscience, and again I was struck by how we are pushing at open doors if we can just get the right approach, listen deeply and respectfully and not make demands but rather requests.

In Germany there was also a chance for me to practice my once good but now rather rusty German when one of our young soldiers was admitted to the local German hospital. Young, in a strange country, not speaking the language, and being in a hospital bed for her birthday. Again, a really good example of the army caring well and enabling me to care on its behalf and in the name of Jesus.

### List of Church of Scotland and Presbyterian Church in Ireland Regular & Reserve Chaplains

HQ ARITC	Paul Swinn	Upavon
HQ 12 Armd Inf Bde	David Anderson	Bulford
HQ 38 (Irish) Bde	Jim Francis	Lisburn
HQ 51 Inf Bde & HQ Scot	Duncan Macpherson	Stirling
4 Regt RA	Geoff Berry	Topcliffe
5 Regt RA	Mike Goodison	Catterick Garrison
26 Regt RA	Graeme McConville	Gütersloh
32 Engr Regt	Philip Patterson	Catterick Garrison
39 Engr Regt	Seoras Mackenzie	Kinloss
1 SCOTS	Heather Rendell	Belfast
2 LANCS	Paul Van Sittert	Preston
1 YORKS	Alan Cobain	Warminster
1 MERCIAN	Mark Henderson	Bulford
2 RIFLES	Ivan Linton	Lisburn
3 RIFLES	Richard Begg	Edinburgh
4 RIFLES	Neil McLay	Aldershot
HQ MCTC	Hector MacKenzie	Colchester
RMA5	Nicola Frail	Camberley
RMA5	Chris Kellock	Camberley
ATR (W)	Norman McDowell	Winchester
DLS 25 Trg Regt RLC	David Thom	Deepcut
71 Engr Regt	Scott Moore	Leuchars
32 Sig Regt	Mike Mair	Glasgow

2 R IRISH	Mark Donald	Lisburn
154 Regt RLC	Rory MacLeod	Edinburgh
205 Fd Hosp	Louis Kinsey	Glasgow
5 MI Bn	Christopher Rowe	Edinburgh

### Appendix 3

#### CHAPLAINCY IN THE ROYAL AIR FORCE

This year millions of people around the world joined the Royal Air Force in marking 100 years of service in its roles of defending the skies and projecting Britain's influence. The central theme of Commemorate, Celebrate and Inspire gave RAF chaplains a great opportunity to take a prominent role at a variety of different civic and military events. From preaching the Gospel to thousands of Air Cadets and veterans in Cathedrals to dedicating memorial trains on packed station platforms, their role was not simply marking the military achievements of the past 100 years, but also recognising the sacrifices that have been made by people on all sides of conflicts throughout the last century.

These commemorations involved vast numbers of people throughout the United Kingdom and culminated in acts of thanksgiving in Scotland at St. Giles Cathedral Edinburgh on June 11<sup>th</sup> and for the United Kingdom in Westminster Abbey on July 10<sup>th</sup>. At the subsequent gathering in Horse Guards parade one of Lossiemouth's own chaplains played a central role. This was achieved against the enduring back drop of an uncertain world where the RAF has continued to deliver operationally throughout the year.

The Rev Colin Weir, Senior chaplain at Lossiemouth, deployed to Op SHADER for four months. The rest of the team were kept busy throughout the year looking after personnel and their families not only at Lossiemouth but also at other locations at Kinloss, Leuchars, Grantown-on-Spey, and Tain.

Contributions from chaplains

*Rev Craig Lancaster:*

Craig returned from his role supporting personnel across a number of countries the Middle East as part of Op KIPION in September of last year. This deployment provided an opportunity to serve personnel from all three services

through prayer, presence and proclamation and to meet chaplaincy colleagues from across the world. Craig has started a new chapter of his ministry at RAF Honington in Suffolk. The base is home to the RAF Regiment and RAF Police and Craig is part of an ecumenical team of three working together to bring spiritual and pastoral care to personnel, their families, contractors and civil servants. He remains constantly grateful for the rare privilege afforded him by the Kirk to continue this ministry and is thankful for their prayers and support.

*Rev Sheila Munro:*

Sheila has recently been posted to RAF Cosford near Birmingham. This unit trains most of the new recruits in their trade. The chaplains are kept busy with the pastoral needs of the trainees who have courses that can be as long as 18 months and feel the pressure of constant technical learning and exams. Their domestic relationships can come under a great deal of strain at this time. They also teach the Beliefs and Values Programme that encourages them to explore their ethics and the standards of the Royal Air Force which are summed up as Respect, Integrity, Service and Excellence. The chaplains also have a care of the permanent staff who teach the trainees.

At the Chaplaincy Centre, the chaplains offer a place of hospitality and many people use the Centre for meetings and courses so chaplains can have significant conversations with people who would never normally come to a church. Continuing that theme of hospitality, on Christmas Day, the chaplains held their usual Christmas Day worship followed by Christmas Dinner for anyone who was on their own or who simply wished to come. They catered for 25 people and had a wonderful day with board games and films available although most people just enjoyed chatting with people they hadn't met before. Thus strangers were given a meeting place and became friends.

**Appendix 4**

**LIST OF CADET CHAPLAINS**

**Sea Cadet Chaplains in Scotland:**

Rev. Gordon Campbell	Dundee
Rev Suzanne Fletcher	Dunbar
Mr. Colin MacKay	Wick
Rev John May	Leith
Mrs. Pauline Robertson DCS	Musselburgh
Rev James Templeton	Methil
Rev Douglas Wallace	East Kilbride



## MINISTRIES COUNCIL MAY 2019

### Proposed Deliverance

#### The General Assembly:

1. Receive the Report.
2. Affirm the original aims of the *Decade for Ministry* (Section 1.3) which is to see an increase in the number of those in the ministry of the Church of Scotland and for these ministers to be properly trained, supported and deployed for the mission of the Church in contemporary Scotland.
3. Affirm the work of the Priority Areas Committee described in Section 2 and instruct the Council to continue to develop its work according to the principles outlined in Section 2.2.2 of this report.
4. Instruct the Ministries Council to work with Presbyteries in ensuring that posts allocated through the Priority Areas weighting are allocated to work in Priority Areas (Section 2.3.1).
5. Instruct the Council to work with those leading on delivery of the Radical Action Plan to ensure the learning from Priority Area congregations is incorporated in the ongoing development and implementation of the Plan (Section 2.3.2).
6. Affirm the Priority Area Committee's work in developing mentoring and instruct the Council to report on this work to the General Assembly of 2020 (Section 2.6).
7. Affirm the work of the Chance to Thrive project and instruct the Council to review the impact of this work and report to the General Assembly of 2020 (Section 2.8).
8. Encourage congregations and Kirk Sessions to utilise the deprivation statistics that have been developed for every parish to further mission and work with communities to challenge poverty (Section 2.15.2).
9. Encourage congregations and Kirk Sessions to use the Priority Areas worship resources developed for Challenge Poverty Week (Section 2.15.2).
10. Note with concern the levels of financial hardship being experienced by some Candidates and Probationers, and instruct the Council to bring to the General Assembly of 2020 a revised model for the financial support of Candidates and Probationers for Full-Time Ministry of Word and Sacrament and the Diaconate (Section 3.1.2).
11. Affirm the Formation Framework for Full-time Ministers of Word and Sacrament and instruct the Council to report to the General Assembly of 2020 on Formation Frameworks for other Recognised Ministries (Section 3.1.10).
12. Instruct the Council, in consultation with Academic Partners to develop a new Curriculum for Candidates for Full-time Ministry of Word and Sacrament. (Section 3.1.12).
13. Instruct the Council to bring a recommendation to the General Assembly of 2020 for the future provision of Initial Ministerial Education, noting that this will contain a recommendation as to which Academic Partners should provide this training following an open and transparent selection process (Section 3.1.12), and also noting that that this is likely to involve the selection of one or two Academic Partners (Section 3.1.11).
14. Note the Resilience and Wellbeing in Ministry Research and instruct the Council to continue to explore the implications and to report to the General Assembly of 2020. (Section 3.2.2).
15. Affirm the findings of the Recruitment Review and the changes initiated; and instruct the Council to continue its work in implementing further recommendations. (Section 3.2.3).
16. Pass Acts amending the Selection and Training for Full-Time Ministry [Act X 2004] and the Ordained Local Ministry [Act IX 2011] as set out in Appendices 1 and 2 (Section 3.2.3.4 and Appendices 1 and 2).
17. Note with thanks the dedicated service of Rev Ann Inglis as Senior Director of Assessment and welcome the appointment of Rev Donald Campbell as her successor in this role (Section 3.2.6).



18. Encourage those in ministry to use the Ascend resources and website, and encourage Presbyteries to review their pastoral care provision in relation to the services offered through Ascend (*Section 3.2.8*).
19. Welcome the funding of Pastoral Supervision encourage those in ministry to take advantage of this opportunity (*Section 3.2.9*).
20. Instruct all those serving in the recognised ministries of the Church, including ordained Ministers, Deacons, Readers and all paid employees in parish appointments as defined in section 16(1) of Act VII 2003, to familiarise themselves with the Code of Professional Practice and Good Conduct (*Section 3.2.11*).
21. Note the intention of the Council to review the Code of Professional Practice and Good Conduct and report to a future General Assembly (*Section 3.2.11*).
22. Note the intention of the Council to review the guidelines in matters of Death in Service (*Section 3.2.12*).
23. Pass the Transfer between Ministries Act as set out in Appendix 3 (*Section 3.3 and Appendix 3*).
24. Pass the Income Protection and Ill Health Act as set out in Appendix 4 (*Section 3.4. and Appendix 4*).
25. Note the majority support amongst Presbyteries for the use of advisory figures for Presbytery planning, and instruct the Council to continue to monitor the impact of this policy and report to the General Assembly of 2020 (*Section 4.2.1*).
26. Pass Acts amending the Appraisal and Adjustment Act (ACT VII 2003) and the Appeals Act (ACT I 2014) as set out in Appendix 5 and Appendix 6 (*Section 4.2.3 and Appendices 5 and 6*).
27. Instruct the Council to consult with Presbyteries to review any vacant Ministries Development Staff posts in their Presbytery Plans and instruct Presbyteries to respond to the Council by December 2019 (*Section 4.2.4.2*).
28. Approve the temporary pause on the recruitment of new Ministries Development Staff (MDS) posts from May to October 2019, and instruct Council, by November 2019, to implement a process for allowing the maximum sustainable number of MDS posts to be filled. (*Section 4.2.4.3*).
29. Instruct the Council to bring to the General Assembly of 2020 an evaluation of current Hub-style ministry pilots and potential guidelines for developing further Hub-style. (*Section 4.3*).
30. Instruct the Council to report on an interim evaluation and the potential outcomes of the Pioneer Ministry Pilot to the General Assembly of 2020 (*Section 4.4*).
31. Affirm the decision of the Council to delay all new applications for New Charge Developments (NCDs) until General Assembly 2020 whilst a strategy for church planting is developed in the light of the Radical Action Plan, and instruct the council to bring this strategy to the General Assembly of 2020 (*Section 4.5*).
32. Note the Property Policy of the Council regarding the disposal of, or changing arrangements relating to, property in their portfolio (*Section 4.5.2*).
33. Instruct the Council to bring forward a review of Readership, with particular focus on in-service training, superintendence and any necessary changes to the Readership Act to the General Assembly 2020 (*Section 4.9*).
34. Instruct kirk sessions to implement proposals for the payment of Ordained Local Ministers (OLMs) in vacancies, guardianships or covering leave, according to the principles outlined in *Section 4.10.3.1* of this report, from 1<sup>st</sup> January 2020.
35. Instruct the Council to continue to support and develop Auxiliary and Ordained Local Ministry as a non-stipendiary ministry, and review the place of non-stipendiary ministry in the Church of Scotland and report to the General Assembly of 2022 (*Section 4.10.3.3*).
36. Pass Regulations amending the *Go For It* Fund Regulations (Regulations IV 2012) (as amended) as set out in Appendix 7 (*Section 4.12 and Appendix 7*).
37. Convey the good wishes of the General Assembly to all those attending the 25<sup>th</sup> Anniversary Diakonia Region Africa Europe Assembly in Musselburgh in June 2019, and to the Church of Scotland Diaconate who will be hosting this event (*Section 4.11.1*).

38. Instruct the Council to continue its ongoing work with regard to the employment & deployment of Deacons, in consultation with the Diaconal Council and Ministerial Development Staff Consultancy Group, and to bring forward any recommendations for changes to the General Assembly 2020 (*Section 4.11.2*)
39. Commend the work of the *Go For It* Fund, affirm it as being instrumental in delivering missional initiatives in local communities and encourage other Councils and Committees to draw on the learning and experience of funded projects when developing their own work (*Section 4.12*).
40. Encourage Presbyteries to publicise the work of the *Go For It* Fund among congregations, highlighting it as a possible source of funding for innovation, mission and goals arising out of Local Church Review action plans (*Section 4.12*)
41. Affirm the work of Place for Hope, congratulating them on their 10<sup>th</sup> Anniversary, commending the Autumn Conference on Reconciliation, and encourage Presbyteries and congregations to engage earlier with Place for Hope in times of change and conflict (*Section 4.13.1*).
42. Affirm the ministry of Work Place Chaplaincy Scotland, and encourage Presbyteries with Work Place Chaplains in post to develop links and relationships between parish, presbytery and workplace chaplaincy (*Section 4.13.2*).
43. Instruct the Council to explore how the work it undertakes relating to young people and families might be brought together with of other Councils also working in this area and report to the General Assembly 2020 (*Section 4.14*)
44. Instruct Council to review all allowances and expenses and report back to the General Assembly of 2020 (*Section 5.2*).
45. Instruct the Council to develop proposals for structures which would enable it to consult with Ministers of Word and Sacrament and Readers and to report to the General Assembly of 2020 (*Section 5.4*).

## Report

### 1. INTRODUCTION/OVERVIEW

**1.1** This year's General Assembly report bears witness to a Ministries Council which is changing, seeking to change more, wanting to implement changes it first conceived of decades ago, struggling to find the right resources for change, wishing that change would happen more quickly, determined not to lose the reason for change. Once again the Council is discovering and rediscovering that change happens in the place of relationships, of support, of being reminded of who we are in faith, of people meeting in good ways and inventing new ideas together.

**1.2** This report represents the challenge of change – how to turn the rhetoric and dreams of Council meetings and General Assemblies into practical proposals which engage the whole of the Church? How to choose where there are many different possibilities? How to determine whether our concerns that an initiative might not work are due to our insights or due to our fears? How to ensure that we nurture change instead of blocking it?

**1.3** In our report we describe changes that have enjoyed widespread support – the continued widening conversation in our Priority Areas, the much-appreciated Ascend program, the Path of Renewal initiative (birthed with the Panel on Review and Reform) and *Go For It*. These often bring transformative change in people's ministry. Our work in supporting Hubs has led to a raft of hugely diverse initiatives, with the discovery that Hubs look completely different in different contexts.

**1.4** Much of the change described here comes under the rubric of the Ministries Council Development Programme – a three year initiative (running from 2018 to 2020) which deploys additional investment to bring about significant change the work of the Council. The development programme is the next stage of the *Decade for Ministry* initiative which was launched in 2015. The purpose of the *Decade for Ministry* is to see an increase in number of the Churches ministers and have them appropriately trained, supported and deployed in the changing context of contemporary Scotland.

**1.5** There are also our struggles here – how to manage presbytery planning effectively, and the deployment of Ministries Development Staff posts in a context of fewer financial resources? How to plot the way to change when the overall strategic direction of the Church is not yet clarified?

How to offer a Formation Framework for Ministry which gives clarity without limiting individuality? There are also our struggles to deliver all of our work when resources, including staffing resources, are stretched.

**1.6** For the last few years the Council has repeatedly stressed that its work is about enabling, supporting, inspiring and encouraging those in the Ministries of the Church of Scotland. This year we bring forward proposals on the payment of Ordained Local Ministers, as well as a more coherent response when ministers suffer ill-health. Such changes are never straightforward and require proper consultation with those involved, rather than simply making assumptions. We have yet to progress sections of deliverance that we were given from previous assemblies, in particular those to consider the payment of those in salaried ministries, a capability framework for ministers, and the need to consider new forms of ministry such as Youth Ministry.

**1.7** All of the best work of our Council happens in a context of good thinking, honest conversation and deep spiritual insight. It is here that we have sensed the Spirit at work in a huge range of contexts, bringing communities together and understanding the gospel in new ways.

**1.8** This report is offered in hope that the Assembly will have a fuller understanding of the Council's work, will affirm what is good, will critique where our impact is at odds with our intention and will challenge where we are not being sufficiently bold. This report is offered in deep hope – that the God of all hope will continue to be with us in the challenge and the change, and the hope that God who has sent us here will also bring us to what lies ahead.

### A short guide to the Ministries Council

**1.9** The official remit of the Ministries Council is “the enabling of ministries in every part of Scotland, giving special priority to the poorest and most marginalised, through the recruitment, training and support of recognised ministries of the Church and the assessment and monitoring of patterns of deployment of those ministries.” Fundamentally, the work of the Council is about people: our core purpose is “the enabling, inspiring, supporting and encouraging those in the Ministries of the Church of Scotland”. We believe that all our work should be assessed against this core purpose.

**1.10** The work of the Council is hugely diverse, and looks very different in different contexts. There are though four key tasks: to find the right people, to offer the right training,

to ensure those people can get to the right places and to offer the right support. In all this we must partner with those who share in this work, above all partnering with Ministers themselves.

**1.11** In this report we sometimes refer to Recognised Ministries: these are Full-time Ministry of Word and Sacrament (which, slightly confusingly, can sometimes be carried out part-time and continues to be exercised by many who are “retired”), the Diaconate (sometimes referred to as the Ministry of Word and Service), the “non-stipendiary” ministry of Ordained Local Ministry or Auxiliary Ministry, and the ministry of the Readership. The Council also has direct responsibility for Ministries Development Staff who are deployed through Presbytery plans, and has a key role in supporting those in Chaplaincy.

**1.12** The work of *Go For It* supports the overall ministry of the Church, and the work of Priority Areas has a special role in working closely with all the Councils of the Church.

**1.13** In all this, the Council understands a key task of those in Recognised Ministries is to enable the ministry of the whole people of God, which is part of the one ministry of Jesus Christ.

## PRIORITY AREAS

### 2. Priority Areas – The Gifts in Our Communities

#### 2.1 The Front Line

**2.1.1** In the daily news, we see stories of the devastating impact of poverty on our children, our families, our communities. Every day is the same. Poverty and its consequences are all around us. While Britain ranks among the 10 wealthiest countries in the world, Christ's words, “the poor are with you always” (Matthew 26:11) seem to have become a self-fulfilling prophecy. Yet from the outset of his ministry, Christ announced publicly that he had come to proclaim good news to the poor (Luke 4:18).

**2.1.2** “The poor are with you always” is not a statement of defeat, but a reminder that there can never be any complacency in the face of poverty. It requires a long-term commitment “always” from the church to be engaged in Christ's ministry to proclaim good news to the poor; in other words, to identify the root causes of poverty and to build viable routes out of it day by day. We are called to respond, called by Christ to give preference to the poor, called by the Gospel – a call we cannot ignore.

**2.1.3** Priority Area (PA) congregations have been responding to this call for decades. It is not a quick fix; we are in it for the long haul. Priority Areas have been facing the dilemmas that the rest of the church is now waking up to – falling congregations yes, but above all a disconnect between Church and community. Their response has been quite remarkable. Where the best practice exists in Priority Areas, we can see very little space between the local church and its community. They are great places to be.

**2.1.4** Faith weaves through these great places and it frequently looks different from a traditional church model. Often doors are open seven days a week. Typically there will be: community meals and other food poverty work, outreach into the streets around the church, worship on Sunday and in other spaces in the week, work with older people, children and youth work, employment initiatives, and more. The best places will have a continually outward focus, joining up with local voluntary sector organisations to support their work rather than replicate it.

**2.1.5** We have talked a lot recently about asset based community development (ABCD). For those new to the term, this means building on the strengths and resilience of local people. Seeing people as leaders or connectors in their own communities; with a deep knowledge and understanding of their own place. Local churches that are connecting with the methods and approaches of ABCD are learning to work *with* people and not do *to* or *for* people.

**2.1.6** There is no one size fits all for our network of PA congregations and communities. For some the focus is on mission delivered through ABCD and for others the focus is on mission and discipleship. However, in those congregations where the best practice in this domain is embedded, they too are placing local people at the heart of what they do; rooting their work in their community, knowing that mission and building communities of disciples can only be meaningful and lasting if they are *with* people.

## **2.2 The Church stands tall in the support for this work**

**2.2.1** We give great thanks for the affirmation of the General Assembly. The Church of Scotland has made a determined commitment to support this pioneering work, seeing it as a Gospel imperative. Our 64 Priority Areas are all communities which fall in the most deprived data-zones according to Scottish Index of Multiple Deprivation. The ability of these congregations to develop their work in communities has been dependent on the proper resourcing

being made available. One of the key supports has been additional weighting in Presbytery plans to allow the deployment of staff, very often Ministries Development Staff.

**2.2.2** We continue to work strategically to increase our ability and confidence to:

- take our work to the margins;
- tackle the causes of poverty in Scotland;
- widen the reach of our support;
- make our buildings work for us, be fit for purpose and be community lights;
- place worship at the heart of what we do;
- make our structures more straightforward and
- develop more effective leaders.

Accordingly our existing programmes, and those in development, work to some or all of these outcomes.

## **2.3 Deployment of Posts within Priority Areas in relation to Presbytery Planning**

**2.3.1** Ministries Development Staff (MDS) and Ministers of Word and Sacrament are vital to the delivery of the Church's policy in Priority Areas. Presbyteries must ensure that where a presbytery is allocated additional ministry because of the Priority Areas weighting that these posts are properly allocated to work in Priority Areas.

**2.3.2** The Priority Areas Committee is working with the Partnerships and Development Committee and the Presbytery Planning Task Group within Ministries Council to help inform the thinking and practice around the deployment of MDS, based on the current assumptions about affordability, to ensure that any deployment policy finds concrete expression in maintaining the Church's priority for the poorest, furthers mission and supports the emerging Radical Action Plan.

## **2.4 Building relationships – strengthening the network**

**2.4.1** In the past two years, the Priority Areas Committee and staff team have taken the learning from the previous decades and re-energised, reshaped and developed new responses to support the work of our Priority Areas. We are taking an ABCD approach in our support for congregations; coming along side all of our network, listening and

encouraging leaders to emerge and share their learning with the wider network and Church. We have developed a learning programme, designed to meet the development needs of our network. Our flagship programmes for the coming year will be to build on our ABCD work – inviting Nurture Development, (<https://www.nurturedevelopment.org/who-we-are/>) to lead this with us, and to continue to develop our missional “learning community”, supported by Cairn (<https://www.cairnmovement.com/what-we-do/learning-communities/>)

**2.4.2** Dietrich Bonhoeffer wrote, “The church is church only when it is there for others.” (*Letters and Papers from Prison*) We have a clear vision; we are working to build community, grow engagement in God’s mission and nurture disciples so that the Church:

- is indivisible from its community, working with local people;
- sees local people as gifted, creative, resilient leaders;
- reaches out and stands with people in their most difficult situations;
- uses all ways possible to live the Gospel;
- seeks to be a family of communities encompassing a wide range of theology and
- is intolerant of and becomes prophetic about injustice.

## **2.5 Who’s with us?**

**2.5.1** We do none of this alone – partnership is key to our success. All of our programmes, projects events and discussions are developed and delivered working in partnership with external partners and importantly, with Councils and agencies across the Church. We worked with over forty agencies inside and outside of the Church this year.

**2.5.2** People want to learn from the body of work that is Priority Areas. At last year’s UK consultation on poverty in Manchester convened by Church Action on Poverty, people gathered from multiple denominations. They expressed awe and admiration for what the Church of Scotland has done; they want to use this learning in their own denominational development. We continue to build a dialogue with them.

**2.5.3** We know that poverty exists outside the Priority Areas. We are committed to widening our reach, sharing this learning across the Church but also learning from those who

are not Priority Areas but who are working with local people to build solutions and bridge the space between congregation and community. It is a privilege to stand with Priority Areas, it is work that started at the margins but is ready to be mainstreamed. We offer our work, commitment, ideas and energy into the Radical Action Plan.

## **2.6 Mentoring development**

**2.6.1** We have begun work on developing a deeper understanding of how mentoring might play a part in supporting communities to develop. From feedback on learning needs, conversations at our conference, discussions and meetings with Priority Areas we have heard people express a need for mentoring or a willingness to offer their skills as mentors. This year we will be working with Blake Stevenson ([www.blakestevenson.co.uk](http://www.blakestevenson.co.uk)) to have conversations involving all 64 Priority Areas about what mentoring could offer.

**2.6.2** We will be exploring what people would want to get out of individual mentoring and what form mentoring to the congregation might take. We will draw on the learning we have gained from twinning congregations and from our experience within our *Chance to Thrive* project. In May 2019 we are hosting a gathering of Priority Areas interested in this work to help inform next steps.

## **2.7 The Big Conversation – The Gifts in Our Communities**

**2.7.1** We formed the content of this year’s Big Conversation (our annual conference open to the network and wider) around questions we are frequently asked by Priority Areas. How can we:

- increase our knowledge of our community?
- get better at engaging and be alongside our communities?
- free up people in our community to lead?
- support our community to connect up and grow more Kingdom-like?
- make meaning of this in theological reflection?

**2.7.2** Our strapline was “The Gifts in our Communities” and we were blessed with these in abundance. Our keynote speakers were a team from Hodgehill Parish Church in Birmingham: Rev Al Barrett, Paul Wright and Jo Green. We will be developing our relationship with Al and the team



when we continue to expand our programme of ABCD in 2019.

*"Perhaps we are invited... to discover Christ as 'taking place' in the space of encounter between us and our neighbours." – Rev. Dr. Al Barrett*

**2.7.3** We explored key themes that cut across the work in the different theological approaches of our churches in their communities and had 6 of our Priority Areas leading workshops. We expanded the market place drawing in more agencies that could offer support. The worship group, drawn from Priority Areas and our partnership with Mission and Discipleship, worked hard to weave beautiful reflection and different styles of worship throughout the event.

**2.7.4** In the evening, the Tenx6 story telling session (a shortened format), where we invited folk from Priority Areas to tell their own story (<http://www.tenx9.com/>) was a great success. This was highly entertaining and engaging, with stories that were moving and authentic.

**2.7.5** In our session, *Coffee, Cake and Conversation with the Moderator*, we were delighted to have Rt Rev Susan Brown, bringing the greetings of the whole Church to our conversation, her perception of the value of Priority Areas and the gifts it offers to the Church.

**2.7.6** Evaluation was extremely positive; participants indicated we had met or exceeded our outcomes for the event. We will use this learning from our Priority Areas to feed back into our next cycle of planning.

*"I've come away with lots of ideas, and reassurance that the future of our church is not all gloom and doom, and that we're doing far more than just trying to preserve what we are used to. So many people are doing inspirational work."*

## **2.8 Chance to Thrive**

**2.8.1** Our partnership project with General Trustees is in its third phase. The focus of the work is on disseminating the experience, good practice and learning of *Chance to Thrive* so that the whole Church can benefit.

**2.8.2** As a means of doing this, the next phase intends to:

- Share the learning from the programme across all Priority Areas and with the wider Church;
- Support the existing 8 Priority Area congregations on the programme to complete;
- Build strong relationships with presbyteries to embed *Chance to Thrive's* practice;

- Develop the role of mentoring ;
- Undertake partnership work with General Trustees and other Church partners and
- Develop links to regeneration strategies.

**2.8.3** This is a missionally focused regeneration programme. We continued to provide direct support to the *Chance to Thrive Network* who have been through the project or who are still journeying with us. We connected with other Priority Area congregations at their invitation; and, non-priority area congregations at the invitation of the General Trustees Fabric Committee. To enable shared learning, we co-ordinated two network Gatherings and worked on new resources for supporting congregations as they consider their mission; including a template for Business Plans, sample documents for drawing up a Brief to go out for tender and a framework for an end of project learning review.

**2.8.4** These churches make a huge contribution to their local communities. We are very appreciative of the great work of the mentors connected with the programme for their ongoing interest and commitment.

## **2.9 Communications – Telling the stories of Priority Areas**

**2.9.1** We have been developing our communications strategy to ensure the stories from Priority Areas can be shared widely. These can be stories that empower and inspire; they can also be stories of despair. The creators of these stories are those living and/or working in Priority Areas – they are the ones we define as experts. They are our storytellers.

**2.9.2** Using a variety of streams, and networks, we' have continued to tell the stories of our Priority Area communities. During General Assembly 2018, we had our first foray into taking the stories of our communities, intentionally, to the whole church via social media. Daily we created and shared a film on different aspects of our work, and a prayer for the day ahead. Our posts reached over 11,000 people.

**2.9.3** We developed outstanding content in both our own production and that of our Priority Area congregations; offering assistance in developing skills, creating content and structuring use of social media. We worked with Made Brave to help develop skills in social media and we will continue to develop this in 2019.



**2.9.4** Utilising the Church's Consolidated Information System, we worked with the IT department to build an extension to capture information that helps us build a relationship with each congregation. With this in place and regularly updated, it will support the development of our Directory.

## **2.10 Directory development**

**2.10.1** We are gathering content that captures the breadth of the work that is taking place across each of the 64 Priority Areas so we can draw together the first ever Priority Areas directory. There are many expected outcomes from this, including helping us to extend our relationships and engagement, increasing our ability to promote the learning across our network and widening the reach of the work to support the wider Church.

## **2.11 Campaigning – Connecting to Civic Society**

**2.11.1** Campaigns and Consultations is our latest regular bulletin going out to our network. It is a concise briefing providing information to raise awareness of the range of campaigns and consultations taking place and to help to empower people to participate. It will allow us to gauge interest and feed into wider campaign work such as that on Universal Credit or Child Poverty. It will enable us to hear more about the strengths in Priority Areas; so that we can share this with the wider network.

**2.11.2** Working together with other Church councils and agencies, we planned a national Parliamentary event in September for over 200 people, on the theme of young people. It celebrated the achievements of young people and the work of the Church. Young people spoke from Priority Areas, supported by the GKexperience and our own team, and we had teams from 3 Priority Area congregations exhibiting their work.

**2.11.3** John Swinney MSP, Deputy First Minister, gave the keynote address and then took time to speak with many people after his input – including taking part in an interview with Bolt FM/St Paul's Provanmill who were broadcasting the event for us.

**2.11.4** Key messages were that Scotland's young people are outstanding and that the Church of Scotland as a deliverer of truly innovative youth work is a key organisation for decision-makers to engage with. Priority Areas is committed to the flourishing of young people, with a particular passion for those who are often marginalised.

## **2.12 Priority Areas Holiday**

**2.12.1** Seventy people, including 44 children, came with us from Priority Areas for our family holiday at Ardeonaig. We worked in close partnership with staff and young volunteers from the GKexperience and the Abernethy Trust. Having their input allowed us to see how important it was that young people's needs were catered for in order to free up their parents to relax.

*"Seeing Graham (son with autism, aged 4) having such a good time was a real boost. Having the boys (twins with autism, aged 2) entertained really gave me time to enjoy myself and spend time with Chloe (aged 8) - brilliant" Patience – Mum*

**2.12.2** Although this is a project whose first aim is to simply provide enjoyment, our outcomes were serious and intentional. We aimed to increase the:

- emotional well-being of children and families;
- ability of children/families to have positive social relationships and
- confidence of children/families to take part in social activities.

**2.12.3** We observed how much the families were enjoying themselves. Since we offered a high level of support and organised activities, people were able to relax and step away from everyday issues. Children continually expressed their delight at the experience – this was unsolicited and spontaneous.

**2.12.4** Confidence levels of the children and their parents rose in a number of ways. We observed children making friends with each other – and this was true too of the parents. Watching parents and children try out activities that they had never done before demonstrated the difference this was making. On a number of occasions people were nervous and unsure about the activity at first but were buzzing with excitement and a sense of achievement when they had finished.

*"I was really scared going up on the high ropes but when I got to the top, I felt so great" – Ellie aged 13*

## **2.13 Our Learning Programme Grows**

**2.13.1** We have just completed our second year of running the Priority Areas Learning Programme. This is one of our most exciting developments with Ministers, staff and members of churches across the country coming together to share learning journeys and explore innovative solutions to the challenges they face.

**2.13.2** We built on last year's achievements to offer 22 distinct learning opportunities with over 420 participants. To widen the reach of our support, we opened out bookings and advertised some through Ascend; *Go for It* and Path of Renewal as well as on our social media feeds. This proved a successful way of broadening interest, reflected in the fact that 250 of these participants were from Priority Areas, and 170 were from the wider church.

**2.13.3** We continue to work to our strategic outcomes. The topics covered included Asset Based Community Development, Strategic Planning, Social Media, Missional Discipleship, Creative approaches to Bible Study, as well as more reflective pieces focussing on personal development, and leadership development.

**2.13.4** From our evaluation work 85% of respondents evidenced an increase in knowledge, 94% could evidence an increase in understanding and 86% reported increased confidence. We continually listen to our Priority Areas. This year we gathered learning needs in our annual survey, but also at each learning opportunity, and at our annual conference. During 2019 we will continue to develop our programme; we hope to launch a new track for those exploring ABCD in depth, and a second PA led cohort of the Missional Discipleship Learning community with the support of Cairn, along with many other opportunities.

## **2.14 Together for a Change**

**2.14.1** Working in partnership with World Mission, we continued to offer the opportunity for congregations to go on journeys of significant discovery with Church of Scotland Partner Churches. Castlemilk Parish Church continued their visits to Cuba, and visa complications were the only obstacle to a return visit from the Cubans; which has now been rescheduled to 2019, along with Castlemilk's final visit to Cuba. We also helped Bolt FM/St Paul's Provanmill gather a group of young people from across Glasgow for a trip to Zambia to visit their sister radio station in the summer, and will see them host a return visit from their Zambian friends during 2019. Also in 2019, Garthamlock and Craigend East will begin to explore an exciting new relationship with a partner church in the Czech Republic.

**2.14.2** The aims for this piece of work are:

- Empowering individuals through challenging experiences and new connections;

- Building relationships for the transformation of community and growing resilience through shared experience;
- Experiencing life in another culture to enable participants to tell a body of new stories about themselves and the world and
- Exploring the roots of poverty within two cultures to enable change.

**2.14.3** We ran a surgery on the application process to help congregations to plan a project and we will run this again in 2019. The programme offers creative imaginative and transformative journeys to congregations in the areas of highest deprivation in Scotland.

## **2.15 Worship Development**

**2.15.1** Making worship part of all that we do is one of the key strategic goals for Priority Areas. We worked with local congregations, providing support for those leading worship locally, delivering training in creative worship approaches through the Learning Programme, and collaborating with groups of people from Priority Areas to produce resources and plan and deliver worship at our events. We model an inclusive, participatory approach to leading worship which connects with the wider themes of Asset Based Community Development and Missional Discipleship.

**2.15.2** We used Challenge Poverty Week to engage with people across the whole church and beyond, holding the first Challenge Poverty Sunday to encourage all congregations to recognise that poverty exists in every community and to consider how they can challenge it. We developed a worship resource, prayer memes for the Church of Scotland Facebook page, and produced a series of short videos for social media which showed how different Priority Area congregations are responding to deprivation in their communities. We also produced "Deprivation Stats" for every parish, showing figures for different indicators of poverty, allowing people to see at a glance what their local area looks like. These can be found via the Church Finder on the Church of Scotland website.

**2.15.3** We deepened links with key partners; collaborating with Mission & Discipleship, Church and Society, Church of Scotland Communications, the Wild Goose Resource Group and Glasgow Presbytery. We also worked with Church Action on Poverty, and took part in Church-wide discussions around sacramental ministries.

**2.15.4** In 2019 we will continue to engage with individual Priority Areas to support and involve them in worship development; both in sharing their expertise across the network and in developing their own practice.

## **2.16 Young Adult Volunteers**

**2.16.1** Our partnership with the PCUSA Young Adult Volunteer (YAV) programme provides young people from the USA with the opportunity to support Priority Areas. Volunteers are matched to placements depending on skills and interests; supporting community and congregational activities. We currently have five YAVs who are working in different Priority Area placements in Glasgow and Motherwell.

**2.16.2** One volunteer has commented *"I am constantly surprised by the variety of work I get to do within one church setting. No two days look the same for me and I am both grateful and in awe of this"*. It is an opportunity for volunteers to learn new skills, grow in confidence and it helps them with vocational discernment on what their next steps might be, in a supported environment.

**2.16.3** The programme offers a great resource to support to Priority Areas: one such congregation has commented *"Our YAV has been a great encourager and support, and has enabled us to find new life and energy..."*

**2.16.4** 2.16.4 The YAVS were part of our staff team delivering the Priority Areas Holiday in October where they did a superb job. We are exploring how we expand the programme to other areas in 2019.

## **2.17 Partnering with Faith in Community Scotland**

**2.17.1** Faith in Community Scotland works closely with Priority Areas and other faith communities, sharing a common commitment to working alongside people struggling with poverty. We work to four of the Priority Areas strategic outcomes:

**2.17.2** *Increase our ability to tackle the causes of poverty in Scotland*

Our teams in Glasgow and Dundee offer a wide range of support. There is a strong focus on supporting people affected by changes to the benefits system, tackling funeral poverty and developing food sharing schemes and community meals as dignified alternatives to foodbanks. The work of the Poverty Truth Commission and Dundee Fighting for Fairness provide opportunity for people with lived experience of poverty and decision makers to come together,

learn from each other, and work for meaningful change across Scotland.

**2.17.3** *Increase our ability to take our work to the margins*  
Many congregations care deeply about people who are involved in the criminal justice system and over the past nine years we have supported local churches and others to recruit, train and support volunteers who can spend time building networks of friendship and support with people when they leave prison. Learning from work in Dundee, Glasgow, Greenock and Kilmarnock, we are now keen to share this experience with congregations in other parts of Scotland who would like to be involved in this important work.

**2.17.4** *Increase our ability to widen the reach of our support*  
Whilst a lot of our daily work is concentrated in Dundee, Glasgow, West Dunbartonshire, North and South Lanarkshire, East Ayrshire and Inverclyde, we are also able to award small amounts of money to congregations and others who are serious about encouraging the participation of local people in addressing both the causes and effects of poverty. This includes work to encourage young people who experience poverty to take up social activities which they and their families could not otherwise afford. We have also continued to encourage congregations to become involved in the work of the Interfaith Food Justice Network.

**2.17.5** *Increase our skills and abilities to develop more effective leaders*

As well as our general community development work, we also run a community coaching programme which offers one-to-one coaching to build resilience amongst people taking on particular leadership roles in their communities.

## **2.18 Partnering with WEvolution**

**2.18.1** WEvolution is deeply appreciative of the Priority Areas Committee's faith in the Self Reliant Group (SRG) model and its ability to inspire a movement bringing pride, change and enterprise in our poorest communities.

**2.18.2** Over the past year, some of our significant achievements include:

- 95% of the members who were surveyed report that being part of an SRG has given them greater control over their lives and a sense of purpose;
- 45% of those who were interviewed said they had reduced or come off their medication for depression;

- Our Scale strategy and programme, launched earlier this year, has helped start a further 40 SRGs and
- Stand Proud Forum – a collective of SRG members seeking to make a tiny and powerful change in the policy around people on benefits and self-employment.

**2.18.3** WEvolution's SRG model created real sustainable change in the lives of people, their families and communities. It is evolving into a social movement led by people in Scotland and inspiring others across the UK. Our work puts us at the heart of the Priority Areas Committee's strategy and we remain deeply appreciative of the Church's support for WEvolution towards creating a generational change in Scotland's poorest and least understood communities.

*"WEvolution has changed my life 100%... it has inspired me to do better, helped my career, given my kids a new version of mum... someone they can look up to... every part of me has changed... I am not just surviving – I have hope for the future."* (Dundee SRG member, 2018)

## **2.19 Partnering with theGKexperience**

**2.19.1** theGKexperience is a Youth Work Charity founded on the belief that young people are brilliant and that they all deserve the same opportunities in order to enable them to reach their potential. Developed with close support and partnership from the Priority Areas Committee, we have worked alongside young people and their families from Priority Areas. We work to three of the Committee's strategic outcomes:

**2.19.2** *Increase our ability to take our work to the margins*  
Working alongside church teams, we continue to support some of the most disadvantaged young people through a long term, relational programme of residential experiences, weekly activities and intensive mentoring and support. They are involved with our work for the entirety of their adolescence. Young people are identified who would benefit from bespoke support, often via relationships with families through congregations, chaplaincy and pastoral visiting. We aim to further reach young people who the Church and other organisations struggle to engage and who are often isolated and excluded. We have a therapeutic approach which enables us to effectively support such young people and their families.

**2.19.3** *Increase our ability to widen the reach of our support*  
We will partner with local congregations to help them deliver youth work in their individual settings - often where

local resources are scarce. Our team of experienced and highly trained volunteers and staff will help run weekly clubs alongside local leaders in a number of settings, increasingly widening our reach. In particular in the past year we have extended our work to partner with Priority Areas to deliver their holiday, supporting some of the most vulnerable families.

## **2.19.4** *Increase our skills and abilities to develop more effective leaders*

Our highly successful Young Leaders Programme "The Young Team" continues to help young people of different backgrounds come together to develop their leadership skills, grow in confidence, self-belief, and resilience. We have around 20 members on the programme which can last around five years for a young person. We work with local leaders to identify brilliant young people who would benefit from this personal development. We have seen huge successes in the lives of these young people and will continue to grow this work.

## **3. EDUCATION AND SUPPORT**

### **3.1 Ministerial Education and Training**

#### **3.1.1 Introduction**

**3.1.1.1** We continue to celebrate God's call to those who serve in the recognised ministries of the Church. Many enter training with gifts and skills honed and attained in previous careers, contributing to their new future in Ministry.

**3.1.1.2** The Council is grateful to various partners: Presbyteries, Academic Institutions, facilitators, supervisors and congregations who work tirelessly to enable candidates for recognised ministries to grow and flourish as they progress through training.

**3.1.1.3** In line with educational principles, the work within Education & Training continually develops. 2018/19 has seen progress in significant areas and any changes are underpinned by our ethos '*Christ centred: student focused*' (Rethinking Initial Training May 2018). In considering any changes, the question, "*Who is this serving?*" has been at the heart of decision making.

#### **3.1.2 Student Finance**

**3.1.2.1** The Council is extremely concerned at the levels of financial hardship being experienced by some Candidates and Probationers for full-time ministry of Word and Sacrament and the Diaconate. Financial support can be

inconsistent depending on when candidates undertake their placements, adding to the financial strain.

**3.1.2.2** In effect, some of our candidates and families are living below the poverty line, which is the level of income required to meet minimum living conditions. The impact of this is exacerbated by the number of our candidates who leave paid employment, and who have established financial responsibilities. Sadly, three candidates this year were unable to start training because we could not provide them with adequate financial support.

**3.1.2.3** We seek the support of the General Assembly, to work with others, especially the Council of Assembly to provide adequate financial support to those who undertake Full-time Ministry of Word and Sacrament and Diaconal training.

**3.1.2.4** There are a number of approaches which need to be taken here:

- Establishing that this is a key priority for the Church and allocating resources accordingly;
- Ensuring that appropriate support is made available to any Candidate or Probationer experiencing hardship and
- Ensuring that financial support is more evenly spread throughout the formation process.

### **3.1.3 Conference Programme**

**3.1.3.1** A notable change has been in the Probationer Conference programme. The four Probationer conferences focus on participants being actively involved in creating their learning through problem-based approaches. Key elements such as church law, leading worship and preparing for your first parish continue to feature. Feedback from Probationers has been very positive thus far.

**3.1.3.2** The annual Candidates' Conference is also being revised. Key changes include the inclusion of Ordained Local Ministry candidates for the whole conference, and more time for prayer and reflection. Use will be made of case studies with the lecture programme revised to ensure it is more interactive in approach. The principles and values being developed as part of Rethinking Initial Training have been integral to the review.

### **3.1.4 Ministries Training Network (MTN)**

This approach also extended to the Probationer Ministries Training Network meetings. These have been hosted online by a Training Officer with each Probationer leading a session.

The level of engagement with the topics discussed, underpinned by theological reflection, enabled further growth and strengthened skills in reflective practice. We continue to be grateful to the MTN facilitators who support candidates with reflective practice.

### **3.1.5 Policies**

Further work has been done to develop the suite of policies to support those in training for ministry. These enable a consistent approach to be in place for example in the area of sickness, expenses, parental leave, dignity at study and mental health and wellbeing. The policies were developed and shared with Probationers at the September 2018 conference. They will be rolled out to all candidates in training and will be kept under review.

### **3.1.6 Continuing Ministerial Development**

**3.1.6.1** A programme of activities continues to be offered to those in their first five years of ministry (FFY). This includes a conference and retreats. Those in their first five years are also encouraged to take part in a Ministerial Development Conversation. These provisions are also extended to ministers in their first five years who have come into the Church of Scotland through the Admissions route.

**3.1.6.2** Through Ascend, many other short conferences are offered to those in Recognised Ministries, with Ministerial Development Conversations (MDC) a key element of both support and vocational focus. Work continues to develop MDC, and offer these to Readers and those employed by the Council in parish appointments.

**3.1.6.3** Following on from last year's Preaching Today Conference hosted jointly by Ascend and New College, University of Edinburgh, a two day event will be held in April this year. It is hoped that this will encourage delegates to be inspired to give their preaching ministry a new focus.

### **3.1.7 Study Leave**

Study leave continues to be a cherished resource which is available to all ministers with more than 5 years' service. In 2018, study leave was used by 136 ministers and included a diversity of projects to resource individuals in the context of their Ministry.

### **3.1.8 Digital Transformation & Branding**

**3.1.8.1** The Council is embarking on a two-phase exercise to develop an interactive and engaging training platform across Recruitment, Education & Training for both students and staff. This will also incorporate a new brand identity across these areas.



**3.1.8.2** Our aim is to create a platform that will carry through from application to acceptance, offer online management of training and the ability to track student progress. On completion, the platform will allow the central storage of comprehensive student records, ensuring GDPR compliance.

**3.1.8.3** By offering this new platform we aim to increase both student engagement and improve the student experience with better communication, increased autonomy and improved governance with better reporting tools.

### **3.1.9 Candidates and Probationers 2018-2019**

Section One: Candidates who started training in August 2018	
FTMWS	21
OLM	11
Diaconal	1
<i>Total across all categories</i>	33
Section Two: Candidates accepted for August 2018 but who have deferred entry	
FTMWS	4
<i>Deferred Training Total</i>	4
Section Three: Candidates across all years prior to Probation as at August 2018 including those who have deferred	
FTMWS (including transfers from one category of candidacy to another)	51
OLM	16
Diaconal	2
<i>Total across all categories</i>	69
Section Four: FTMWS Candidates studying at recognised providers 2018-19	
Glasgow campus based	10
Edinburgh campus based	13
Aberdeen campus based	2
Aberdeen distance learning	1
St Andrews campus based	3
Highland Theological College campus based	4
Highland Theological College distance learning	12
<i>Total</i>	45



Section Five: OLM Candidates studying at recognised providers 2018-19	
Aberdeen	8
Highland Theological College	6
<i>Total</i>	14
Section Six: Diaconal Candidates studying at recognised providers 2018-19	
Edinburgh campus based	1
Aberdeen distance based	1
<i>Total</i>	2
Section Seven: Number of Probationers completing training in 2018	
FTMWS	14
OLM	3
Diaconal	1
<i>Total</i>	18
Section Eight: Probationers beginning summer 2018	
FTMWS	15
OLM	8
<i>Total</i>	23
Section Nine: Readers	
Readers in Training in 2018	19
Readers set apart in 2018	9

*FTMWS = Full-time Minister of Word and Sacrament; OLM = Ordained Local Minister*

### 3.1.10 Formation Framework

**3.1.10.1** This year has been a year of looking forward: looking forward to future possibilities while continuing to learn from the Blake Stevenson review of Initial Ministerial Education (IME). The Curriculum Development Group and Rethinking Initial Training Group have developed the Formation Framework and we commend it to the General Assembly. This is the next phase in development from the model brought to the 2018 General Assembly. This framework recognises the need for a strong foundation in ministry and blends together the need for continual exploration of Who

we are; Theory, Tradition and Knowledge; with Skills, Practice, Abilities and Qualities.

**3.1.10.2** Such a framework is not intended to be a restrictive description of ministry. Nor will it be used to assess existing ministries – this work belongs to the development of a future Capability Framework and is separate from this work, whose principle aim is formation.

**3.1.10.3** It is clear that formation does not happen within a vacuum but within community – the community of a local Church, of friends and family, of fellow candidates and supervisors, teachers and Council staff who facilitate training. In the broadest sense, formation happens within

the reformed Presbyterian structure of the Church of Scotland, one which has a heart for mission and supports people and communities. The model will continue to be developed in discussion with Academic Partners and the wider Church to achieve the aim of a coherent, consistent model which supports and enables ongoing formation for ministry.

**3.1.10.4** The Formation Framework can be accessed here: [https://www.churchofscotland.org.uk/about\\_us/general\\_assembly/speeches\\_and\\_additional\\_documents](https://www.churchofscotland.org.uk/about_us/general_assembly/speeches_and_additional_documents)

**3.1.10.5 The purpose of the Formation Framework is to:**

- Root our training in our call - the call from God to ministry and mission, and the call to be ourselves;
- Inspire a vision for ministry within the wider Church;
- Affirm the process as *Christ Centred and Student Focussed* with these values being present at all points of training;
- Ensure integration with other key pieces of work including:
  - The Discernment Process
  - Continuing Ministerial Development,
  - Other recognised ministries
  - New and emerging forms of ministry
  - With the training of all God's people
- Identify the key elements that will be covered by the Curriculum for IME;
- Describe the levels of competency that will be required by different points in the formation process;
- Ensure consistency of approach throughout all elements of the IME;
- Nurture positive team and healthy group dynamics with those involved in training and
- Provide a baseline for future development of IME.

**3.1.10.6 The Formation Framework has at its heart the Minister.** It identifies and addresses the layers of the formation process and development undertaken by an individual:

- Who we are as human beings

- Theory, Tradition and Knowledge to be built upon during formation
- The Skills, Abilities, Practices and Qualities required of a Minister

**3.1.10.7 The Formation Framework identifies 8 dimensions of ministry:**

- Faith, Vocation and Spirituality
- Character, Ethics and Development
- Leadership and Relationships
- Worship, Sacraments and Preaching
- Pastoral Care
- Mission
- Discipleship
- Church Management

**3.1.10.8** Each component must be addressed during formation, to the required levels of competency demanded by the different points in the Formation Process.

**3.1.10.9** Following the development of the Formation Framework, a detailed Curriculum must be developed. This work requires specialist educational knowledge. Following an open tendering process in early 2018, New College, Edinburgh has been identified as our key partner in developing this Curriculum.

**3.1.11 Number of Academic Partners**

**3.1.11.1** During the mid-1980s, the number of candidates in training for Church of Scotland ministry was close to 200. At present there are 52 Candidates for full-time ministry. This represents a 75% reduction in the number of candidates, whilst the number of Academic Partners has risen during this period to five (Highland Theological College, University of Aberdeen, University of Edinburgh, University of Glasgow and the University of St. Andrews).

**3.1.11.2** For a number of years, the Ministries Council has been aware that it will need to seriously consider reducing the number of Academic Partners – this based on the feedback from Academic Partners themselves and has included consideration of the following factors:

- The support and structure needed to build a community of candidates, with this community often identified as an invaluable component of the learning experience;

- Ensuring that there are enough Candidates to justify any infrastructure costs to support distance learning and provide the flexibility for study and placement experience sought by many candidates and
- Ensuring that there is a sufficient number of Candidates to enable an academic partner to justify the development and delivery of a specialist course for Church of Scotland ministry.

**3.1.11.3** It is therefore anticipated that in future, there will very likely need to be a reduction in the number of Academic Partners, to deliver training for Church of Scotland ministerial Candidates.

**3.1.11.4** Therefore the Ministries Council is notifying the General Assembly that we are likely to bring a proposal to the General Assembly of 2020 for there to be either one or two Academic Partners.

### **3.1.12 Identification of Future Academic Partners**

**3.1.12.1** The most critical element in this process is the identification of Academic Partners to deliver the Curriculum for IME. It is anticipated that the Council will enter a tendering process in the late autumn of 2019. This will involve the development of detailed criteria to enable the selection of future academic partners. It is anticipated that these criteria will be developed in consultation with existing Academic Partners. Criteria may include:

1. Ability to deliver the Curriculum for IME (including elements previously taught through the Conference programme, and assessment of congregational placements);
2. Knowledge of the Ministry of the Church of Scotland;
3. Quality of teaching;
4. Ability to embody the values of the Formation Framework;
5. Ability to deliver mixed mode learning to enable wider access;
6. Ability to deliver Curriculum on a reduced timescale (e.g. allowing degree Dissertation to be completed during Candidate Probation);
7. Ability to attract additional financial support for Candidates, taking into account historic arrangements with existing Academic Partners;

8. Ability to form close relationships with and support the processes of the Council;
9. Flexibility for course entry with respect to our existing discernment process and
10. Ability to recruit through Curriculum design.

**3.1.12.2** We have ruled out the piloting any new course as our present candidate numbers do not make this viable.

**3.1.12.3** The Council had considered delaying this process to bring the criteria for decision to the General Assembly of 2020, with a decision on Academic Partners to be brought to the General Assembly of 2021. However, the Council believes that on balance there is a need to move forward with this process. This process of Rethinking Initial Training has been in process since 2015, and there is a need to move to a new formation process with the first cohort of candidates beginning the training process in 2021. Delaying by another year will push this start date back to 2022.

**3.1.12.4** The Council will ensure that the process is independently managed, with transparent statement of criteria and full assessment of Academic Partners' ability to meet these criteria. A full description of the process and its outcomes will be brought to the General Assembly of 2020 for its agreement and concurrence (or otherwise) with the Ministries Council decision.

**3.1.12.5** The opportunity to consider ecumenical partners and partners beyond our existing Academic Partners remains open.

**3.1.12.6** The Council will commit to keep all current Academic Partners appropriately informed throughout this process.

### **3.1.12.7 Anticipated timeline for development**

General Assembly 2019 - Affirm high level Formation Framework for Full-Time Ministers of Word and Sacrament  
 Autumn 2019 - Completion of the development of the curriculum to deliver Formation Framework  
 September 2019 - Council agrees selection criteria for identifying Academic Partner(s)  
 Early 2020 – Initial identification of Academic Partner(s) to deliver new process for training  
 General Assembly 2020 - Affirm choice of Academic Partner(s)  
 May 2020- Autumn 2021 - Academic Partner(s) develop new formation process  
 May 2020 onwards - Benefits of new formation process

promoted in Recruitment processes  
Autumn 2021 - First Candidates enter new formation process

### **3.2 Recruitment and Support**

#### **3.2.1 Introduction**

Changing trends are emerging within our recruitment processes. In the initial stages, many of our enquirers have a faith experience which is not wholly rooted within the Church of Scotland. Further, about a third of those entering Full Time Ministry of Word and Sacrament reflect the more global and ecumenical context of ministry today. Given both this and the changing context within local congregations and communities, it remains important that the Council provides a range of support and vocational services. The challenge remains to meet the needs of those in the Recognised Ministries of the Church to enable those in ministry to flourish. At any one time around 5% of those in ministry are absent due to ill health. Such absences range in circumstances and timescale, but around one quarter of those experiencing ill health are experiencing mental ill health.

#### **3.2.2 Resilience and Wellbeing in Ministry Research**

**3.2.2.1** In 2015 The Council commissioned Rev Professor Leslie Francis, Professor of Religions and Education and Director of Warwick Religions and Education Research Unit, University of Warwick, to conduct research in resilience and wellbeing within ministry.

**3.2.2.2** The Council is grateful to the 505 respondents who engaged with this research, a 51% return rate, giving us further understanding and insight to help us develop our support services. A full copy of the Resilience and Wellbeing in Ministry Report, a shorter Summary of Key Findings and an Executive Summary can be accessed below. This work will now be shared with key stakeholders, and will inform both our recruitment and support work.

[https://www.churchofscotland.org.uk/about\\_us/general\\_assembly/speeches\\_and\\_additional\\_documents](https://www.churchofscotland.org.uk/about_us/general_assembly/speeches_and_additional_documents)

#### **3.2.3 Recruitment Review**

**3.2.3.1** During 2018, as part of the Council's continued commitment to the *Decade for Ministry* initiative, Council commissioned Blake Stevenson Consultants to conduct a review of the Council's Discernment and Assessment processes. Examining the pathway from enquiry through discernment into application for ministry, much was found to affirm the work that has been developed in this area in recent years. Further thought has been given to alleviate any

barriers or delays in the process, and a number of recommendations have already been progressed, allowing a more person-centred pathway to emerge. The Recruitment Review Report can be accessed here:

[https://www.churchofscotland.org.uk/about\\_us/general\\_assembly/speeches\\_and\\_additional\\_documents](https://www.churchofscotland.org.uk/about_us/general_assembly/speeches_and_additional_documents)

**3.2.3.2** A key recommendation was to move away from the compulsory attendance at a Vocations Information Day as the first requirement. It is recognised that more flexibility is needed at this stage in the process, and so this step is being replaced by an individual Discernment Conversation which will explore the variety of Recognised Ministries, and the discernment and training pathways. This will be facilitated by the Recruitment Staff of the Council, and allows the process to be more responsive to an enquirer's needs, removing time delays within the process. Those applying to enter Discernment will be allocated (as at present) a mentor, and enter a discernment period of 3 months, 3-6 months or 6 months determined as an outcome of the Discernment Conversation. This will allow an enquirer's background and experience to be taken into account.

**3.2.3.3** This releases potential candidates from the need to attend a compulsory Vocations Information Day, but this will be kept under review as its recruitment strategy develops. The Council is committed to implementing many of the other associated recommendations from the review as soon as practicable, and to bring forward any further changes to accompanying legislation as required.

**3.2.3.4** The Council also brings forward revisions to the Selection and Training for Full-Time Ministry (Act X 2004) to reflect changes in the age limits for completion of ministry training. These changes retain the expectation of a minimum 10 years' service following completion of all training requirements, but also take into account the ongoing changes in state retirement age.

**3.2.3.5** Previously a candidate had to complete training by the end of the year in which they turned 55 years old. The legislation in Appendix 1 now relates the age limits to ten years in advance of an individual's state retirement age.

**3.2.3.6** The Council hopes this change will allow some later entrants to ministry to pursue full time ministry of either Word & Sacrament or Diaconal ministry. The retention of 10 years' expected service remains commensurate with the level of investment in training. There remain no age limits for Ordained Local Ministry and Readership.

### **3.2.4 Tomorrows Calling and Vocations Branding**

**3.2.4.1** During 2018 the Council agreed to bring to an end the separate Tomorrow's Calling branding and related website. The Council retains "Vocations – It's Your Call" as its preferred branding at this time, while the previously mentioned branding project is underway. The new branding will connect across Recruitment, Education & Training.

**3.2.4.2** Hosting an external website and having competing branding to engage with those exploring a vocation was proving to be confusing and leading to duplication and unnecessary cost. Traffic to the website and associated recruitment numbers have not shown any discernible difference during the years of operation.

**3.2.4.3** The Council is grateful to the Communications Department of the Church who worked to bring the content of the Tomorrow's Calling website into the main Church of Scotland website at [www.churchofscotland.org.uk/vocations](http://www.churchofscotland.org.uk/vocations) The web pages now provide integrated information about Enquiry, Assessment and Training, as well as retaining inspirational profiles of those serving in different forms of ministry within the Church of Scotland.

### **3.2.5 Discernment Scheme Statistics: 2015 – 2018**

**3.2.5.1** The Council remains encouraged by the number of people who explore their vocation to ministry within the

Church of Scotland. The place of nurture is predominantly in local communities and congregations. This is where individuals are most fully supported and encouraged to explore their calling and given opportunities to develop skills and experiences as part of this journey.

**3.2.5.2** The Council is indebted to all who encourage vocations through congregations, Presbytery and the Vocations Network, and to all those who serve as Mentors, Presbytery Assessors and National Assessors.

**3.2.5.3** The table below provides statistics for the last 5 years. The year date at the top of each column refers to the statistics for the academic year in which training will begin.

### **3.2.6 Senior Director of Assessment**

Rev Ann Inglis has served the assessment community of the Church for 13 years as Assessor, Director and latterly as Senior Director. She has brought a dedication and passion for this role, as well as a necessary eye for detail. Her commitment to delivering training, attending the Recruitment Task Group and, above all, to encouraging all whom she has worked with will be missed. The Council and its staff record their thanks and appreciation to Ann for her service and welcome Rev Donald Campbell as Senior Director.

Year	2014	2015	2016	2017	2018
Applicants for Ministry (all types)	69	50	59	78	49
Entered Local Assessment	58	56	53	58	43
Chose to Withdraw (locally)	12	4	6	14	6
Completed Local Assessment	46	53	47	44	37
Readership (Applicants)	8	13	11	8	4
Readership Accepted	7	11	9	8	3
Attended Assessment Conference	38	25	37	29	37
Full-time Ministry (Applicants)	21	16	25	20	21
Full-time Ministry Accepted	14	13	15	13	16
Ordained Local Ministry (Applicants)	16	7	12	8	14
Ordained Local Ministry Accepted	10	5	8	5	10
Deacons (Applicants)	1	1	0	1	2
Deacons Accepted	1	1	0	1	1
First Time Applicants	50	43	48	24	31
Accepted	21	18	23	17	21
Returning Applicants	8	2	5	5	6
Accepted	4	1	0	2	6

### 3.2.7 Admissions Candidates & Certificates of Eligibility

**3.2.7.1** The Council has considered how best it might support those coming in through Admissions. The cultural assimilation to the Church of Scotland is critical to allow those coming from other denominations to minister in Scotland. A successful day conference was held in 2018, and this will be built upon in 2019.

**3.2.7.2** The Council are also grateful to Rev Louis Bezuidenhout and Rev Ellen Larson Davidson for being willing to serve as voluntary Chaplains to those in this transitioning period. 7 Certificates of Eligibility have been issued since GA 2018, of which one was a Temporary Certificate, and another a Readmission to Ministry. 16 other candidates have already been accepted and will

subsequently begin familiarisation placements in 2019/2020. A further 24 applicants are registered for assessment in 2019.

### 3.2.8 Support for those in Ministry

**3.2.8.1** We continue to monitor the needs of those who serve in ministry, recognising the changing pressures that give rise to a variety of support approaches.

**3.2.8.2** Ascend continues to provide both information and access to a number of services, with the Ministerial Development Conversation (MDC) a key provision to allow those in ministry a facilitated space for quality conversations which has resulted in real change. Office-holders are finding scope to make better decisions, and undertake targeted learning and development to enable them in their roles. Since its inception in 2016, over a quarter of ministers have chosen to undertake an MDC. Furthermore, those trained in MDC facilitation have reported how this also enhances their own work. Currently there are 35 trained MDC facilitators.



**3.2.8.3** 2018 saw a further development of Ascend's digital presence with an upgrade to the website functionality. Users can now tailor their experience dependant on their role (Chaplain, Deacon, Ministerial Development Staff, Minister, Minister in the First Five Years, Ordained Local Ministers & Reader). Also new in 2018 was the launch of Ascend Talk, a video library of short Ted-style talks covering a wide range of topics from Pastoral Supervision to Church Law.

**3.2.8.4** The number of Coaches and Pastoral Supervisors is being expanded to provide further avenues of support. It remains an aim of the Council to facilitate the support of those in ministry, and encourage the responsibility for self-development in both vocational and wellbeing within ministry.

**3.2.8.5** The national Pastoral Support Team continues to support those in the Recognised Ministries of the Church as well as Ministries Development Staff. This remains person centred, responding to both the personal and professional needs of individuals in addressing a wide variety of issues and different circumstances. The value of local support is affirmed, and often sought, for example when developing a planned phased return to work following a period of absence.

**3.2.8.6** Our desire is to offer preventative support to those in ministry and we encourage confidential contact with the Pastoral Support Team at any time.

### **3.2.9 Pastoral Supervision**

**3.2.9.1** Pastoral supervision offers a regular, intentional and boundaried space to allow reflection on the practice of ministry. This is characterised by trust, confidentiality, support and the openness that offers both freedom and safety to explore issues arising out of ministry.

**3.2.9.2** The Council continues to develop and promote this provision with the aim that all ministers have the opportunity to receive regular pastoral supervision as normal working practice. A particular development this year has been the training of new Supervisors who will work directly with Ascend. Funding of £240 is available to ministers annually at this time which funds up to 6 sessions per year.

**3.2.9.3** Engagement with supervision can be face-to-face or organised remotely, and ministers can approach Supervisors through the Ascend website or be in touch with the Pastoral Support Team for further information and advice.

### **3.2.10 Benevolent Fund Reorganisation**

During 2018 the Council agreed to seek the re-organisation of the Church of Scotland Ministers Benevolent Fund. This substantial discretionary fund, previously restricted to supporting ministers and their dependent families in retirement had been underutilised. The re-organisation of the Fund seeks to extend the same discretionary benefits to those in active ministry. In the expectation of this process being completed during the first half of 2019, a new application form and guidelines for appropriate administration of the Fund are currently being drafted.

### **3.2.11 Code of Professional Practice and Good Conduct in Ministry**

The Code of Professional Practice and Good Conduct in ministry applies to those in the recognised ministries of the Church and those employed in parish appointments. Introduced in 2008, the Council intends to review the Code and bring forward any revisions to a future Assembly.

### **3.2.12 Guidelines relating to Death in Service**

In order to best support families and Presbytery during this very distressing event of a minister dying whilst in service, the Council wishes to review its procedures and advice. The Council also strongly urges all in active ministry to complete and return their Expression of Wish form relating to Death in Service payments.

## **Recruitment, Education and Support Legislative Matters**

### **3.3 Transfer Act**

Movement between the recognised ministries of the Church takes place by transfer processes. In order to simplify and make clearer such possibilities for transfer the Council brings forward a new Transfer Act for General Assembly approval to consolidate and unify the transfer routes contained in a number of Acts. The new Transfer Act is at Appendix 3.

### **3.4 Long Term Illness Act and Income Protection Arrangements & new Income Protection and Ill Health Act**

As reported to the General Assembly of 2018 the Council is committed to ensuring consistency in Income Protection (IP) insurance provisions, and was instructed to undertake further work regarding the Long Term Illness of Ministers Act (Act XV 2002) to report to the General Assembly of 2019.

#### **3.4.1 Background to Income Protection provision**

An outcome of the formal Pensions Consultations in 2013 was to provide a level of Income Protection (IP) to ministers

in circumstances of ill health. This has been in place since 2014.

### **3.4.2 Current IP arrangements**

There is a deferred period of 104 weeks of illness before final IP assessment for ministers. Those eligible for IP benefit receive one third of their stipend (calculated at the date of incapacity) plus an employer's pension contribution of 11.5% of stipend. IP benefit can be paid until state retirement age, but remains under assessment by the IP provider for ability to return to work should health improve. Death in service benefit during receipt of IP remains at 5 times stipend. The current IP policy has no connection to the existing Long Term Illness of Ministers Act (Act XV 2002).

### **3.4.3 The Long Term Illness of Ministers Act (Act XV 2002)**

This is the Act of the Church that is currently applied in situations of long term ill-health for ministers. It provides a pastorally supported, Presbytery-led framework, for ascertaining whether a minister is likely to be able to return to work within a defined timeframe. If this is not possible, the Act also provides the framework for severing the pastoral tie between a minister and congregation, and the subsequent vacation of the manse. The trigger for the Act is 6 months continuous absence due to ill health, or an absence of 300 days over a 22 month period. Once enacted, the time frame within the Act for severing the pastoral tie (and associated vacation of manse) is usually 12 months continuous absence, extended to 15 months in exceptional circumstances. Currently there is no financial provision within the Act, nor any connection to the IP policy arrangements. This means that it could be possible for the pastoral tie to be severed before IP applies.

### **3.4.4 Purpose behind changes**

In making changes to the provision for ministers experiencing ill health, the Council is seeking to provide an integrated approach. It wishes to move from an uncertain and unconnected provision which has caused some ministers to feel vulnerable and uninformed, to a coherent provision which is clear, fair, consistent and able to be understood and clearly communicated.

### **3.4.5 Presenting Issues**

**3.4.5.1** Our experience is that the current Long Term Illness of Ministers Act (Act XV 2002) is not enacted consistently. For example, this can allow ministers to be off work for up to two years without there being any formal medical assessment of their illness.

**3.4.5.2** Because of the 104 week deferred period for Income Protection (IP), the IP provider cannot give an accurate assessment for eligibility of benefit within the timeframe of the Act XV 2002. This causes uncertainty and does not allow for decisions to be made regarding voluntary demission, severance of pastoral tie, and eligibility for applying to the Housing and Loan Fund.

**3.4.5.3** A 104 week deferred period is not helpful for those experiencing illness. It is very difficult for people to return to work after such a long absence. It can lead to the breakdown of relationships in a congregation/charge, and within a Presbytery, which may be difficult to restore. It can also create pressure on Presbyteries and colleagues within Presbytery, with associated uncertainty for future ministry provision.

### **3.4.6 Consultation Proposals and Purpose**

**3.4.6.1** In seeking to make changes in terms and conditions in order to bring clarity to these important arrangements a formal 60 day period of consultation was arranged with eligible members from 17<sup>th</sup> Sep- 16<sup>th</sup> Nov 2018.

**3.4.6.2** The proposals made in the Consultation Documentation were to bring forward the deferred period for Income Protection assessment from 104 weeks to 52 weeks to allow for earlier medical assessment for IP benefit. This was to enable future planning for the individual, congregation and Presbytery at an earlier juncture.

**3.4.6.3** This timeframe was proposed as it would be consistent with the time frame of Act XV 2002 Associated with this there would be a reduction in the maximum length of time for which someone could receive full stipend during ill health. This was to reduce from 24 months to 15 months, due to the IP benefit being brought forward to 52 weeks.

**3.4.6.4** Rather than ceasing stipend at 12 months when the IP benefit would be paid for those assessed as eligible, the continuation of stipend to 15 months in all circumstances was proposed to take into account the associated issues around manse dwelling and the adjustments required.

**3.4.6.5** IP benefit would remain at its current level of one third of stipend and a pension contribution at the rate of 11.5% of stipend.

**3.4.6.6** Bringing forward the deferred period would mean no one could be disadvantaged under the timeframe of Act XV 2002 which could potentially sever a pastoral tie before an individual is eligible to be assessed for IP.

**3.4.6.7** Eligible members were also asked to respond to the proposal to bring forward a new Act to the General Assembly of 2019 to bring IP and Ill Health provisions together for enhanced clarity and transparency. This would allow for consistency in application, as well as a better understanding of what terms and conditions apply in respect of long term illness in ministry for all concerned.

### **3.4.7 Consultation Process**

3.4.7.1 Prior to the beginning of the Consultation a letter was sent to all 760 eligible members with details of the upcoming Consultation and with the dates and times of three regional gatherings in Bo'ness, Glasgow and Inverness. The first meeting was arranged as a live webcast which was then available to view for the remainder of the Consultation period. A further letter was sent at the start of the Consultation with a Consultation Booklet and Consultation Response Form.

3.4.7.2 During the Consultation members were alerted when the webcast link became available, and also when there was one week remaining in which to respond. Another letter was sent out to record the close of the Consultation period and to advise that the Council would be considering the responses at its next meeting.

### **3.4.8 Response to Consultation**

It was not a requirement to attend a meeting or to respond to the Consultation. Of the eligible members, there were 33 Response Forms returned. 13 were broadly in agreement and 20 were in disagreement to varying degrees. In addition there were 10 accompanying submissions by email/letter – not all made by eligible members. Those in favour of the proposals generally accepted the terms proposed as well as the need for the new Act.

### **3.4.9 Decision of the Ministries Council following the Consultation**

**3.4.9.1** The Council initially met in December 2018 to consider its decision; however it later decided to delay its final decision until February 2019 in order to fully consider the accompanying new Income Protection and Ill Health Act.

**3.4.9.2** At its meeting on 13<sup>th</sup> February 2019, the Council decided to bring forward the deferred period for IP assessment from 104 weeks to 52 weeks as soon as practicable. The Council also decided that the payment of stipend should be extended from the original proposal of 15 months to 18 months or state retirement age, whichever is earlier.

**3.4.9.3** The Council now brings forward the new Income Protection and Ill Health Act at Appendix 4 to the General Assembly for approval:

**3.4.9.4** A table which outlines some of the differences between the Long Term Illness and Act and the new Income Protection and Ill Health Act can be accessed here.

[https://www.churchofscotland.org.uk/about\\_us/general\\_assembly/speeches\\_and\\_additional\\_documents](https://www.churchofscotland.org.uk/about_us/general_assembly/speeches_and_additional_documents)

## **4. PARTNERSHIPS AND DEVELOPMENT**

### **4.1 Working with Presbyteries and other Partners in Planning and Resourcing**

#### **4.1.2 Variety of Ministries**

The Partnerships and Development Committee (PDC) supports the Ministries Council and Presbyteries in the deployment, development and resourcing of recognised ministries across the Church. PDC provides support, resources and policy development for:

- Associate Ministry;
- Chaplaincy (Healthcare, Military, Prison, University and Work place Chaplaincy - other committees in the Church have responsibility for Schools Chaplaincy);
- Deaf Ministry;
- Diaconate;
- Emerging Ministry;
- Hub Style Ministry;
- Interim and Transition Ministry;
- Ministries Development Staff;
- New Charge Development and Pioneer Ministry;
- Ordained Local Ministry and Auxiliary Ministry;
- Parish Ministry; and
- Readership.

**4.1.3** Clearly, this work has to be done in partnership, something we achieve through positive working relationships with Presbyteries (particularly in the area of deployment and Presbytery Planning), the Diaconate Council, other Councils and Committees of the Church of Scotland, Place for Hope and Work place Chaplaincy Scotland. To further enable the ministry of the Church of Scotland, both in terms of support and mission, the *Go For It*

Fund provides an extremely valuable resource, not only financially but also for training and mission development within congregations. The Joint Emerging Church Group (JECG) and Path of Renewal project point to future ministry trends and requirements in a 21<sup>st</sup> Century Church. (Please see the JECG report to the General Assembly for details of this work). The PDC's role is to hold this work together, allowing each area of work to inform the others, and to bring constructive rather than constrictive policy and research to the Council and wider Church.

## **4.2 Presbytery Planning**

### **4.2.1 Advisory Figures**

**4.2.1.1** The General Assembly of 2018 noted the advisory figures for the number of full-time equivalent Ministers available for Presbyteries in 2023. Furthermore, it instructed the Council to seek a formal response from all Presbyteries to determine whether, on the basis of local experience, the figures should continue to be received as advisory with a requirement to report to the General Assembly of 2019. The Council is able to report that 38 Presbyteries have responded to the procedure. Of those, 32 indicated approval and 6 advised non-approval. In addition, 11 Presbyteries also included comments in their replies.

**4.2.1.2** Some of these responses suggested that the instruction had not been clear and that they were unsure how the term *advisory* should be interpreted. Following this feedback, correspondence has been sent to Presbyteries regarding the term *advisory* in order to help clarify its purpose. In essence the term should be understood as:

- Advising Presbyteries – on the basis of current trends - the number of Parish Ministers who are likely to be deployed in their presbytery in 2023.
- Advising Presbyteries to plan for this number of Parish Ministers, but this figure (for Ministers of Word and Sacrament) need not be interpreted as mandatory.

**4.2.1.3** The overall response to the consultation confirms that mandatory figures are not, on the whole, desirable at this time. However, Presbyteries for whom the advisory figures forecast a substantial reduction in their allocation of ministry expressed concerns that the exercise should not be viewed purely numerically but should allow flexibility to ensure that the reductions are in the right places. A few Presbyteries asserted that those Presbyteries which had already made reductions to meet realities on the ground within the current era of presbytery planning would be

unfairly treated by the advisory figures. We report this response, but would suggest that Presbyteries which have made hard decisions in the past are less likely to see steeper reductions in Ministerial numbers. Another Presbytery indicated its desire to continue to engage with the Presbytery Planning Task Group in the implementation of the reduced figures, whilst another expressed concern about maintaining a territorial ministry.

### **4.2.2 Concurrence with Presbytery Plans**

The General Assembly of 2018 instructed Presbyteries to obtain fresh concurrence with their current plan from the Presbytery Planning Task Group by 31 December 2018. The Council is able to report that 36 Presbyteries did submit plans by the required date, all of which received concurrence. Of the remaining nine Presbyteries, all replied to advise that their plans were under review and would strive to complete their revision during early 2019.

### **4.2.3 Review of the Appraisal and Adjustment Act (Act VII 2003)**

The Council was instructed to review the Appraisal and Adjustment Act but, in light of current developments across the whole Church, it was decided that it was prudent to wait until the shape of the Radical Action Plan was agreed. The Council does, however, seek to amend the Appraisal and Adjustment Act (Act VII 2003) as set out in Appendix 5. The amendments to Sections 6 and 9 will rationalise the appeals process and restrict any appeals to those which meet the grounds of appeal set out in section 2(3) of the Appeals Act. The deletion of Section 13(3) will ensure that Presbyteries take action initially to amend the Presbytery Plan so that any subsequent Basis of Adjustment does not differ from that plan. This is to allow for a more expeditious appeals process. In the process of considering the amendments to the Appraisal and Adjustment Act, a consequential change to the Appeals Act was identified and this is given in Appendix 6.

### **4.2.4 Affordability of Ministry Development Staff (MDS) beyond current Presbytery Plans**

**4.2.4.1** The General Assembly of 2018 instructed the Council to report to the General Assembly of 2019 on the future affordability of Ministries Development Staff (MDS) posts beyond posts currently in Presbytery Plans and on reasons why almost 30% of MDS posts remain unfilled. Through the new database system that helps the Presbytery Planning Task Group manage the volume of deployment data from Presbyteries, a trend has been noted. This trend

shows Presbyteries using more of their posts for MDS, particularly in light of increasing vacancies and readjustment, along with development and deployment of new forms of Ministry. In 2018 the MDS budget was set for 110 Full-Time Equivalent (FTE) MDS posts and the actual spend went over by £291,237.

**4.2.4.2** As of February 2019, there are approximately 190 FTE MDS posts in Presbytery Plans which is a significant increase in the last five years. The Ministries Council budget for MDS for 2019 allows for 120 FTE. Should every post be filled in 2019 that would present a shortfall of funding for approximately 70 FTE MDS posts which is an annual and ongoing cost of just over £2.5million. These 70 FTE represent some of the 30% not yet recruited to. Therefore, the Council would like to work with Presbyteries to review MDS posts in plans, particularly those that have been in place since the last planning round (in 2011), and not recruited to, in order to see how many posts are still required. It would help future budgeting to have a more accurate picture of required posts.

**4.2.4.3** Throughout the Church, there is a potential misunderstanding that a reduction in the number of Ministers of Word and Sacrament means more money in the MDS budget. In fact, the need to maintain the value of stipends and salaries prevents any corresponding increase in the numbers of Ministries Development Staff. This means that in order to stay within the budget allocated, the Council needs a recruitment policy for MDS posts in Presbytery Plans. To allow this policy and the process to be developed, the Council have determined that there should be no new advertised recruitment from the end of the General Assembly of 2019 until 31<sup>st</sup> October 2019. This pause on recruiting to MDS posts would give time for a process with criteria to be considered and shared with Presbyteries. Exceptions to this pause on recruitment have been agreed for Shetland who have gone through significant adjustment, and for posts associated with the six Hub Style Initiatives which are currently being advertised. Any posts requested by Shetland or Hub Style Initiatives during the pause on recruitment will be thoroughly vetted. Following the pause, all applications for recruitment (including those in Shetland and in Hub Style Initiatives) will be dealt with under the same policy and process. The Council has explored other options, including capping Admissions or limiting the number of Ministerial or Diaconal Candidates. It was agreed, however, that these would bring additional difficulties as the number of vacant charges continues to rise.

**4.2.4.4** Using assumptions relating to annual stipend and salary increases, reductions in the Parish Ministry Fund and various other factors, it is projected that Council can budget for 130 FTE MDS in 2023. This figure reflects an increase from 120 FTE in 2019. The Council fully understands and supports the need for these job roles and guarantees this proposed action does not in any way suggest or anticipate any redundancies of any existing MDS in post.

**4.2.4.5** By the end of October 2019, the Council will have in place a policy that will allow a sub-group of the Presbytery Planning Task Group to determine which MDS posts can be recruited to. It is anticipated that the following criteria will form the basis of any decision making:

- The Principles for Planning agreed by the Church in 2011 – with Mission as the priority;
- Evidence of good Management and support – clear job description, supervision, appraisal and contribution to the ministry of the congregation(s);
- Whether the MDS post had been created to facilitate any agreements related to adjustment;
- Priority Areas weighting and Rural weighting and
- Evidence of support for new Ministry initiatives (e.g. Hub style ministries).

**4.2.4.6** The policy will be agreed by the Ministries Council, and will include representation from Priority Areas, Human Resources and Finance, and will be appropriately communicated with Ministries Development Staff and Presbyteries.

**4.2.4.7** The Presbytery Planning Task Group will continue to concur with plans which may include existing or new MDS posts. Concurrence will be based on existing criteria. Following concurrence, Presbyteries would be requested to provide an extract minute approving recruitment to an MDS post, and evidence of fulfilling the criteria to be developed (according to the principles in section 4.2.4.5 above). It is anticipated that a sub-group of the Presbytery Planning Task Group will meet almost monthly to allow decisions to be made promptly, and would give final permission to a Presbytery to recruit to a post.

**4.2.4.8** The Presbytery Planning Task Group will continue to review the above process, in consultation with Presbyteries and other key partners.



### 4.3 Hub Style Ministries

**4.3.1** The Hub Style Ministries Project has completed its first year of operation. Despite some delays and changes, there are now six Presbyteries involved (Aberdeen, Abernethy, Angus, Argyll, Dundee and Edinburgh). Their aim is to explore new models of Ministry that seek to build Missional congregations, respond to the present decline in congregational membership, and fulfil our commitment to being a National Church.

**4.3.2** The new project initiatives have been determined by Presbyteries and supported by the Council. They present grassroots models of ministry that cover both urban and rural contexts. They reflect a diversity of approaches which is exciting for us to witness. Complex issues raised by the project - such as how to organise and operate ministry across parish boundaries, how to move from buildings to a people-centred church, how to do the 'new' while maintaining the 'old' - are all under discussion with church bodies, including the Legal Questions Committee, the General Trustees and the Theological Forum. It is hoped that some of this work, in particular by the Legal Questions Committee and the Principal Clerk, may be ready for inclusion in the Supplementary Report to this year's General Assembly.

**4.3.3** The project initiatives share common characteristics - a mission focus, collaborative and team ministry, working across traditional boundaries, exploring new decision-making structures - but are structured differently in response to local circumstances. They demonstrate a variety of models of Ministry. Some are uneasy with the term 'Hub' but whatever terminology is used, new and emerging Ministries are to be celebrated and affirmed. Finding appropriate and consistent terminology going forward may help to strengthen further contextual patterns.

**4.3.4** Though the initiatives all display relevance to their situations, it is too early to assess their overall effectiveness, efficiency, impact and sustainability. Most of them started last year and need time to establish and develop, therefore an evaluation will be more constructive towards the end of the second year. While no single model can be recommended by the Council at present, work will be done on publicising the work of the project to the wider Church, allowing others to consider Hub-Style Ministries as they fit in their specific context. As churches with intention, it is hoped that the project initiatives will serve as an encouragement to others to find hope in the very process of "doing something rather than nothing".

### 4.4 Pioneer Ministry Pilot Project

**4.4.1** The five Pioneer Ministers continue to make connections and engage with their various diverse communities and for this we give thanks and pay credit to their commitment and endeavours.

**4.4.2** Though each of the Pioneers is disciplined in assessing and reflecting on their role, there is recognition too that their learning has value for the wider church. The Pioneers have facilitated gatherings with other Pioneers in the Church of Scotland and in other denominations and contributed to the research undertaken by Rev Dr Sandy Forsyth on Pioneering in Scotland (see the report of the Joint Emerging Church Group).

**4.4.3** Work has been undertaken on an evaluation document by which each Pilot can report individually and together. It is anticipated that the means of reporting and sharing learning will evolve in response to the work and to the needs of the Church so that the aims of the Pilot - experimenting in and learning from Pioneer Ministry - can be more fully realised across the Church of Scotland. A fuller report will be brought to the General Assembly of 2020, recognising that the current pilot is due to end in December 2021.

### 4.5 New Charge Development

**4.5.1** Currently, there are three New Charge Development Charges (NCD) in the care of the Council (East Kilbride: Stewartfield, Glasgow: Wallacewell and Inverness: St Columba), and no new NCDs have been added since 2011. This model of church planting often requires a significant commitment in terms of resources and time, and although many have thrived and seen significant growth, others have been difficult to sustain in the long term. In light of discussions on the potential implications of the Radical Action Plan, the pioneering ministry proposals based on Rev Dr Sandy Forsyth's research and the financial challenges that face the Church of Scotland at this time, the Council has decided to put a moratorium on any applications for NCDs until a new strategy is presented at the General Assembly of 2020. The year's grace will allow opportunities to work with the JECG and others in developing a church planting model that is relevant, flexible and makes best use of the resources that are currently available within the Church.

### 4.5.2 Property Policy

**4.5.2.1** In response to an instruction of the General Assembly of 2018, the Council has developed a policy



relating to the disposing of, or changing arrangements with respect to Ministries Council properties. This applies where the use of a property may be relevant to the mission and ministry of the local parish church, or a New Charge Development. In such circumstances, local parties will be consulted with, prior to any decisions being made by the Council.

**4.5.2.2** Once a decision has been made regarding property, the Council will inform all parties consulted with as to the decision. Consultation will be initiated by the Council's Emerging Ministries Group for NCD properties and by the Central Properties Department, who oversee properties on behalf of the Council.

#### **4.6 Transition and Interim Ministry**

The work of Transition and Interim Ministers continues to grow in strength and number, with the recruitment of two new Interim Ministers and two new Transition Ministers. This increase in team size meets the growing need for these forms of Ministry and supports new developments such as those recently undertaken in Shetland. Both Transition and Interim Ministers have been deployed to Shetland, supporting the development of congregations' future plans and providing valuable insight into a more radical approach to Presbytery Planning. Another key development within this team is the growing requirement for interim consultancy. This is provided where full-time Transition and Interim Ministry is not required. This consultancy model is still being developed and will feature in future reports to the General Assembly.

##### **4.6.1 Place for Hope Training for Interim and Transition Ministers**

As part of this work, Ministries Council would like formally to recognise and acknowledge its historic and ongoing relationship with Place for Hope. All Interim and Transition Ministers are offered training delivered by Place for Hope, many using these specialist skills independently as part of their own work or when working alongside other Place for Hope practitioners. This partnership is proving invaluable as we seek to explore, develop, embrace or overcome all that comes with transformational potential and change.

#### **4.7 Chaplaincy Forum**

The word "Chaplain" paints many different pictures in people's minds. Most have had experience of school chaplains, some may have an understanding of hospital or military chaplaincy, and a few may have encountered more specific chaplaincies – prison, university and work place. All

of these chaplaincies operate in different environments, with different priorities and modes of operation, yet all come under the umbrella of "chaplaincy" and share the following:

- Chaplaincy in all its sectors is an emerging ministry;
- Chaplaincy is Gospel focussed;
- Chaplaincy is a Ministry of Translation in words and action that reaches people by sharing faith;
- Chaplaincy is witness through sacrificial service and
- Chaplaincy is ministry in a different place, using different language and tools – but it is ministry.

The Council has continued to develop its contacts and working relationships with chaplains through the Chaplaincies Forum which provides a series of conferences and a retreat and has introduced an online mailbox to facilitate communication. The Forum is also pleased to report that the details of chaplains will be reintroduced into the Church of Scotland Year Book as of 2020.

#### **4.8 Ministry for the Deaf Congregations of the Church of Scotland**

The Council was delighted to confirm the appointment of Rev. Mary Whittaker as Minister for the Deaf Congregations of St John's Church, Aberdeen, and to the North Region of Scotland in December 2018. Mary joins the national Deaf Ministry team which, with the Council, looks to review and reconfirm the commitment to Deaf Ministry across the Church of Scotland.

#### **4.9 Readership**

The role of Readers, and their significant contribution to the wider Church, has long been acknowledged. However, in recent years – in particular the feedback to the consultation on Initial Ministerial Education – the Council recognises the too often limited support and understanding of Readers' needs. In response, the Council has convened a working group to review the continuing ministerial development of Readers and to work with Presbyteries who have responsibility for superintendence and support of Readers. This group comprises Readers, Council representatives and staff and, in meetings to date, has also included representatives from Presbyteries. The group is reviewing in-service training and superintendence requirements as set out in the Readership Act and Readership Handbook. It will liaise with Presbyteries and report back to the Council with recommendations later in the year. To support some of the work of this group and provide better support and

communication between Council and Readers in service, a Readers in Service email account has been created and is already in use. The Council will inform the General Assembly of the outcomes of this review at the General Assembly of 2020.

#### **4.10 Ordained Local Ministers and Auxiliary Ministers – Payment Consultation**

**4.10.1** The General Assembly of 2018 instructed the Council, in the deliverance of the Panel of Review and Reform, to complete further work on possible payment of OLMs and Auxiliary Ministers, following the Panel's 2016 "Survey of Ordained Local Ministers and Auxiliary Ministers". Within this survey, Ordained Local Ministers and Auxiliary Ministers were asked a number of questions relating to remuneration/pay, one of which identified that 70.3% felt that they should be paid for some or all of their ministry duties. However, it was not clear from the survey if payment was for all ministry duties or only those over 10 hours' voluntary ministry. Therefore a further consultation with Ordained Local Ministers, Auxiliary Ministers and others was conducted to ask specific questions relating to payment.

##### **4.10.2 The Results of the Consultation**

The detailed results of the consultation are at Appendix 8 of this report. Overall, 55% of OLMs and Auxiliary Ministers responded, along with 47% of Presbytery Clerks, and 19 others whom Presbytery Clerks had invited to respond. This represented a total of 95 respondents.

##### **4.10.3 Follow up to the Consultation**

**4.10.3.1** Following this consultation, the Ministries Council is now recommending that OLMs and Auxiliary Ministers be paid when placed in charges that are vacant, in Guardianship or covering long term leave, where Vacancy or Guardianship Allowance or Pulpit Supply is available, and other ministers would be entitled to receive it. There would be no requirement to work 10 hours unpaid before receiving the locum allowance or pulpit supply. There was overwhelming support for this course of action in the consultation, with 83% of all respondents voting in favour of payment in circumstances where others would be entitled to receive it.

**4.10.3.2** It was acknowledged by a number of respondents that there was a risk that non-stipendiary ministers were being used as a form of "cheap labour", and there was a concern that parity did not exist with other recognised ministries, in particular Readers or retired Full-Time Ministers. Respondents often felt that OLMs and Auxiliary

Ministers were being used to plug gaps rather than engage in the ministry to which they had been called. It was also noted that it was biblical to pay a worker their worth, and often OLMs and Auxiliary Ministers, like many in the Church, gave more of their time and effort than the 10 hours required. A few respondents felt it was appropriate for an OLM or Auxiliary Minister to choose whether they wished to receive numeration and could refuse it.

**4.10.3.3** Several of the respondents shared the need for more debate over the place of a non-stipendiary ministry within the Church of Scotland, whilst others advocated its necessity within the Recognised Ministries. In fact, when asked if OLMs and Auxiliary Ministers should be paid for all hours worked, therefore non-stipendiary ministry would cease to exist, respondents were split almost down the middle (52% yes, 48% no). The Council would like to continue to support and develop the Ordained Local Ministry, but be given the freedom to explore it further, reviewing this policy and the place of non-stipendiary ministry in the Church of Scotland and bring a report of its findings to the General Assembly of 2022.

#### **4.11 The Diaconate**

The launch of the vision document, Deacons of Word and Service, was a highlight for the Diaconate in 2018-2019. ([https://www.churchofscotland.org.uk/\\_data/assets/pdf\\_file/0011/50240/Diacons\\_of\\_Word\\_and\\_Service.pdf](https://www.churchofscotland.org.uk/_data/assets/pdf_file/0011/50240/Diacons_of_Word_and_Service.pdf)).

The affirmation and enthusiasm received from commissioners at the General Assembly of 2018 encouraged the Vision Group to develop its work. A process of consultation has continued with renewed momentum through Local Groups and meetings of the Diaconate Council.

##### **4.11.1 Diakonia Region Africa Europe**

DRAE is made up of representatives from groups working in 24 countries and with a total membership in excess of 16,000. This makes it one of the world's largest ecumenical working groups. Further information on DRAE can be found at: [www.drae.diakonia-world.org](http://www.drae.diakonia-world.org). For the last three years the Church of Scotland Diaconate has been preparing to host the DRAE (Diakonia Region Africa Europe) Assembly. This will mark 25 years since the inaugural regional Conference took place at Stirling in 1994. From 19-24 June 2019, Deacons from Europe & Africa will gather at Queen Margaret University Campus, Musselburgh, for an exciting and inspiring conference. The theme, 'For Such a Time as This'

(Esther 4:14), will provide an opportunity to reflect together on changes and challenges, to share hopes and dreams and to gather in celebration of Diakonia. Through its Faithshare scheme, the Church of Scotland will be sponsoring two Deacons from Zambia to join the DRAE 2019 Assembly.

#### **4.11.2 Employment and Deployment of Deacons Review**

**4.11.2.1** The 2018 General Assembly instructed the Ministries Council 'to review the employment and deployment of Deacons and to bring forward any recommendations for changes to the General Assembly of 2019'.

**4.11.2.2** The Council is committed to ongoing collaboration regarding the employment and deployment of Deacons as Ministries Development Staff, and early discussions include considering the varied roles Deacons undertake, but are not advertised specifically as Diaconal positions. To allow for full consultation, there are further discussions with the Diaconate planned throughout 2019, with the intention of reporting to the General Assembly of 2020. Through this, the Diaconate looks forward to a shared vision of Deacons using their distinctive gifts and skills to benefit congregations and, with Presbyteries, furthering the Kingdom of God.

#### **4.11.3 Diaconate President**

Marion Stewart DCS will finish her term as Diaconate President in June. We thank Marion for her diligence, support and encouragement. The newly elected Diaconate President is Mark Evans DCS. We welcome Mark to this role, in which he will serve for the next three years (2019-2021). Further information on the Church of Scotland Diaconate can be found here:

**[www.churchofscotland.org.uk/serve/ministries\\_council/partnership\\_development/the\\_diaconate](http://www.churchofscotland.org.uk/serve/ministries_council/partnership_development/the_diaconate)**

#### **4.12 Go For It: Funding Change in Church and Community**

**4.12.1** To date, *Go For It* has provided over 300 grants for projects in Scotland, the Presbytery of England and the Presbytery of International Charges. *Go For It* is the grant-making fund, held within the Council, which is designed to encourage creative ways of working which:

- develop the life and mission of the local church and
- are transformative for both communities and congregations.

**4.12.2** *Go For It* supports the Church of Scotland in its mission to be a thriving Church. The focus of *Go For It* very much on "the local" and any applications 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.

**4.12.3** *Go For It* funds projects that meet two or more of five criteria:

- Meeting identified needs, or strengthening assets, in the community (the criteria of "strengthening assets" was added this year to allow the funding of asset-based, as well as needs-based, projects);
- Nurturing Christian faith within and beyond the Church;
- Tackling poverty and/or social injustice;
- Developing new ecclesial/Christian communities and
- Creating work which is genuinely innovative and shares good practice with others.

#### **4.12.4 Amounts Awarded**

During the time it has been in operation, *Go For It* has allocated funds amounting to over £6million as shown in the following table:

Main Grant Round	Amount Awarded	Number of Grants
1: November 2012	£326,000	12
2: April 2013	£454,000	14
3: November 2013	£414,475	13
4: April 2014	£495,041	14
5: November 2014	£488,150	17
6: April 2015	£599,939	15
7: November 2015	£504,415	12
8: April 2016	£453,376	15
9: November 2016	£409,903	10
10: May 2017	£333,739	10
11: November 2017	£357,707	13
12: April 2018	£337,664	11
13: November 2018	£480,000	10
<b>Main Grant Total</b>	<b>£5,654,410</b>	<b>166</b>
<b>Small and Main Grant Total</b>	<b>£6,100,105</b>	<b>314</b>

#### 4.12.5 Training and Learning Programme

*Go For It* provides much more than funding. In 2018, a programme of 18 training and learning events was delivered across Scotland, attracting over 350 attendees. These supported a range of training needs from applying for grants, to tools and techniques for the successful delivery of projects. Partnerships have been developed with organisations such as Evaluation Support Scotland (ESS) which runs the “Let’s Evaluate” course and programmes are continually developed in response to expressed needs. For example, last year two new training workshops were offered – Understanding Data Protection and Social Media training – both were booked out within days.

*“Go For It has done amazing things and we should be rightly proud of it.”*

*Rev. Dr. W. Martin Fair*

**4.12.6** Following the recent change to eligibility rules, 2018 marked the first year that a congregation from the International Presbytery successfully applied to *Go For It*. St Andrew's Scots Church in Malta is using its grant to address poverty, homelessness and unemployment amongst people in the greatest need.

**4.12.7** The *Go For It* Committee hopes that congregations will be inspired to develop their own local ideas. The *Go For It* Fund is here to help these ideas become reality. For more information on the projects being funded, our partnership links and other resources, visit <http://www.churchofscotland.org.uk/goforit>

**4.12.8** In light of all that *Go For It* offers the Church and indeed its credentials in the charity sector, the Ministries Council is convinced that *Go For It* should continue in its current format, until such time as it may be superseded or not required due to other funding streams within the Church (for example, through the Radical Action Plan). Updated regulations for *Go For It* – anticipating a further 6 year period of existence – are therefore brought for approval to the General Assembly (see Appendix 7). Subject to the adoption and subsequent implementation of the Radical Action Plan, these regulations may require amendment by a future General Assembly.

#### 4.13 External Partners

Part of the remit for Partnerships and Development is an annual review of the work we do with our external partners: Place for Hope and Work place Chaplaincy Scotland. The annual reports for these partners are available in the public domain.

##### 4.13.1 Place for Hope

**4.13.1.1** Place for Hope grew out of a report to the General Assembly of 2008 on congregational conflict, which laid out for the church the extent of anxiety in the leaders of congregations regarding transition and change. This led to the ‘Spirituality, Conflict and the Soul of the Nation’ conference in Aviemore 2009. In 2015, Place for Hope became an independent charity, moving out from the Church’s National Offices, but still receives 85% of its funding from the Church of Scotland. Place for Hope provides four core services; facilitated conversations (individuals or groups), coaching, training, and vision planning. They have recently received accreditation for Mediation training, and are currently working with the Mission & Discipleship Council on ‘resourcing the eldership’. In 2019 they celebrate 10 years of Place for Hope and have

planned a special conference (Glasgow Gathering on Conflict and Faith, 30 Oct – 2 November 2019, Glasgow Royal Concert Hall) encouraging congregations to lead the way in reconciliation.

**4.13.1.2** Evidence supports involving Place for Hope as early as possible in situations of adjustment, transition, change or conflict. Therefore, do not wait until situations escalate but, at the first opportunity, invite Place for Hope to lead facilitated conversations. Place for Hope has 35 practitioners, spread around the country who can help others through conflict, including in a faith context. Help is free at the point of delivery to Church of Scotland congregations, although this does mean that some areas are reliant on practitioners travelling over long distances.

#### **4.13.2 Work Place Chaplaincy Scotland (WPCS)**

**4.13.2.1** WPCS was originally located wholly within the Ministries Council, but it is now a stand-alone, non-denominational organisation although it continues to receive much of its funding from the Church of Scotland. WPCS builds relationships in the communities and businesses they work with through developing partnerships, through the sacrificial services of the chaplains, providing flexible, focussed, intentional training for all their Chaplains. WPCS are also partnering with the Scottish Episcopal Church in the training of Ordinands.

**4.13.2.2** In November 2018, there were 103 work place chaplains from a variety of denominations, although the majority are from the Church of Scotland. WPCS also provided over 300 hours of training within the year. There are 14 modules which, for example, support theological thinking in a secular context, *explaining* faith contextually and sensitively, and bringing confidence to faith. These are made available to others, including charities, businesses and Churches.

**4.13.2.3** Chaplaincy is provided mostly by volunteers who provide links to various congregations. There are opportunities for more to join this Chaplaincy and for congregations to support Chaplains in their parish or area or presbytery. In this growing form of ministry, developing local relationships is paramount. Therefore, it is recommended that presbyteries play a key role in enabling the development of these relationships.

#### **4.14 Young People**

**4.14.1** The Council has stated its intention to take seriously the discipleship of young people and to enable their

voices to be heard in the life of the Church. To this end we will continue to engage stakeholders across and throughout the Church of Scotland and commit in particular to work in partnership with other Councils to deliver the work of the Young People and Education Action Group.

### **5. FINANCE**

#### **5.1 Stipends and Salaries**

Following extensive research and discussion, the Ministries Council brought a proposal to the Council of Assembly that from January 2019, ministerial stipends and salary scales be raised by 2.5%. This recommendation would have ensured that stipends and salaries would have, on average and with respect to CPI inflation, retained their value over the past five years. This recommendation was, however, rejected by the Council of Assembly in favour of a 2% increase. Consequently, stipends and salaries have fallen behind CPI inflation over the past five years by approximately 0.4%. This is reflected in the revised scales below.

#### **5.2 Review of Allowances and Expenses**

Following a request from the Presbytery of Uist, the Council has decided to increase its Island Allowances in line with stipend increases. The Council now intends to review all allowances and expenses over the course of 2019 and report back to the General Assembly of 2020.

#### **5.3 Scales - Allowances and Expenses Rates for 2019**

##### **Stipend Scale (+Associate Ministers) 2019**

Point 1	£27,585
Point 2	£29,389
Point 3	£31,193
Point 4	£32,998
Point 5	£33,899

##### **Ministries Development Staff Scales 2019**

###### **MDS General Scale**

Point 1	£25,122
Point 2	£25,943
Point 3	£26,762
Point 4	£27,583
Point 5	£28,400



**Team Leader Scale**

Point 1	£30,585
Point 2	£31,268
Point 3	£31,950
Point 4	£32,633
Point 5	£33,316

**5.3.2. Deacon Scale (Genuine Occupational Requirement)**

Point 1	£26,762
Point 2	£27,582
Point 3	£28,400
Point 4	£29,220
Point 5	£30,038

**5.3.4 Island Allowance**

The inner and outer island allowances have been increased (see section 5.2).

Outer Island Allowance	£1,798
Inner Island Allowance	£707

**5.3.5 Travel Expenses 2019**

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

**5.3.6. 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 £60. In Charges where

there are additional diets of worship on a Sunday, the person fulfilling the Supply shall be paid £30 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 standard rate of 45p per mile.

**5.3.7 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.

**5.3.8 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 £60 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 received by a serving Parish Minister for the conduct of a funeral service, whether in their own or another parish.

**5.3.9 Vacancy Allowance**

For 2019 the Vacancy Allowance remains at £933 per month and £1,082 for linked charges. This is sufficient to cover pulpit supply at the 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.

**5.3.10 Guardianship Allowance**

For 2019 the Guardianship Allowance also remains at £933 per month in line with the vacancy allowance.



### 5.3.11 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).

**5.3.11.1** 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, in the form of a grant, 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.

**5.3.11.2** 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 a quotation or estimate for the equipment required, with their application. Receipts must be supplied for all equipment purchased using a grant.

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

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

### 5.4 Consultation with those in Ministry

During the course of its recent work, the Council has reflected on a number of discussions where it would have been useful to consult with a representative body of Parish Ministers, or of Ordained Local Ministers and Auxiliary Ministers, or of Readers. This contrasts with the situation in relation to Chaplains, Ministries Development Staff and Deacons, where there are already bodies with whom the Council can consult when required.

Therefore, the Council wishes to explore the development of proposals which may allow it to consult with appropriate representative bodies when developing policy. Such proposals would take account of best HR practice in other fields and lessons to be learned from previous and current experiences within the Church. The Council may also conclude, upon further reflection, that there is not actually a need for any new representative bodies to be formed, or that some other approach would best be taken, or that future consultation would best proceed on an ad-hoc basis.

The Council plans to report on this work to the General Assembly of 2020.

*In the name of the Ministries Council:*

Neil Glover (*Convener*)  
 Sarah Ross (*Vice-Convener*)  
 John Dent (*Vice-Convener*)  
 Eleanor McMahon (*Vice-Convener*)  
 Robert Mallinson (*Vice-Convener*)  
 Jayne Scott (*Secretary*)

## Addendum

### Rev Neil Glover

Neil has served on Ministries Council since 2012, initially as Vice-Convener with responsibilities for Strategic Projects and Finance then from 2015 as Convener. This has included Under 45s task group, Take a Pew which he did take to some random locations, building relationships on the back of difficult times for the church, Tomorrow's Calling, a phenomenal amount of work on pensions and his current drive for Hubs and church planting. In his time with the Council he has helped it undertake significant changes and it is thanks to his vision, leadership and knowledge that we were able to embrace and deliver these. Neil is as knowledgeable as he is passionate and his insight – as well as his inspiration and interpretations of Scripture and faith - have been appreciated and well received.

A dedicated runner Neil leaves Ministries Council “fighting fit” for the challenges ahead and now he will be able to spend quality time with his congregation and family. Without a doubt he is held in high regard and will be greatly missed by those he worked closely with in Ministries Council.

### Dr Alan Naylor

Alan is stepping down as Finance Convener after this year's assembly. Bringing a wealth of experience from his career in the Police and law, as well as being a very active congregational elder, Alan has contributed hugely to the Council's work. He brought a youthful perspective to the work of the Under-45s in ministry group, served in Go For It and also convened the Priority Areas Committee. His determination to ensure the financial welfare of ministers, especially those experiencing hardship, has been a central theme of his convenership of the Finance Committee. Alan's cheerful and kind contributions will be much missed in the life of the Ministries Council.

### Dr John Dent

John has served as Vice-Convener, with specific responsibility for Strategic Projects, since 2015. He has brought his vast and unique experience, including as an internationally respected medical educator and as a Session Clerk, to complement the work of the Council. He has been a terrific support to the Council and the Senior staff team in that time. We will miss his insight, his ability to see the bigger picture and his humour, all of which he used to great effect in helping implementing the changes the Ministries Council has undertaken in recent years. With his time on the Council now over John can concentrate on his continued educational commitments, and he does so with the profound thanks of our Council for his outstanding contribution to our work.

### Rev Eleanor McMahon

Eleanor has served as Convener of the Education and Support Committee and as Vice-Convener of the Council. She has brought experience, skill and steadiness to the role of Vice-Convener at a time when the challenges are many. As an Interim Minister, she fully understands the need for support for those who provide ministry in the context of local communities and this has meant her advice and leadership in this capacity has been fully grounded in practice. Eleanor's abilities will not be lost to the Council because she will now be serving as Convener of the Rethinking Initial Training Group and we look forward to working with her in this role.

## Appendix 1

### [ ] ACT AMENDING THE SELECTION AND TRAINING FOR FULL-TIME MINISTRY ACT (ACT X 2004)

Edinburgh, [ ] May 2019, 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. *Add a definition as follows:*

""UK State Pension Age" means a person's UK State Pension Age as determined at the relevant time by the UK Government's calculations\*."

*\* Ascertained currently by the calculator found on the gov.uk website*

2. *In section 2(1), delete the words "attend a Vocation Information Day" and substitute "have a Discernment Conversation with a staff member of the Recruitment Team to determine how they will proceed, and should they subsequently make application, this will be".*

3. *Delete the existing section 3 and substitute the following:*

#### "Age, Time and Membership Limits for Applicants

3. (1) The Committee will not consider an application from any person who has not attained the age of eighteen years by the date on which the Committee receives the application.
- (2) The Committee will not normally consider an application from any person who has not been either a member or adherent of the Church of Scotland, or who has not been a member of a denomination belonging to the World Communion of Reformed Churches (WCRC), in any case for a period of 3 years immediately prior to receipt of the application.
- (3) The Committee will not consider an application from any person who in all normal circumstances could not complete the prescribed course before 31 December in the year which is 10 years before the calendar year in which that person will reach UK State Pension

Age. The acceptance of a candidate who has delayed commencement of the prescribed course will be discontinued if in all normal circumstances that course could not be completed before 31 December in the year which is 10 years before the calendar year in which that candidate will reach UK State Pension Age.

- (4) The acceptance of a candidate may be reviewed by the Committee if the prescribed course has not been commenced within three years of acceptance."

4. *In the third sentence of section 5(1), delete the word "six" and substitute the words "three to six".*

## Appendix 2

### [ ] ACT AMENDING THE ORDAINED LOCAL MINISTRY ACT (ACT IX 2011)

Edinburgh, [ ] May 2019, 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. *In section 4(1), delete the words "attend a Vocation Information Day" and substitute "have a Discernment Conversation with a staff member of the Recruitment Team to determine how they will proceed, and should they subsequently make application, this will be".*
2. *Delete the existing section 5 and substitute the following:*
- "5. **Age, Time and Membership Limits**
  - (1) The Committee will not consider an application from any person who has not attained the age of eighteen years by the date on which the Committee receives the application. No upper age limit shall apply to application for acceptance for training. Applicants may, at the discretion of the Committee, be required to undergo a medical examination to demonstrate their fitness to undertake training for ministry.
  - (2) The acceptance of a person as a Prospective Candidate may be reviewed by the Committee if that person's prescribed course of training has

not been begun within three years of that acceptance.

- (3) The Committee will not normally consider an application from any person who is not yet a member of the Church of Scotland, or who has not been a member for a minimum of three years immediately prior to receipt of the application."
3. *In the third sentence of section 7(1), delete the word "six" and substitute the words "three to six".*

## Appendix 3

### [ ] TRANSFER BETWEEN MINISTRIES ACT

Edinburgh, [ ] May 2019, Session [ ]

The General Assembly hereby enact and ordain as follows:

#### Definitions

1. For the purposes of this Act and the Schedule attached hereto:
  - (a) "applicant" means the person applying for a transfer;
  - (b) "Assessment Conference" means an assessment of the applicant by a body of trained Assessors in a conference setting as referred to in more detail in Act X 2004;
  - (c) "Assessment Panel" means assessment in the form of (i) an interview with a psychologist and (ii) an interview with two national assessors;
  - (d) "Auxiliary Ministry" means the ministry referred to in Act XIII 2003 and "Auxiliary Minister" shall be construed accordingly, but in each case subject always to the provisions of Act IX 2011;
  - (e) "Candidate" means a person who has been both accepted by the Committee and nominated by their Presbytery, and in the context of this Act is used in respect of a person who has applied to transfer and who in terms of this Act has been accepted for training for the Ordained National Ministry, the Ordained Local Ministry or the Diaconate;
  - (f) "Committee" means the Committee to which the Council has delegated matters relating to

- education and training of ministers, readers and deacons, currently being the Education and Support Committee;
- (g) "Council" means the Ministries Council;
  - (h) "Diaconate" means the ministry referred to in Act VIII 2010 and "Deacon" shall be construed accordingly;
  - (i) "Local Mentor" means the person chosen by the Committee who mentors the applicant during a Period of Discernment;
  - (j) "Local Review" means a review undertaken by a group consisting of one Assessor appointed by the Council, the Local Mentor and the Presbytery Assessor;
  - (k) "Ordained Local Ministry" means the ministry referred to in Act IX 2011 and "Ordained Local Minister" shall be construed accordingly;
  - (l) "Ordained National Ministry" means the ministry referred to in Act X 2004 and "Ordained National Minister" shall be construed accordingly;
  - (m) "Period of Discernment" means time spent on placement with a Local Mentor and Presbytery Assessor exploring the nature of the applicant's call and gifting;
  - (n) "Presbytery Assessor" means the person chosen by Presbytery who supports the Local Mentor and applicant throughout the Period of Discernment;
  - (o) "Prospective Candidate" means a person who has been accepted by the Committee and is awaiting the outcome of their application to Presbytery for nomination;
  - (p) "Readership" means the ministry referred to in Act XVII 1992 and "Reader" shall be construed accordingly;
  - (q) "recognised ministries of the Church" means the Ordained National Ministry, the Ordained Local Ministry, the Readership and the Diaconate.

- (r) "UK State Pension Age" means a person's UK State Pension Age as determined at the relevant time by the UK Government's calculations\*<sup>[1]</sup>

### ***Transfer Routes and discernment, assessment and training requirements***

- 2. The provisions of this Act are summarised in the table attached at Schedule A, which is attached for ease of reference. Where there is any conflict between the provisions of this Act contained in Sections A to D and those of the table in Schedule A, the provisions of this Act in Sections A to D shall prevail. Content of the table at Schedule A set out in bold is provided for information only.

### ***Age Limit***

- 3. Where the table attached at Schedule A indicates that an age limit applies on transfer, i.e. it states "Must complete by 10 years before UK State Retirement Age", that means that an application will not be considered from any person who in all normal circumstances could not complete the prescribed course before 31 December in the year which is 10 years before the calendar year in which that person will reach UK State Pension Age. In the remaining provisions of this Act, this provision is referred to as "The Age Limit applies". Where this Act is silent, the Age Limit does not apply.

### ***Time limit for commencement of course***

- 4. Where a person makes an application to transfer under this Act, or under previous similar legislation, and is successful, if that person does not then commence the prescribed course within three years of the date of their acceptance, their acceptance shall lapse, subject to the right for the person to apply to the Committee for an extension in exceptional circumstances. In determining an application for an extension, the Committee may in its discretion grant an extension, grant an extension subject to conditions, or refuse an extension.

***Person must first be accepted as a Candidate/Reader in Training or be an ONM, OLM, DCS or Reader in service or retired***

5. A person must first (a) be accepted as either (i) a candidate for the Ordained National Ministry, Ordained Local Ministry or Diaconate or (ii) as a Reader in Training, or (b) be an Ordained National Minister, an Ordained Local Minister, a Deacon or a Reader in service or retired, before being entitled to make an application to transfer under this Act, and may then apply to transfer only according to the following provisions of this Act.

***SECTION A - TRANSFERS FROM THE ORDAINED LOCAL MINISTRY AND AUXILIARY MINISTRY***

**Transfer to being a Candidate for the Ordained National Ministry**

6. (1) 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 being a Candidate for the Ordained National Ministry, the following procedure shall apply:
- (a) The applicant 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 applicant to undergo an Assessment Panel;
  - (c) At the Assessment Panel attention shall be paid to the applicant's reasons for his or her wish to transfer, in particular his or her gifts of leadership shall be assessed and his or her understanding of Ordained National Ministry shall be examined;
  - (d) If the applicant is accepted by the Assessment Panel as a Prospective Candidate for the Ordained National Ministry then the applicant 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, such requirements for education and training as may be determined by the Council, and such placements as may be required, having regard to all the circumstances in each particular case;

- (e) If the applicant is not accepted by the Assessment Panel as a Prospective Candidate for the Ordained National Ministry then the applicant 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 or applications to transfer made at any time for the recognised ministries of the Church. A fourth application can be made only in exceptional circumstances and the prior approval of the Committee shall be required.
  - (f) If the applicant 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 applicant's status as an Ordained Local Minister or as a Candidate in training for the Ordained Local Ministry, as the case may be.
  - (g) A decision of the Assessment Panel not to accept an applicant as a Prospective Candidate for the Ordained National Ministry shall be final and binding on the applicant, subject only to subsection (e) above and to appeal to the Ministries Appeal Panel in terms of section 19 below.
- (2) The following additional provision shall apply to Ordained Local Ministers or Candidates in training for Ordained Local Ministry who seek to

transfer to being a Candidate for the Ordained National Ministry: The Age Limit applies.

- (3) In a situation where an Auxiliary Minister desires to transfer to being a Candidate for the Ordained National Ministry, the provisions of section 6(1) and 6(2) of this Act shall apply, as if the words “Auxiliary Minister” were substituted throughout for the words “Ordained Local Minister”.

### **Transfer to being a Candidate for the Diaconate**

7. (1) In a situation where a Candidate in training for the Ordained Local Ministry desires to transfer to being a Candidate in training for the Diaconate, the following procedure shall apply:
- (a) The applicant 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 Period of Discernment of three months’ duration, the applicant shall require to undergo Local Review. If the outcome of the Local Review is that the applicant is ready to proceed to Assessment Conference, the applicant shall be assessed for the Diaconate in terms of Act X 2004 applied by section 3 of the Deacons Act (Act VIII 2010);
  - (c) If the applicant is accepted by the Assessment Conference as a Prospective Candidate for the Diaconate then the applicant will thereafter follow the appropriate procedure under Act VIII 2010, including, though not restricted to, the requirement for nomination by Presbytery as a Candidate for the Diaconate in terms of sections 7 to 11 of Act X 2004, such requirements for education and training as may be determined by the Council, and such placements as may be required, having regard to all the circumstances in each particular case;
  - (d) If the applicant is not accepted by the Assessment Conference as a Prospective Candidate for the Diaconate then the applicant may apply again to transfer to Diaconate, up to three times in total, but that number shall be reduced by any previous applications or applications to transfer made at any time for the recognised ministries of the Church. A fourth application can be made only in exceptional circumstances and the prior approval of the Committee shall be required.
  - (e) If the applicant is not at any time accepted by the Assessment Conference as a Prospective Candidate for the Diaconate then such decision shall not affect the applicant’s status as a Candidate in training for the Ordained Local Ministry.
  - (f) A decision of the Assessment Conference not to accept an applicant as a Prospective Candidate for the Diaconate shall be final and binding on the applicant, subject only to subsection (d) above and to appeal to the Ministries Appeal Panel in terms of section 19 below.
- (2) The following additional provision shall apply to a Candidate in training for the Ordained Local Ministry who seeks to transfer to being a Candidate in training for the Diaconate: The Age Limit applies.



### **Transfer to being a Reader in Training**

8. (1) In a situation where a Candidate in training for Ordained Local Ministry desires to transfer to being a Reader in Training, the following procedure shall apply:
  - (a) The applicant 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 Period of Discernment of three months' duration, the applicant shall require to undergo Local Review, and at the Local Review a decision shall be made on the applicant's suitability to become a Reader in Training without the need for Assessment Conference;
  - (c) If the applicant is accepted by the Local Review as a Reader in Training then the applicant will thereafter follow the appropriate procedure under section 2 of Act XVII 1992, including, though not restricted to, such requirements for education and training as may be determined by the Council, and such placements as may be arranged by the Presbytery, having regard to all the circumstances in each particular case;
  - (d) If the applicant is not accepted by the Local Review as a Reader in Training then the applicant may apply again to transfer to the Readership, up to three times in total, but that number shall be reduced by any previous applications or applications to transfer made at any time for the recognised ministries of the Church. A fourth application can be made only in exceptional circumstances and the prior approval of the Committee shall be required.
  - (e) If the applicant is not at any time accepted by the Local Review as a Reader in Training then such decision shall not affect the

applicant's status as a candidate in training for the Ordained Local Ministry

- (f) A decision of the Local Review not to accept an applicant as a Reader in Training shall be final and binding on the applicant, subject only to subsection (d) above and to appeal to the Ministries Appeal Panel in terms of section 19 below.

9. No transfers from the Ordained Local Ministry or from being a candidate in training for the Ordained Local Ministry, or from the Auxiliary Ministry, shall be possible save as set out in sections 6 to 8 above.

### ***SECTION B - TRANSFERS FROM THE READERSHIP***

#### **Transfer to being a Candidate for the Ordained Local Ministry, the Diaconate or the Ordained National Ministry**

10. (1) In a situation where a Reader in Training, a Reader in service or a retired Reader desires to transfer to be a Candidate for the Ordained Local Ministry, a Candidate for the Diaconate or a Candidate for the Ordained National Ministry, the following procedure shall apply:
  - (a) The applicant 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 Period of Discernment of three months' duration, the applicant shall require to undergo Local Review. If the outcome of the Local Review is that the applicant is ready to proceed to Assessment Conference, the applicant shall be assessed for the Ordained Local Ministry, the Diaconate or the Ordained National Ministry, as the case may be, in terms of the relevant Act of Assembly;
  - (c) If the applicant is accepted by the Assessment Conference as a Prospective Candidate for the Ordained Local Ministry, the Diaconate or the Ordained National

Ministry, as the case may be, then the applicant will thereafter follow the appropriate procedure under the relevant Act of Assembly, including where appropriate, though not restricted to, the requirement for nomination by Presbytery as a Candidate in terms of sections 7 to 11 of Act X 2004, such requirements for education and training as may be determined by the Council, and such placements as may be required, having regard to the relevant Act of Assembly and to all the circumstances in each particular case;

- (d) If the applicant is not accepted by the Assessment Conference as a Prospective Candidate for the Ordained Local Ministry, the Diaconate or the Ordained National Ministry, as the case may be, then the applicant may apply again to transfer to the Ordained Local Ministry, the Diaconate or the Ordained National Ministry, as the case may be, up to three times in total, but that number shall be reduced by any previous applications or applications to transfer made at any time for the recognised ministries of the Church. A fourth application can be made only in exceptional circumstances and the prior approval of the Committee shall be required.
- (e) If the applicant is not at any time accepted by the Assessment Conference as a Prospective Candidate for the Ordained Local Ministry, the Diaconate or the Ordained National Ministry, as the case may be, then such decision shall not affect the applicant's status as a Reader in Training, a Reader in service or a retired Reader, as the case may be.
- (f) A decision of the Assessment Conference not to accept an applicant as a Prospective Candidate for the Ordained Local Ministry,

the Diaconate or the Ordained National Ministry, as the case may be, shall be final and binding on the applicant, subject only to subsection (d) above and to appeal to the Ministries Appeal Panel in terms of section 19 below.

- (2) The following additional provisions shall apply to a Reader in Training, a Reader in service or a retired Reader who seeks to transfer to being a Candidate for the Ordained Local Ministry, the Diaconate or the Ordained National Ministry, as the case may be: The Age Limit applies in the case of an application to transfer to being a Candidate for the Diaconate or the Ordained National Ministry. The Age Limit does not apply where the application is to transfer to being a Candidate for the Ordained Local Ministry.

- 11. No transfers from being a Reader in Training, a Reader in service or a retired Reader shall be possible save as set out in section 10 above.

### **SECTION C - TRANSFERS FROM THE DIACONATE**

#### **Transfer to being a Candidate for the Ordained National Ministry or the Ordained Local Ministry**

- 12. (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 being a Candidate for the Ordained National Ministry or a Candidate for the Ordained Local Ministry:
  - (a) The applicant 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 Period of Discernment of three months' duration, the applicant shall require to undergo Local Review. If the outcome of the Local Review is that the applicant is ready to proceed to Assessment Conference, the applicant shall attend an Assessment Conference and undergo National Assessment for (i)

the Ordained National Ministry in terms of section 6 of the Selection and Training for Full-Time Ministry Act (Act X 2004) or (ii) the Ordained Local Ministry in terms of section 8 of the Ordained Local Ministry Act (Act IX 2011), as the case may be;

- (c) If the applicant is accepted by the Assessment Conference as a Prospective Candidate for the Ordained National Ministry or the Ordained Local Ministry, as the case may be, then the applicant will thereafter follow the appropriate procedure under Act X 2004 or Act IX 2011, as the case may be, including, though not restricted to, the requirement for nomination by Presbytery as a Candidate for the Ordained National Ministry or the Ordained Local 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, and such placements as may be required, having regard to all the circumstances in each particular case;
- (d) If the applicant is not accepted by the Assessment Conference as a Prospective Candidate for the Ordained National Ministry or the Ordained Local Ministry, as the case may be, then the applicant may apply again to transfer to the Ordained National Ministry or the Ordained Local Ministry, as the case may be, up to three times in total, but that number shall be reduced by any previous applications or applications to transfer made at any time for the recognized ministries of the Church. A fourth application can be made only in exceptional circumstances and the prior approval of the Committee shall be required.
- (e) If the applicant is not at any time accepted by the Assessment Conference as a Prospective Candidate for the Ordained

National Ministry or the Ordained Local Ministry, as the case may be, then such decision shall not affect the applicant's status as a Deacon or as a Candidate in training for the Diaconate, as the case may be.

- (f) A decision of the Assessment Conference not to accept an applicant as a Prospective Candidate for the Ordained National Ministry or the Ordained Local Ministry, as the case may be, shall be final and binding on the applicant, subject only to subsection (d) above and to appeal to the Ministries Appeal Panel in terms of section 19 below.
- (2) The following additional provisions shall apply to Deacons or Candidates in training for the Diaconate who seek to transfer to being a Candidate for the Ordained National Ministry or to the Ordained Local Ministry, as the case may be: The Age Limit applies in the case of an application to transfer to being a Candidate for the Ordained National Ministry. The Age Limit does not apply where the application is to transfer to being a Candidate for the Ordained Local Ministry.

### **Transfer to being a Reader in Training**

- 13. (1) In a situation where a Candidate in training for the Diaconate desires to transfer to being a Reader in Training, the following procedure shall apply:
  - (a) The applicant 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 Period of Discernment of three months' duration, the applicant shall require to undergo Local Review, and at the Local Review a decision shall be made on the applicant's suitability to become a Reader in Training without the need for Assessment Conference;

- (c) If the applicant is accepted by the Local Review as a Reader in Training then the applicant will thereafter follow the appropriate procedure under section 2 of Act XVII 1992, including, though not restricted to, such requirements for education and training as may be determined by the Council, and such placements as may be arranged by the Presbytery, having regard to all the circumstances in each particular case;
  - (d) If the applicant is not accepted by the Local Review as a Reader in Training then the applicant may apply again to transfer to the Readership, up to three times in total, but that number shall be reduced by any previous applications or applications to transfer made at any time for the recognised ministries of the Church. A fourth application can be made only in exceptional circumstances and the prior approval of the Committee shall be required.
  - (e) If the applicant is not at any time accepted by the Local Review as a Reader in Training then such decision shall not affect the applicant's status as a Candidate in training for the Diaconate.
  - (f) A decision of the Local Review not to accept an applicant as a Reader in Training shall be final and binding on the applicant, subject only to subsection (d) above and to appeal to the Ministries Appeal Panel in terms of section 19 below.
14. No transfers from the Diaconate or from being a Candidate for the Diaconate shall be possible save as set out in sections 12 to 13 above.

## **SECTION D - TRANSFERS FROM THE ORDAINED NATIONAL MINISTRY**

### **Transfer to being a Candidate for the Ordained Local Ministry**

15. (1) In a situation where a Candidate for the Ordained National Ministry desires to transfer to being a Candidate for the Ordained Local Ministry, the following procedure shall apply:
- (a) The applicant 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 applicant to undergo an Assessment Panel;
  - (c) At the Assessment Panel attention shall be paid to the applicant's reasons for his or her wish to transfer and his or her understanding of Ordained Local Ministry shall be examined;
  - (d) If the applicant is accepted by the Assessment Panel as a Prospective Candidate for the Ordained Local Ministry then the applicant will thereafter follow the appropriate procedure under Act X 2004 as applied by Act IX 2011, including, though not restricted to, the requirement for nomination by Presbytery as a Candidate for the Ordained Local Ministry in terms of sections 7 to 11 of that Act, such requirements for education and training as may be determined by the Council, and such placements as may be required, having regard to all the circumstances in each particular case;
  - (e) If the applicant is not accepted by the Assessment Panel as a Prospective Candidate for the Ordained Local Ministry then the applicant may apply again to transfer to Ordained Local Ministry, up to three times in total, but that number shall

be reduced by any previous applications or applications to transfer made at any time for the recognised ministries of the Church. A fourth application can be made only in exceptional circumstances and the prior approval of the Committee shall be required.

- (f) If the applicant is not at any time accepted by the Assessment Panel as a Prospective Candidate for the Ordained Local Ministry then such decision shall not affect the applicant's status as a Candidate for the Ordained National Ministry.
- (g) A decision of the Assessment Panel not to accept an applicant as a Prospective Candidate for the Ordained Local Ministry shall be final and binding on the applicant, subject only to subsection (e) above and to appeal to the Ministries Appeal Panel in terms of section 19 below.

***Transfer to being a Reader in training***

- 16. (1) In a situation where a Candidate in training for Ordained National Ministry desires to transfer to being a Reader in Training, the following procedure shall apply:
  - (a) The applicant 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 Period of Discernment of three months' duration, the applicant shall require to undergo Local Review, and at the Local Review a decision shall be made on the applicant's suitability to become a Reader in Training without the need for Assessment Conference;
  - (c) If the applicant is accepted by the Local Review as a Reader in Training then the applicant will thereafter follow the appropriate procedure under section 2 of Act XVII 1992, including, though not

restricted to, such requirements for education and training as may be determined by the Council, and such placements as may be arranged by the Presbytery, having regard to all the circumstances in each particular case;

- (d) If the applicant is not accepted by the Local Review as a Reader in Training then the applicant may apply again to transfer to the Readership, up to three times in total, but that number shall be reduced by any previous applications or applications to transfer made at any time for the recognised ministries of the Church. A fourth application can be made only in exceptional circumstances and the prior approval of the Committee shall be required.
- (e) If the applicant is not at any time accepted by the Local Review as a Reader in Training then such decision shall not affect the applicant's status as a Candidate for the Ordained National Ministry.
- (f) A decision of the Local Review not to accept an applicant as a Reader in Training shall be final and binding on the applicant, subject only to subsection (d) above and to appeal to the Ministries Appeal Panel in terms of section 19 below.

***Transfer to being a Candidate for the Diaconate***

- 17. (1) In a situation where (i) a Candidate for the Ordained National Ministry or (ii) an Ordained National Minister desires to transfer to being a Candidate for the Diaconate, the following procedure shall apply:
  - (a) The applicant 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 Period of Discernment of three months' duration, the applicant shall

- require to undergo Local Review. If the outcome of the Local Review is that the applicant is ready to proceed to Assessment Conference, the applicant shall be assessed for the Diaconate in terms of Act X 2004 applied by section 3 of the Deacons Act (Act VIII 2010);
- (c) If the applicant is accepted by the Assessment Conference as a Prospective Candidate for the Diaconate then the applicant will thereafter follow the appropriate procedure under Act VIII 2010, including, though not restricted to, the requirement for nomination by Presbytery as a Candidate for the Diaconate in terms of sections 7 to 11 of Act X 2004, such requirements for education and training as may be determined by the Council, and such placements as may be required, having regard to all the circumstances in each particular case;
- (d) If the applicant is not accepted by the Assessment Conference as a Prospective Candidate for the Diaconate then the applicant may apply again to transfer to Diaconate, up to three times in total, but that number shall be reduced by any previous applications or applications to transfer made at any time for the recognised ministries of the Church. A fourth application can be made only in exceptional circumstances and the prior approval of the Committee shall be required.
- (e) If the applicant is not at any time accepted by the Assessment Conference as a Prospective Candidate for the Diaconate then such decision shall not affect the applicant's status as a Candidate for the Ordained National Ministry, or as an Ordained National Minister, as the case may be.
- (f) A decision of the Assessment Conference not to accept an applicant as a Prospective Candidate for the Diaconate shall be final and binding on the applicant, subject only to subsection (d) above and to appeal to the Ministries Appeal Panel in terms of section 19 below.
- (2) The following additional provision shall apply to (i) Candidates for the Ordained National Ministry and (ii) Ordained National Ministers, who seek to transfer to being a Candidate for the Diaconate: The Age Limit applies.
18. No transfers from the Ordained National Ministry or from being a Candidate for the Ordained National Ministry shall be possible save as set out in sections 15 to 17 above.
- Appeals**
19. Wherever an appeal to the Ministries Appeal Panel is referred to in this Act, such appeal shall take place as follows:
- (1) The appeal shall proceed in terms of Act VI 2007.
- (2) The appeal may be brought on one or more of the following grounds: (a) an error in Church law; (b) breach of the principles of natural justice or material irregularity of process; and (c) decision influenced by incorrect material fact.
- (3) The intention to appeal shall be intimated by the applicant to the Council within 21 days of the date of the decision of the Assessment Panel, Assessment Conference or Local Review, as the case may be.
- Consequential amendments and repeals**
20. The following provisions of other Acts shall be repealed:
- (1) Sections 26, 28 and 29 of the Ordained Local Ministry Act (Act IX 2011).
- (2) Section 7 of the Readership Act (Act XVII 1992).
- (3) Section 10 of the Deacons Act (Act VIII 2010).



**SCHEDULE A: ASSESSMENT ROUTES AND TRAINING REQUIREMENTS**

Please note the decision of a Local Review is whether to proceed to National Assessment Conference [NAC] except where noted below.

**OLM/AUXILIARY MINISTER**

FROM	TO	Discernment	Assessment including outcomes/appeals	Training Requirements	Other information
OLM Candidate	ONM Candidate	N/A (already completed)	Assessment Panel	As determined by the Committee	Must complete by 10 years before UK State Retirement Age
OLM/Auxiliary Minister	ONM Candidate	N/A (already completed)	Assessment Panel	As determined by the Committee	Must complete by 10 years before UK State Retirement Age
<b>OLM/Auxiliary Minister</b>	<b>DCS</b>		<b>NOT POSSIBLE. Ordained to sacramental ministry for life.</b>		
<b>OLM/Auxiliary Minister</b>	<b>Reader</b>		<b>NOT POSSIBLE. Ordained to sacramental ministry for life.</b>		
OLM Candidate	DCS Candidate	3 month placement	Local Review and NAC	As determined by the Committee	Must complete by 10 years before UK State Retirement Age
OLM Candidate	Reader in Training	3 month placement	Local Review (which makes decision)	As determined by the Committee	No age limits

**READER**

Reader in training/ in service/ retired	OLM Candidate	3 month placement	Local Review and NAC	As determined by the Committee	No age limits
Reader in training/ in service/ retired	DCS Candidate	3 month placement	Local Review and NAC	As determined by the Committee	Must complete by 10 years before UK State Retirement Age
Reader in training/ in service/ retired	ONM Candidate	3 month placement	Local Review and NAC	As determined by the Committee	Must complete by 10 years before UK State Retirement Age

**DEACON**

DCS or DCS in training	ONM Candidate	3 month placement	Local Review and NAC	As determined by the Committee	Must complete by 10 years before UK State Retirement Age
DCS or DCS in training	OLM Candidate	3 month placement	Local Review and NAC	As determined by the Committee	No age limits
<b>DCS</b>	<b>Reader in Training</b>		<b>NOT POSSIBLE. Ordained and Office Holder for life.</b>		
DCS in training	Reader in Training	3 month placement	Local Review (which makes decision)	As determined by the Committee	No age limits

**ONM**

ONM in training*	OLM Candidate	N/A (already completed)	Assessment Panel	As determined by the Committee	No age limits
ONM in training*	Reader in Training	3 month placement	Local Review (which makes decision)	As determined by the Committee	No age limits
ONM in training*	DCS Candidate	3 month placement	Local Review and NAC	As determined by the Committee	Must complete by 10 years before UK State Retirement Age
ONM	OLM Candidate		<b>No change in status required.</b>		
ONM	Reader in Training		<b>NOT POSSIBLE. Ordained to sacramental ministry for life.</b>		
ONM	DCS Candidate	3 month placement	Local Review and NAC	As determined by the Committee	Must complete by 10 years before UK State Retirement Age

\*i.e. a Candidate in terms of Act X 2004

## Appendix 4

### [ ] INCOME PROTECTION AND ILL HEALTH ACT

1) Edinburgh, [ ] May 2019, Session [ ]

The General Assembly hereby enact and ordain as follows:

#### *Definitions and Interpretation*

1. For the purposes of this Act and the Schedule attached hereto:
  - (a) "absence" shall mean absence from duties through illness or ill health and "absent" shall be construed accordingly; absence for any other reason, including compassionate leave or study leave, shall be notified to the Presbytery and, in all cases except where this is not reasonably practicable, shall be subject to the permission of the Presbytery, but shall not be otherwise subject to the provisions of this Act;
  - (b) "the Council" shall mean the Ministries Council;
  - (c) "Ill Health Committee" shall mean a committee of three persons, comprising the Presbytery Clerk (or his or her appointed substitute), one member of the Presbytery of the bounds appointed for a fixed term to that office and one staff member of the Council;
  - (d) "Income Protection" shall mean insurance, with a deferred period of fifty two weeks, to protect against loss of income due to long term ill health;
  - (e) "Income Protection Provider" shall mean the Church's income protection provider for ministers from time to time;
  - (f) "Medical Assessment" shall mean an assessment from the Income Protection Provider of medical information supplied to the Income Protection Provider, which Medical Assessment may be indicative or final and which Medical Assessment shall give a view as to whether or not the minister is at that time (i) able or unable to perform his or her current role, and (ii) eligible or ineligible for Income Protection;

- (g) a "minister" shall mean a minister inducted to a charge;
- (h) "OHP Report" means a report prepared by an Occupational Health Physician appointed by the Council as to the ability of the minister to perform his or her current role;
- (i) the phrase "return(s) to work" shall include a phased return;
- (j) "Trigger Date" means the date on which a minister's absence has extended to six months continuously, or has totalled 300 days out of any twenty two month period;
- (k) "UK State Pension Age" shall mean a person's UK State Pension Age as determined at the relevant time by the UK Government's calculations<sup>[2]</sup>;
- (l) Where months are referred to, that means calendar months.
- (m) The headings in this Act are for information only and do not form part of this Act.

#### *Procedure for notifying illness*

2.
  - (1) Whenever a minister is absent from work due to illness, he or she shall inform the Council in terms of the Procedure appended as Schedule A to this Act.
  - (2) Failure to fulfil the requirements of Schedule A shall be intimated to the Presbytery, which may consider whether the minister is in desertion of his or her charge or whether any other matter of discipline has arisen.
3. The Presbytery shall be informed by its Clerk of the minister's absence (a) if an Interim Moderator is to be appointed, or (b) if the Presbytery requires to take any action in support or superintendence of the minister's congregation(s).

#### *Pastoral support*

4. The Council and the Presbytery shall work together throughout any period of absence of the minister to offer pastoral support, assistance and advice to the minister and to the affected congregation(s).

5. In relation to pastoral support of the minister, the following arrangements shall apply:
- (1) Where an absence continues for three months or there have been several recent absences, the minister and the Council shall consult on the nature of his or her illness, and the extent to which it might be work-related;
  - (2) The Council may, through its staff members or through external support services, offer to provide the minister with access to support interventions appropriate to the circumstances of the minister's absence, which may include provision of reasonable adjustments, coaching, counselling, supervision, therapy, Access to Work provisions, and/or phased return.

### ***Ill Health Committee***

6. A Presbytery shall form an Ill Health Committee as required to deal with matters arising under this Act. Where a Committee is to be formed, the Presbytery shall request confirmation from the Council of the name of the staff member to appoint.

### ***Minister's ill health – procedure for ministers eligible for Income Protection***

7. (1) Where the minister is of an age such that after Medical Assessment he or she might be eligible to receive Income Protection, the procedure set out in subsections 7(2) to (4) below shall apply.
- (2) Following the Trigger Date:
- (a) the Council shall as soon as practicable contact the minister to advise him or her of the terms of this Act and shall contact the Presbytery of the bounds to confirm that the provisions of this Act have been triggered;
  - (b) the Council shall as soon as practicable make a referral in respect of the minister to the Income Protection Provider, shall supply and facilitate provision of the required information to the Income Protection Provider and shall request that

an indicative Medical Assessment on the minister is prepared; the minister shall co-operate in the preparation of any Medical Assessment and shall if required promptly sign any mandate required for the release of medical files and/or information to enable preparation of any Medical Assessment;

- (c) once the indicative Medical Assessment is available, the Ill Health Committee shall meet with the minister as soon as possible, to discuss the indicative Medical Assessment and to consider whether or not the minister is likely to be able to return to work within six months after the Trigger Date;
- (d) once the final Medical Assessment is available, the Ill Health Committee shall meet with the minister as soon as possible, to discuss the final Medical Assessment and to consider whether or not the minister is likely to be able to return to work within six months after the Trigger Date;
- (e) subject to section 7(4), if the minister returns to work no later than six months after the Trigger Date then no further process shall occur under this Act at that time;
- (f) if the minister does not return to work by the date six months after the Trigger Date, and does not choose to demit his or her charge with effect from a date which is at latest nine months after the Trigger Date, the Ill Health Committee shall, as soon as practicable, report to Presbytery that the pastoral tie should be severed with effect from the date nine months after the Trigger Date, save that the Ill Health Committee shall have discretion to report otherwise in the following situations:

- (i) the minister is undergoing medical treatment and the prognosis is that he or she will be able to return to work imminently; or
- (ii) the absence of the minister has resulted from more than one unrelated health cause in succession and it has not been possible to carry out a Medical Assessment for that reason.
- (g) Following receipt of the Ill Health Committee's report under subsection 7(2) (f), the Presbytery shall meet within twenty one days to implement it. The outcome of the Presbytery meeting shall be intimated without delay to the minister.
- (h) If the Presbytery does not sever the pastoral tie, it shall meet again at regular intervals thereafter to consider whether the pastoral tie should be severed. For the avoidance of doubt, if a minister is still absent at the date which is eighteen months after the Trigger Date, the Presbytery shall sever the pastoral tie with effect from eighteen months after the Trigger Date.
- (3) For the avoidance of doubt, the Presbytery may sever the pastoral tie whether or not the minister is, in terms of the final Medical Assessment, eligible for Income Protection
- (4) Where a minister returns to work in terms of this section 7 such that no further process occurs at that time, but then is absent again within the twenty two month period following the date of his or her return to work, absence which occurs within any rolling twenty two month period will be taken into account for the purposes of calculating a new Trigger Date.

***Minister's ill health – procedure for ministers ineligible for Income Protection***

8. (1) Where the minister is of an age such that he or she will not be eligible to receive Income

Protection, the procedure set out in subsections 8(2) and (3) below shall apply.

(2) Following the Trigger Date:

- (a) the Council shall as soon as practicable contact the minister to advise him or her of the terms of this Act and shall contact the Presbytery of the bounds to confirm that the provisions of this Act have been triggered;
- (b) the Council shall as soon as practicable make a referral in respect of the minister to an Occupational Health Physician appointed by the Council and shall request that an OHP Report on the minister is prepared; the minister shall co-operate in the preparation of the OHP Report and shall if required promptly sign any mandate required for the release of medical files and/or information to enable preparation of the OHP Report;
- (c) once the OHP Report is available, the Ill Health Committee shall meet with the minister as soon as possible, to discuss the OHP Report and to consider whether or not the minister is likely to be able to return to work within six months after the Trigger Date;
- (d) subject to section 8(3), if the minister returns to work no later than six months after the Trigger Date then no further process shall occur under this Act at that time;
- (e) if the minister does not return to work by the date six months after the Trigger Date, and does not choose to demit his or her charge with effect from a date which is at latest nine months after the Trigger Date, the Ill Health Committee shall, as soon as practicable, report to Presbytery that the pastoral tie should be severed with effect from the date nine months after the

Trigger Date, save that the Ill Health Committee shall have discretion to report otherwise in the following situation:

- (i) the minister is undergoing medical treatment and the prognosis is that he or she will be able to return to work imminently.
- (f) Following receipt of the Ill Health Committee's report under subsection 8(2)(e), the Presbytery shall meet within twenty one days to implement it. The outcome of the Presbytery meeting shall be intimated without delay to the minister.
- (g) If the Presbytery does not sever the pastoral tie, it shall meet again at regular intervals thereafter to consider whether the pastoral tie should be severed. For the avoidance of doubt, if a minister is still absent at the date which is eighteen months after the Trigger Date, the Presbytery shall sever the pastoral tie with effect from eighteen months after the Trigger Date.
- (3) Where a minister returns to work in terms of this section 8 such that no further process occurs at that time, but then is absent again within the twenty two month period following the date of his or her return to work, absence which occurs within any rolling twenty two month period will be taken into account for the purposes of calculating a new Trigger Date.

### ***Stipend and Income Protection***

9. (1) A minister who is absent in terms of this Act shall, whether or not he or she is eligible for Income Protection, be entitled to receive payment equivalent to (i) full stipend appropriate to the charge and years of service at the date absence commenced, (ii) the appropriate employer's pension contribution, and (iii) if applicable, Car Allowance, all subject to deduction of tax and National Insurance

contributions, for one or other of the following periods:

- (a) where this Act is triggered by six months' continuous absence, a maximum period of eighteen months in total from when the absence commenced, or
- (b) where this Act is triggered by an absence of 300 days out of a twenty two month period, during that absence and then for a maximum further period of twelve months from the Trigger Date;

provided always that the minister shall receive no payment under this section 9(1) once he or she reaches UK State Pension Age.

- (2) Subject to sections 9(3) and 9(4), a minister who is absent in terms of this Act and who is found, in terms of the final Medical Assessment, to be eligible for Income Protection, shall be entitled to receive payment equivalent to one third of stipend appropriate to the charge and years of service at the date absence commenced (subject to appropriate deductions) plus the appropriate employer's pension contribution. Payment will begin on:
  - (a) where this Act is triggered by six months' continuous absence, the date eighteen months after absence commenced, or
  - (b) where this Act is triggered by an absence of 300 days out of a twenty two month period, the date twelve months after the Trigger Date.

Payment will continue until the minister is assessed by the Income Protection Provider as able to return to work, or as no longer eligible for Income Protection, or until the date of the minister's UK State Pension Age, whichever of the three is earliest. During the whole time that a minister is in receipt of payments in terms of this section 9, the minister shall require to provide regular medical certificates (fit notes) to the Council.



- (3) The minister's eligibility for Income Protection will be determined according to the rules and procedures of the Income Protection Provider as they exist from time to time, which rules may include regular reassessment of the minister as to eligibility.
- (4) The amount payable to the minister in terms of section 9(2) may be reduced if income over a certain amount (determined by the Income Protection Provider) is earned by the minister while he or she is in receipt of payments under section 9(2).
- (5) For the avoidance of doubt, but subject to subsection (6) below, a minister who is absent in terms of this Act and who is found to be ineligible for Income Protection (whether due to age or in terms of a final Medical Assessment or otherwise) shall, whether or not the pastoral tie has been severed, receive no payment equivalent to stipend, employer's pension contribution or Car Allowance after:
  - (a) where this Act is triggered by six months' continuous absence, he or she has been absent for eighteen months from when absence commenced, or
  - (b) where this Act is triggered by an absence of 300 days out of a twenty two month period, a period of twelve months after the Trigger Date;

provided always that payment under this section 9(5) shall cease in any event once the minister reaches UK State Pension Age.
- (6) Notwithstanding section 9(1), the Council may agree that a minister who is absent in terms of this Act may, once payments under section 9(1) have expired and where the pastoral tie has not been severed, receive payment equivalent to one-third of stipend appropriate to the charge and years of service at the date absence commenced (subject to appropriate deductions) and employer's pension contribution, for such

period as it may determine is appropriate, in its sole discretion, in the following circumstances:

- (a) the minister falls under section 8(1) and the Presbytery has not severed the pastoral tie because the minister is undergoing medical treatment and the prognosis is that he or she will be able to return to work imminently; or
- (b) the absence of the minister has resulted from more than one unrelated health cause in succession and it has not yet been possible to carry out a Medical Assessment for that reason; or
- (c) the minister is awaiting the outcome of a review/appeal under section 12(2) or 12(3);

provided always that in no circumstances shall any payments be made beyond the date which is eighteen months from the Trigger Date.

### **Manse**

#### **10. (1)**

Wherever this Act applies and results in the minister demitting his or her charge or in the pastoral tie being severed, then subject to subsections (2)(a) and (b) below, the minister shall be entitled to remain in his or her manse for one or other of the following periods:

- (a) where this Act is triggered by six months' continuous absence, for a maximum period of fifteen months from the date when absence commenced, or
- (b) where this Act is triggered by an absence of 300 days out of a twenty two month period, during that absence and then for a further period of nine months from the Trigger Date.

- (2) (a) Exceptionally, where the Ill Health Committee deems it to be necessary, the minister may remain in occupation of the manse for a further period of up to three months after the date ascertained by subsection 10(1) and that under the

General Trustees' Standard Conditions for Occupation of a Manse on a Caretaker basis<sup>[3]</sup>.

- (b) Alternatively, where subsections 7(2)(h) or 8(2)(g) apply, the minister may remain in occupation of the manse under the General Trustees' Standard Conditions for Occupation of a Manse on a Caretaker basis for one or other of the following periods:
  - (i) where this Act is triggered by six months' continuous absence, for a maximum period of twenty seven months from the date when absence commenced, or
  - (ii) where this Act is triggered by an absence of 300 days out of a twenty two month period, during that absence and then for a further period of twenty one months from the Trigger Date.

### ***Confidentiality***

- 11. The Ill Health Committee shall conduct its proceedings and hold meetings in private and shall treat all its information and discussions in confidence. Meetings shall be minuted and the minute held in a Record Apart. For the avoidance of doubt, the Ill Health Committee shall retain in confidence all Medical Assessments received and shall not, without consent of the minister, divulge details to any person other than the minister.

### ***Appeals***

- 12. (1) An appeal against a decision of the Presbytery taken in terms of section 7(2)(g) or (h) or 8(2)(f) or (g) of this Act may be brought by a minister on the following grounds: (a) material irregularity of process; or (b) decision influenced by incorrect material fact. The intention to appeal must be intimated to the Principal Clerk by the minister within fourteen days of the date on which the Presbytery's decision was intimated to the minister. The appeal shall be heard by the

Ministries Appeal Panel in terms of the Ministries Appeal Panel Act (Act VI 2007). For the avoidance of doubt:

- (a) no appeal may be brought as to the terms of an indicative Medical Assessment; and
  - (b) the terms of a final Medical Assessment or of an OHP Report may only be appealed as referred to in sections 12(2) and 12(3) below respectively.
- (2) A minister who is aggrieved at the terms of a final Medical Assessment may ask the Council to invoke the Income Protection Provider's appeals process, in which case the Council, if it agrees, may do so, and the decision of the Income Protection Provider on the matter after the appeals process has been completed shall be final. To initiate this process, the minister must make a written request to the Council to invoke the Income Protection Provider's appeals process within fourteen days of receiving the final Medical Assessment.
  - (3) A minister who is aggrieved at the terms of an OHP Report may contact the Ill Health Committee to request that the Ill Health Committee review the terms of the OHP Report with the Occupational Health Physician but the report of the Ill Health Committee to the Presbytery on the matter after such review shall be final. To initiate this process, the minister must make a written request to the Ill Health Committee within fourteen days of receiving the OHP Report.
  - (4) No appeals save as stated in sections 12(1), 12(2) and 12(3) shall be available in respect of matters covered by this Act.

### **Registration of Ministries**

13. Where in terms of this Act a minister demits his or her charge or a pastoral tie is severed, the minister shall thereafter be registered on the Register of Ministry in Category **R** or Category **I**, the decision as to which category being determined by the Ill Health Committee or the Presbytery, as appropriate. The normal rights of appeal against the decision of the Ill Health Committee or the Presbytery, as the case may be, (as set out in the Registration of Ministries Act (Act II 2017)) shall be available to the minister.

### **Meetings**

14. Meetings between the Ill Health Committee and the minister may take place by conference call, video conference call or other appropriate medium.

### **Commencement of this Act**

15. This Act shall come into force when passed. From that date it shall apply to any minister who is of an age such that he or she will not be eligible to receive income protection in terms of existing arrangements made by the Council. For a minister who is of an age to fall within section 7 of this Act, it shall apply to any minister whose Trigger Date is on or after 1 July 2020, and prior to that date such a minister shall remain subject to the terms of the Long Term Illness of Ministers Act (Act XV 2002).

### **Repeal**

16. The Long Term Illness of Ministers Act (Act XV 2002) shall remain in force until such time as all ministers who are absent are being assessed in terms of this Act, at which point it shall be repealed.

### **Schedule A**

#### **Procedure for notifying a minister's absence to the Council**

1. (1) Whenever a minister is absent through illness, then such minister, or his or her appointed nominee, shall, within seven days of the first day of absence, notify the Secretary of the Council in writing.
- (2) Where an absence continues for more than seven days, the minister, or his or her appointed

nominee, shall, within fourteen days of the first day of absence, provide a medical certificate to the Secretary of the Council.

- (3) The minister, or his or her appointed nominee, shall continue to provide medical certificates covering the whole period of absence, and a final medical certificate showing the date of return to work, throughout the whole period of absence, each such medical certificate to be sent to the Secretary of the Council within seven days of its date of issue.
2. Whenever the Council is initially informed by a minister of his or her absence due to illness, it shall notify both the Clerk to the Presbytery of the bounds and the Payroll Unit of the General Treasurers' Department.
3. The Council shall maintain the appropriate absence records and shall provide information to the Presbytery upon request.

### **Appendix 5**

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

*Edinburgh, [ ] May 2019, 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. *In section 6:*
  - (1) *In subsection (1), delete the following words from the third sentence: "and/or additionally a party may appeal on the ground that the decision is, in all the circumstances, unreasonable".*
  - (2) *In subsection (2), delete the following words: "and after the negotiation of a Basis of Adjustment."*
2. *In section 9(2)(vi), delete the following words from the fourth sentence: "and/or additionally a party may appeal on the ground that the decision is, in all the circumstances, unreasonable".*
3. *Delete section 13(3).*

Appendix 6

[ ] ACT AMENDING THE APPEALS ACT (ACT I 2014)

Edinburgh, [ ] May 2019, Session [ ]

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

Delete the second sentence of section 2(3).

Appendix 7

[ ] REGULATIONS AMENDING THE 'GO FOR IT' FUND REGULATIONS (REGULATIONS IV 2012) (AS AMENDED)

Edinburgh, [ ] May 2019, Session [ ]

Appendix 8

[ ] ORDAINED LOCAL MINISTRY AND AUXILIARY MINISTRY

The General Assembly of 2018 instructed the Ministries Council to complete further work on the possibility of OLM and Auxiliary Ministers being paid, consulting with OLMs, Auxiliary Ministers, and others and report to General Assembly 2019. The results of the consultation were:

	Total Consulted	Total Number of responses	% of responses
OLMs/AuxMins	75 OLMs 25 Aux Mins	55	55%
PresClerks & Others	45 Pres Clerks Others (it is not known how many emails were forwarded by Pres Clerks)	21 19 40	47% n/a

**Q1: Should Ordained Local Ministers or Auxiliary Ministers be paid for all pulpit supply and locum positions when carrying out duties in vacant charges and guardianships where they are appointed, or where the congregation would be expected to pay for such service where it was being carried out by a Retired Minister or Reader (e.g. where a minister is off due to long term health needs and the congregation is receiving an allowance to cover pulpit supply and pastoral cover?) If agreed, this would require presbytery to authorise the payment and confirm that the 10 hours voluntary requirement could, if required, be suspended.**

The General Assembly hereby enact and ordain that the “Go For It” Fund Regulations (Regulations IV 2012) (as amended), shall be further amended as follows:

1. In section 3, after “enabling” add “innovative work and”.
2. Delete section 5 and substitute:  
“5. The Fund will seek to support the nurturing of Christian faith and discipleship, and the innovation and development of new worshipping communities, across the Church’s UK Presbyteries and the Presbytery of International Charges.”
3. In section 6 delete “2012 – 2019” and substitute “2019 – 2025”.

			% of Total Response	
	Yes	No	Yes	No
OLMs/Aux Mins	51	4	93%	7%
Pres Clerks & Others	29	12	72.5%	30%
<b>Combining both sets of results</b>	<b>80</b>	<b>16</b>	<b>83%</b>	<b>17%</b>
<b>Q2: Should the current situation be retained, whereby an Ordained Local Minister is only paid after they have carried out 10 hours of work on a non-stipendiary basis?</b>				
			% of Total Response	
	Yes	No	Yes	No
OLMs/Aux Mins	10	46	18%	84%
Pres Clerks & Others	16	24	40%	60%
<b>Combining both sets of results</b>	<b>26</b>	<b>70</b>	<b>27%</b>	<b>73%</b>
<b>Q3: Should Ordained Local Ministers and Auxiliary Ministers be paid for all hours they undertake?</b>				
			% of Total Response	
	Yes	No	Yes	No
OLMs/Aux Mins	32	24	58%	44%
Pres Clerks & Others	18	22	45%	55%
<b>Combining both sets of results</b>	<b>50</b>	<b>46</b>	<b>52%</b>	<b>48%</b>

## References

- [1] \* Ascertained currently by the calculator found on the gov.uk website
- [2] Ascertained currently by the calculator found on the gov.uk website
- [3] The minister shall be entitled to make application at any time following the Trigger Date for assistance with housing to the Housing and Loan Fund who will determine according to its own criteria and rules, whether assistance can be provided to the minister.

## JOINT EMERGING CHURCH GROUP MAY 2019

**Proposed Deliverance****The General Assembly:**

1. Receive the Report.
2. Affirm the proposed Strategy of the Joint Emerging Church Group (JECG) and instruct the JECG to work with Ministries Council and Mission and Discipleship Council in ensuring the allocation of appropriate resources, including financial resources, to enable its implementation, and report to the General Assembly of 2020. (*Section 4*)
3. Instruct the JECG to oversee the development of the third phase of the Path of Renewal project, to continue the evaluation of the project against its key objectives, and report to the General Assembly of 2020. (*Section 6*)
4. Welcome the research paper 'Inspiring New Worshipping Communities – Pathways for Pioneer Ministry and Church Planting in the Church of Scotland', and urge Kirk Sessions and Presbyteries to engage with the report as it appears in Appendix I of this report. (*Section 7*)
5. Affirm the two key goals of 'Inspiring New Worshipping Communities' to:
  - a. Establish local pathways to enable the creation of new worshipping communities, with effect from 1st July 2020
  - b. Support the formation of 100 new worshipping communities within the Church of Scotland over the next decade.
6. Instruct the JECG to develop concrete proposals for the formation of new worshipping communities in the Church of Scotland, according to the principles outlined in Section 7.3 of this report. This work to include:
  - a. Consultation with Council of Assembly in developing and beginning the implementation of proposals for suitable national support, including financial support, to support the creation of new worshipping communities, and report to the General Assembly of 2020.
  - b. Consultation with Ministries Council and Presbyteries in establishing proposals for the support of new worshipping communities through appropriate regional support and through Presbytery planning, and report to the General Assembly of 2020.
  - c. Consultation with Legal Questions Committee in developing any legislation which may be required to encourage the establishment of new worshipping communities, and report to the General Assembly of 2020.
  - d. Consultation with Ministries Council and Mission and Discipleship Council to establish appropriate training for the leaders of new worshipping communities. (*Section 7.3*)
7. Instruct the JECG to establish a proper framework for evaluation (reporting to the General Assembly of 2020) and independent research (reporting from the General Assembly of 2022, as outlined in Section 8 of this report) of the implementation of its proposals for the creation of new worshipping communities. (*Section 8*)
8. Encourage Presbyteries to consider running a Going for Growth workshop, and to contact the JECG with a view to doing so. (*Section 9.2*)
9. Instruct the JECG to encourage growth in all Church of Scotland congregations through the development of its online toolkit, published resources, Presbytery events and national conferences. (*Section 9.3*)



## Report

### 1. BACKGROUND

In 2017 the Joint Emerging Church Group (JECG) produced an outline strategy for its work. The Ministries Council and Mission and Discipleship Council agreed the strategy, confirming the JECG's responsibility on their behalf in promoting growth initiatives within the Church in a strategic manner. The two Councils also agreed that this strategy required further development, and in 2018 the General Assembly adopted the following section of deliverance:

*Instruct the Mission and Discipleship Council and Ministries Council to bring a joint report from the Joint Emerging Church Group to the General Assembly of 2019, bringing recommendations on the future strategy of the JECG.*

The remainder of this report is offered in response to this section of Deliverance.

### 2. PREVIOUS WORK OF THE JECG

The JECG believes that its future strategy should build on work that has established its worth over the last few years. This includes:

**2.1** Events delivered by the JECG under the *Going for Growth* banner, and the running of a series of Summer Schools from 2015 to 2017. Extremely positive feedback from participants indicates that the events were valued; both by those who have already planted new worshipping communities and those who are seeking to begin this in their own context.

**2.2** The JECG's initial mapping of growth related projects within the Church of Scotland which has led to the development of the *Going for Growth Toolbox*. This online resource is designed for the use of individual congregations and their leaders, and seeks to showcase a range of growth initiatives, as well as share lessons that have been learned. It is available on the Church of Scotland's *Going for Growth* pages (<http://bit.ly/2HfVzhF>).

**2.3** *Going for Growth* workshops, to which all Presbyteries were invited, have been run across the country. These were very positively received, and all were followed up with local Fresh Expressions Vision Days several months later. Subsequently in 2018, the JECG invited Presbyteries to work with the JECG to run local workshops, tailored to each particular context. The initial response to this has been

encouraging and the invitation remains open to all presbyteries to contact the JECG.

**2.4** The Path of Renewal Project, which began through the work of the Panel on Review and Reform and has involved close collaboration with the Ministries Council and Mission and Discipleship Council. This has continued to grow in its impact and the maturity of its thinking. A major review of the project is contained within the Panel on Review and Reform's report to this General Assembly and a proposal to move to the third phase of this project is contained in the Ministries Council's report. Both Councils believe that the JECG should now assume responsibility for the oversight of this work (this is discussed more fully in Section 6 of this report).

**2.5** In collaboration with other key partners, the JECG has sought a better understanding of pioneering within the Scottish context and begun to establish principles for developing this work within the Church of Scotland. This led to the major study being carried out by Rev Dr Sandy Forsyth (whose report is contained in Appendix I of this report) and whose conclusions form much of the background to Section 7 of this report.

**2.6** The JECG has continued to review the Church of Scotland's involvement in Fresh Expressions. Fresh Expressions is a major initiative for establishing new worshipping communities comprising a number of ecumenical partners (<http://bit.ly/2EJNosD>). Although much of the grassroots activity to date has been in England where the initiative started, the JECG continues to believe that there is significant value in the Church of Scotland's involvement with Fresh Expressions. It is also very pleased to note the imminent publication by St. Andrew Press of *Seeing Afresh: Learning from fresh expressions of church* (<http://bit.ly/2HFCpbQ>). This book has been authored by the Church of Scotland's Fresh Expressions Development Worker, David McCarthy, and demonstrates the value of Fresh Expressions in a Scottish context.

### 3. WHERE ARE WE NOW?

**3.1** When the Council of Assembly hosted a series of regional roadshows in the autumn of 2016, it began its presentations with a review of statistics which demonstrated a stark decline in the membership of the Church of Scotland. At that time, there had been much debate amongst those presenting the roadshows as to the wisdom of beginning such key presentations with such an

apparently negative message. However, the almost universal reaction from roadshow participants seemed to be one of relief – at last, they said, the reality being experienced by countless members, elders, office bearers, locums, Presbyteries, nominating committees and ministers was being named. They expressed an acknowledgement there was no attempt being made to hide or ‘spin’ the current situation.

**3.2** This reality of decline, which is also marked by a failure to connect with younger generations of Scots, is reflected on in a number of studies. Rev Dr Forsyth’s full report (Appendix I) includes the following summary of the 2016 Scottish Church Census (Peter Brierley, *Growth Amidst Decline: What the 2016 Scottish Church Census Reveals*, Tonbridge, ADBC Publishers, 2017):

The Scottish Church Census of 2016 indicated that 7.2% of the Scottish population attended worship on a given Sunday (down from 16.9% in 1984). The Church of Scotland, at 136,910 attenders, exhibited the fastest decline of 40% in 14 years. Amongst denominations, it had the highest average age (60 years), a relatively small proportion of people under 25 years old attending (13%), and the smallest percentage of attenders of who have been in the congregation for five or fewer years (19%).

**3.3** While there is still an enormous challenge before us, it is important to recognise and give credit to the work that is being done in the areas of growth and renewal throughout the Church of Scotland. Although we do not have as many examples in our context as can be found elsewhere, the indication from existing research is that the Kirk can be optimistic about expecting growth if we are prepared to invest in renewal and the formation of New Worshipping Communities.

**3.4** In the first instance, there are several existing Church of Scotland congregations who have experienced growth in membership. There are also a number of new initiatives whose aims are related to growth and renewal. Although there is not yet a central repository of the details from these initiatives, their stories can be found throughout the church. These include:

#### **3.4.1 New Charge Developments**

There are currently three New Charge Development congregations:

- East Kilbride: Stewartfield;

- Glasgow: Wallacewell;
- Inverness: St Columba.

#### **3.4.2 Path of Renewal**

The report of the Panel on Review and Reform contains more details of the initiative, but there are currently 52 churches participating over 32 Presbyteries. The overall response of participants has been very positive. One participant, Rev Scott Cameron from Stevenston High Kirk in Ardrossan Presbytery, said:

The most remarkable part of my three year journey with Path of Renewal was to find that it was *not* a journey into a new programme or project, but a journey back into a newness of life with Christ. At the beginning of my journey I felt spiritually dry and drained. I felt my ministry was becoming an endurance rather than a delighting in God. Path of Renewal gave me the opportunity to pause and return to Jesus my ‘first love’.

#### **3.4.3 Congregations who have initiated a fresh expressions of church**

In baseline research carried out in 2015 to 2016, 49 congregations reported having initiatives that had the intention and potential to become fresh expressions of church. (This was originally reported to the General Assembly of 2016 in the report of the Mission and Discipleship Council, and more details can be found in Section 7.1.8).

This was not an exhaustive list of such initiatives, as several others, some of which have been running for a number of years, had not responded to the initial questionnaire. Some of these have been explored in greater depth in a new study to be published in the summer of 2019 (*Seeing Afresh: Learning from Fresh Expressions of Church*, published by St Andrew Press), including:

- Gateways, in the village of Paxton on the Scottish Borders – Rural;
- Hot Chocolate, in the city of Dundee – Urban, city centre;
- Neither Young Nor Old (NYNO), in the city of Aberdeen – Urban, 1940s housing scheme;
- Netherlorn Churches, in mid-Argyll – Rural and Island rural;
- Sanctuary First (see Section 3.4.6);

- St. George's Tron, in the city of Glasgow – Urban, city centre;
- St. Kentigern's, in the town of Kilmarnock – Urban, 1960s housing scheme;
- The Shed, in the port of Stornoway – Urban, in a largely rural island context (Lewis).

#### **3.4.4 Go For It**

The Go For It Fund (<http://bit.ly/2EKInQs>) considers funding applications from several different types of project, one of which is funding for churches intending to establish a new ecclesial community. Of the 108 projects currently being funded, 32 projects, around 30%, have indicated that they intend to establish a new congregation, or 'ecclesial community'.

#### **3.4.5 Pioneer Minister posts supported by the church nationally**

There are five Pioneer Minister posts supported by the church nationally (<http://bit.ly/2TciAJV>). These are:

- Glasgow City Centre, arts community: Rev Peter Gardner;
- Paisley, Ferguslie Park, priority area: Rev Stuart Davidson;
- Ayr, farming community: Rev Chris Blackshaw;
- Lothian, New housing development: Rev Elisabeth Spence;
- Stirling, University Campus: Rev Janet Fogie.

In addition, Presbyteries have also funded local Pioneer Ministry Posts, such as the Pioneer Minister at Edinburgh University, Rev Dr Liam Fraser (<http://bit.ly/2HgPS39>).

#### **3.4.6 Online Church**

Sanctuary First (<http://bit.ly/2INYYa5>) is a prominent example of a church that is developing a significant online presence, allowing people to be part of an online church (not just accessing church resources or information online).

**3.5** It is extremely important to recognise the Church's ministry and mission in the most economically deprived areas of Scotland, many examples of which can be found on the website (<http://bit.ly/2GW1eu9>). While this work is beyond the remit of the JECG and is overseen by the Priority Areas Committee of the Ministries Council, considerable and innovative progress is being made in these areas that is certainly worthy of note in the context of this strategy.

**3.6** Many of these projects report that the establishment of new worshipping communities has enabled the Church to establish a connection with people who do not currently engage with the life of the Church. This would concur with more formal research from the United States, the Netherlands and England (cited in Rev Dr Forsyth's report) which indicates that the creation of new worshipping communities is uniquely able to share the gospel with those who do not currently engage with the life of the Church. Above all, we believe there is ample biblical evidence (in particular, but not restricted to, the life of the New Testament Church) to support the creation of new worshipping communities as a means of sharing the Gospel.

**3.7** However, despite the progress being made and the commitment of many congregations and some Presbyteries, the JECG agrees with the overall conclusion in Rev Dr Forsyth's report that growth and renewal, particularly with respect to the planting of new worshipping communities, is some distance from being a mainstream activity within the Church of Scotland. His report states that:

Despite admirable commitments and energetic aspirations at the level of Councils and the General Assembly, writing in 2014 Doug Gay lamented the 'coolness in my own denomination... and in Scotland more generally, towards what we now tend to call fresh expressions or mission-shaped church.' He set out that 'the permission-giving has still not happened, there have been too few new initiatives on the ground, [and] there is no equivalent to pioneer ministry...' Gay comments that the Church of Scotland's partnership with the Fresh Expressions movement 'is the object of as much scepticism as hope'. Reflecting on his own failure to start a Fresh Expression... Gay commented on 'the importance and the difficulty of negotiating power and obtaining permission' from within an institutional church, as well as the importance of resourcing.

*(Quotes from Doug Gay, 'Prospective Practitioners: A Pioneer's Progress', in Baker and Ross eds, (2014), 39-54, 39.)*

**3.8** Rev Dr Forsyth argues that:

The Church of Scotland as an institution has bought into the concept of Fresh Expressions at the level of official pronouncement, and key people have worked with great dedication to try to enact those commitments. It has, however, been a story of partnerships and declarations at high levels of the church, but with insufficient traction within the institution to allow the implementation all of the three principles highlighted above of 'Acceptance and Encouragement', 'Permission' and 'Resourcing'.

**3.9** The JECG believes that only by moving growth and renewal from the margins to the centre will we rise to the challenges in culture and secularism as we meet the needs of the communities we seek to serve. Whilst growth and renewal have been increasingly on the agenda of the national church over recent years, there is now a real opportunity for us to grasp more fully the challenge of growth, renewal and forming new worshipping communities.

**4. THE JECG VISION AND STRATEGY**

**4.1** It is in this context that the JECG's vision for its strategy is:

*supporting growth and renewal and ensuring that the formation of new worshipping communities becomes a central activity of the Church of Scotland over the next ten years.*

**4.2** The key goals of this JECG Strategy are proposed as follows:

- To provide strategic co-ordination of relevant projects on behalf of the church under the banner of *Going for Growth*.
- To commit to the renewal of the inherited church through supporting initiatives like Path of Renewal. The term 'inherited Church' is used to describe patterns of Church life which have come down to us from previous generations. Borrowing a term from Rev Dr Rowan Williams, the JECG believes that we require a 'mixed economy' of congregations within the Church of Scotland - those rooted in inherit patterns of Church life and those which are fresh expressions.

- To commit to enabling new worshipping communities through pioneering, fresh expressions and church planting.
- To develop and publicise resources to enable congregations, Kirk Sessions and Presbyteries to engage with the growth, renewal and enabling new worshipping communities.
- To provide opportunities for those involved in the growth, renewal and formation of new worshipping communities to gather, to learn from their own wisdom and that of others, and to be supported in their work.
- To reflect upon and evaluate growth and renewal within the Church of Scotland with a particular focus on evaluating the establishment of new worshipping communities.

**5. STRATEGIC CO-ORDINATION: DETAILED PROPOSALS**

*To provide strategic co-ordination of relevant projects on behalf of the two Councils and the Panel under the banner of Going for Growth.*

**5.1** As has been indicated above, the JECG has been given a role on behalf of the Church to provide strategic coordination of the range of projects and initiatives related to growth and renewal. This is important because the Church has been guilty in the past of creating multiple projects and initiatives, often of a short-term nature that have competed for time and interest in Presbyteries and congregations. The continued use of the *Going for Growth* banner is designed to provide a consistent and simple access point for all the work in this area.

**5.2** As part of the strategic coordination, the JECG will facilitate engagement with all relevant partners to promote and deliver activities under the *Going for Growth* banner.

**5.3** The JECG will also ensure that all activities and initiatives are evaluated both in terms of processes and impact.

**6. RENEWAL OF INHERITED CHURCH: DETAILED PROPOSALS**

*To commit to the renewal of the inherited church through supporting initiatives like Path of Renewal.*

**6.1** As has already been noted above, both the Panel of Review and Reform and Ministries Council (in its latest report, and in its report of 2018) have affirmed the remarkable success of the Path of Renewal project.

**6.2** Therefore, rather than re-invent the wheel, or risk re-creating Path of Renewal, albeit under a different title, it makes sense to incorporate the work and learning of Path of Renewal into this strategy. It is a trusted and well-established movement that has been well received by those who have engaged with it, as a full participant or by attending some of the learning events and conferences.

**6.3** Path of Renewal is currently working with 52 congregations over 32 Presbyteries. While located in Ministries Council, it continues to work collaboratively and to share learning across the Church, particularly as we respond to Christ's call to 'follow me' - being disciples and making disciples in the world today.

**6.4** Research on this project was commissioned by the Panel on Review and Reform and the report is available at <http://bit.ly/2EKZXUH> with a summary included in the Panel's report to the General Assembly. Some of the key lessons learned are:

- creating time and space for people to listen to God is vital;
- local leadership is crucial;
- intentional investment in a few people bears fruit;
- collegial working is key;
- there is no fixed roadmap.

**6.5** Those congregations that have completed three years of learning together continue to meet to support and encourage one another with minimal support centrally: those involved in the first tranche of the project are mentoring those involved in the second tranche.

**6.6** Recognising the potential that the Path of Renewal movement offers the Church of Scotland, particularly in developing mission and discipleship in local congregations, the Ministries Council agreed to continue with a third tranche of congregations beginning June 2019. Building on the positive outcomes of the first two sets of congregations, a third set of participating congregations would confirm the sustainability of the model whilst increasing the knowledge and reach of the movement.

**6.7** In its report to this year's assembly the Panel of Review and Reform notes the progress of Path of Renewal with respect to its stated goals.

- Personal spiritual disciplines and rule of life;
- Form small Path of Renewal Group who are 'fully on board';
- Disciple culture created within Church;
- Leading by empowerment;
- Kirk Session supportive;
- Two or three people being deliberately invested in;
- Younger generations involved;
- Missional initiatives in place within community or beyond;
- Church life and worship changed to take account of those currently outwith church.

**6.8** With the exception of the involvement of younger generations, Path of Renewal congregations showed an increase in all of these factors since the base lines were set in 2016.

**6.9** The JECG will oversee the Path of Renewal project as it builds on its significant achievements and will, continue its development with respect to its stated aims, and bring a third tranche of congregations into its work.

**6.10** Following the pattern of previous tranches, applications will be sought from congregations interested in a third tranche in June 2019, with selection carried out in the autumn and the first conferences for selected congregations beginning in January 2020.

**6.11** The JECG will continue to report on this work to future General Assemblies, and will be bringing a review of Path of Renewal to the General Assembly of 2020, as agreed at the General Assembly of 2018.

## **7. NEW WORSHIPPING COMMUNITIES**

### **7.1 Detailed Proposals**

*To commit to enabling new worshipping communities through pioneering, fresh expressions and church planting (in response to Rev Dr Forsyth's report).*

**7.1.1** Over the course of the next year, the JECG will build on the **Inspiring New Worshipping Communities** report



(Appendix I) in the creation of new worshipping communities within the Church of Scotland, holding this together with the other relevant research mentioned in this report. The cumulative learning from this growing body of research indicates that it is reasonable that similar growth is possible in the Church of Scotland context, through renewal and the development of new worshipping communities.

**7.1.2** The NCD Task Group is responsible for the facilitation of the creation of New Charges, (Act Xiii 2000 amended by Acts V and VIII 2003, and Act VII 2004). Over the years there have been a number of NCD charges, of which some have gone to full status and continue to thrive such as Dunfermline East. Others have not been as fortunate and some have closed their doors such as Cove, Aberdeen. The NCD model allowed for church planting in areas of new housing or where populations have shifted.

**7.1.3** The Pioneer Ministry Pilot that grew out of the JECG sees five very different ministries, focussed in new housing or specific communities, with Presbytery oversight and support. This pilot has contributed to Rev Dr Forsyth's research, but will in time produce evaluation and learning that will help the JECG and Ministries Council explore Pioneer Ministry requirements in education, training and deployment. The JECG also knows of other locally determined Pioneer Presbytery Posts, and predicts that this will only continue to increase as Presbyteries recognise the growing need for pioneering ministries.

**7.1.4** Before any further discussion, we should note some of the definitions employed in Rev Dr Forsyth's report. He states that 'Pioneer ministry' or 'church planting' are models of lay or ordained ministry which establish and support 'Fresh Expressions of Church'. He adopts the definition of a 'Fresh Expression of Church' that it is a 'form of church for our changing culture, established primarily for the benefit of people who are not yet members of any Church'. Fresh expressions should be:

- Missional – serving those outside the church;
- Contextual – listening to people and entering their context;
- Educational – making discipleship a priority, journeying with people to Jesus;
- Ecclesial – forming church – they are not bridges to an existing Church, but an expression of Church for others in the midst of their lives.

The last of these (ecclesial) has become an essential distinction in the research of Fresh Expressions, and is vital to the character of Fresh Expressions of Church. It is critical in maintaining the integrity of an initiative, that it speaks to the culture of its members (present and future), rather than transitioning them towards the culture of an existing Church. In one particularly influential study (*The Day of Small Things* by George Lings, <http://bit.ly/2XyCM73>), insistence on this criteria removed 60% of the possible initiatives from the research, including many 'Messy Churches'.

**7.1.5** It is important to note that the establishment of new worshipping communities is uniquely effective in connecting with and discipling people who have no previous connection with the Church, or with individuals who were part of a Church but no longer maintain that connection. No other strategy or movement within the life of the Church has proven to be as effective in sharing the gospel with those who are sometimes referred to as 'unchurched' or 'dechurched'.

**7.1.6** Research into fresh expressions within the Church of England has established:

- The existence of approximately 2,100 Fresh Expressions of Church;
- For every one person who started a Fresh Expression, there are now over 2.5 more people who are members of that worshipping community;
- Over half had their beginnings in a grass roots initiative, only 10% had their roots in central planning;
- Over a third of their membership is under 16;
- Over 60% of attendees had no previous connection with the Church, or had ceased to have a connection with the Church;
- There are over twenty 'types' of Fresh Expression (Messy Church, café Church, child-focussed church, church plant, community development plant) – they are highly contextual and no model is the 'best';
- The 'failure rate' is 11%.

**7.1.7** Research in the Presbyterian Church of the USA into their equivalent of Fresh Expressions, New Worshipping Communities (NWCs), found similar results:

- 68% of participants are under the age of 45;



- 53% of NWC participants are people of colour. In 'standard' PCUSA congregations, 9% of participants are people of colour;
- 75% of NWCs have a partner congregation;
- 97% of NWCs engage in mission and evangelism in the local community.

**7.1.8** Initial baseline research in the Church of Scotland indicated similar trends, although we have not yet had the level of engagement that is evident south of the border.

- 49 initiatives responded to a survey, who self-identified as having the intention or potential to become a fresh expression of church. This is believed to be a conservative figure, as not all initiatives responded to the survey;
- 1,816 people attending – equivalent to 23 average size Church of Scotland congregations;
- 77% do not attend any other form of church;
- For each person that started in leadership, 1.8 people now attend;
- 47% reported success in reaching people who had never been to church;
- 44% reported success in reaching people who had been to church in the past;
- 67% were reaching a network; 31% equally reaching a place and a network; only 2% were reaching a place only;
- 35% are working ecumenically.

**7.1.9** Strategies which might be marked by 'adaptation' of existing congregations remain hugely important in the life of the Church, not least the Path of Renewal initiative described in Section 6. However, such strategies will at best shape a number of Churches to communicate with those who are sympathetic or at home in our existing Church culture. To connect with those whose cultural background and expectations are vastly different to the culture of the Church, initiatives which are marked by 'innovation' are absolutely vital. This is especially true, in relation to the younger generations where Path of Renewal has acknowledged no major impacts have been made. That is why the establishing of new worshipping communities is vital if the Church of Scotland is to fulfil its mission to the whole people of Scotland.

**7.1.10** Therefore the JECG agrees with Rev Dr Forsyth's report that the primary reason for the establishment of new worshipping communities must be to 'enable an encounter with the Gospel for those outside the church in contextually appropriate forms – from where they are, and not from where we are'.

**7.1.11** The second reason that the JECG must work to enable the establishment of new worshipping communities throughout the Church of Scotland is the essential role of a denominational body in giving encouragement, permission and allocating resources to those engaged in the planting of Churches. The noted researcher and advocate of new worshipping communities, Stefan Paas, states that *'innovation cannot be organized or programmed, but it can be stimulated'*. Though a denomination cannot pull a lever or make a pronouncement which leads to the sudden creation of new congregations, it can do much to block and discourage those engaged in pioneer ministry. Therefore, the second objective of the JECG in promoting new worshipping communities is to develop concrete proposals which offer to those engaged in Church planting or Pioneer Ministry:

- Acceptance and Encouragement;
- Permission;
- Resources.

**7.1.12** The final reason for promoting the establishment of new worshipping communities is that it will lead back to the renewal of the Church of Scotland itself. In the words of Rev Dr Forsyth this is about the essential 'reform and renewal of the Church as a whole through "innovation" such that the Church might be renewed and enlivened to enable the fullest expression of the Gospel.' Such initiatives are not new. The Church of Scotland has frequently been renewed 'from the fringe'. It is the hope of the JECG that this work will lead to the recovery of something vital from our own story and which spread its influence throughout the whole of our denomination.

## **7.2 Key Goals**

The JECG supports the work offered in the 'Inspiring New Worshipping Communities' report and proposes:

- The creation of easy-access local pathways to 'kick-start' the dynamic and immediate formation and growth of new worshipping communities across Scotland through pioneer ministry and church planting, with decisions and funding devolved to Presbytery level and the creation of such pathways from 1<sup>st</sup> July 2020;
- The formation of 100 new worshipping communities in Scotland in the following decade.

### 7.3 Key Recommendations from the Report

**7.3.1** The JECG has considered the detailed recommendations from the report but also recognises the need for further work and especially consultation with Presbyteries, Councils and Panels of the Church alongside other key stakeholders. Though it hopes that the key aims behind these proposals will be realised, it recognises that consultation may lead to the establishment of some very different concrete proposals in reaching these aims.

**7.3.2** In particular, the JECG notes the following detailed proposals within Rev Dr Sandy Forsyth's report:

- a. The appointment of a 'national Pioneer Facilitator', whose role will be to proactively identify and encourage new initiatives in pioneer ministry and church planting to become 'Church of Scotland Pioneer Initiatives'; to engage in initial assessment, and to co-ordinate the provision of continued support, mentoring, funding and on-going review of initiatives, and provide the liaison between Presbyteries and the central Church.
- b. Each Presbytery, or group of Presbyteries, to appoint a 'Presbytery Pioneer Enabler' to collaborate with the national Facilitator in doing so, and act as the key contact and instigator at local level of Initiatives, liaise with leaders and the local church, to form training plans for the leaders, and to be part of a Support and Review Team.
- c. Each Presbytery, or group of Presbyteries, to appoint a parish church as a 'Local Pioneer Centre', which will be the base for all pioneer development in the Presbytery.
- d. 'Church of Scotland Pioneer Initiatives' to be funded by the Church, most preferably from existing sources by re-allocation rather than additional investment, but if necessary in whole or in part by the latter.

- e. Appropriate training will be provided to all leaders of Church of Scotland Pioneer Initiatives, whether lay or ordained; and to all lay members, elders and ministers in the Church of Scotland, or from other denominations, who wish to explore the possibility of beginning an Initiative.
- f. All candidates for all ministries to have training in pioneer ministry and church planting, and in entrepreneurial leadership, both in academic and practical settings, through courses, conferences and training placements, to be funded by the Church.
- g. A review of the possibility of a separate pioneer ordination stream by the General Assembly of 2022, once the initial outcome of the pioneer pathways can be assessed,
- h. Legislation before the General Assembly of 2020 to allow the ordination and/or induction of ministers into a Church of Scotland Pioneering Initiative.
- i. Ministries Council to explore the potential of the ordination as an Ordained Local Minister of experienced lay pioneers or church planters from the Church of Scotland or any other denomination, and of lay leaders of an Initiative with a suitable degree of experience.
- j. Concurrent research to be funded into the statistical outcomes of the new pathways, and the experience of pioneers, to report yearly to the General Assembly, and then cumulatively to inform a comprehensive review of the operation of the new pathways after a five-year period, to be brought before the General Assembly of 2025.

**7.3.3** The JECG also recognises that at the time of writing this report, the Council of Assembly's Radical Action Plan (RAP) has not been discussed or adopted by the General Assembly. If the RAP is adopted in the form in which it exists at the time of writing, then the JECG believes there are a number of key points of connection between the RAP and the proposals outlined here. It is also convinced that the overall intentions behind the RAP are very much aligned with those of the proposals outline here. However, if the General Assembly chooses not to adopt the RAP, or to make significant modifications, then the JECG will seriously consider how the proposals made here might be adapted in the light of any such developments.

**7.3.4** With this caveat in relation to the RAP, the JECG wishes to propose the following with respect to the detailed proposals put forward by Rev Dr Forsyth (Appendix I, Sections 2 and 3), and with the aim of bringing concrete proposals to the General Assembly of 2020:

- a. Consult with the Ministries Council and Mission and Discipleship Council to explore the recommendation of the appointment of a national Pioneer Facilitator.
- b. Develop pathways that allow a Church of Scotland Pioneer Initiative to develop and mature to recognition as a Church of Scotland congregation, including, but not limited to, moving to full status as a new charge.
- c. Develop a framework for the review and assessment of Pioneer initiatives.
- d. Consult with Presbyteries in relation to how the detailed implementation of the proposals contained in the research report might best be implemented.
- e. Work with the Legal Questions Committee on areas of legislation which may need to be amended to better support pioneering initiatives, or in establishing which existing legislation might support the initiatives outlined here, recognising that Presbytery Mission Initiatives legislation and current flexibility in Presbytery planning acts does already exist.
- f. Explore with Ministries Council the allocation of candidates in training for all ministries to undertake training placements with accredited supervisors who are:
  - presently 'pioneer ministers' within the Church of Scotland programme;
  - or have pioneering or New Charge Development experience;
  - or who will be a leader of a Church of Scotland Initiative under these pathways.

- g. Explore with Ministries Council the potential of a probationary placement being focused solely upon the creation of a new worshipping community or 'fresh expression of church', or similar new initiative within a candidate's home congregation; or within a struggling congregation that is local to the candidate; which probationary placement will then permit the candidate to be ordained and inducted into a Church of Scotland Pioneer Initiative, and to report to the General Assembly of 2020.
- h. Explore with Ministries Council the possibility of a new discernment and formation process for Pioneer ministry. There is much discussion in this area. Many advocates of Church planting argue that traditional theological courses hold little appeal and indeed may be harmful to those best suited to Pioneer ministry. Others argue that our understanding of ordination does not permit a form of ministry which is directed at only a part of the overall body, and suggest that there should be a core to discernment and formation which applies to all in Ministry of Word and Sacrament, and that any specialism can occur at a later stage. We can learn much here from the experience of the Church of England, but it is important to note that size of the Church of Scotland does not allow for 'economies of scale' that are present in the English context.

## 8. EVALUATION AND REPORTING: DETAILED PROPOSALS

*To reflect upon and evaluate the growth, renewal and establishment of new worshipping communities within the Church of Scotland.*

**8.1** It is sometimes said that to do something once is innovative but do it twice and it becomes tradition. Now the Church is full of traditions, some of which we cannot truly explain or justify. It has just 'aye been'. However, there is much in this strategy that is about fundamental change; change of understanding, of hearts, and particularly of structures that will challenge the Church to consider what it is moveable, what is central and what is stepping into the unknown. Therefore, continued evaluation of processes and outcomes will be necessary in order to grow and mature, and to be able to respond and anticipate movement and growth in the Church as a whole.

**8.2** The JECG will continue to report to the Ministries and Mission and Discipleship Councils on the ongoing work

of growth and renewal described above. It will report such that both Councils will have appropriate oversight over its work, ensuring that the work of the JECG is sufficiently resourced, and that the strategy described above is adhered to, or modified in the light of future experience.

**8.3** The JECG will also continue to report to the General Assembly and Presbyteries in the hope that Assembly and the whole Church will be inspired by the growth and renewal of the Church, much of which is already happening, and much of which we hope is still to come.

## **9. WORK WITH CONGREGATIONS, KIRK SESSIONS AND PRESBYTERIES: DETAILED PROPOSALS**

*To develop and publicise resources to enable Congregations, Kirk Sessions and Presbyteries engage with the growth, renewal and enabling new worshipping communities.*

**9.1** The JECG proposes the continuation of its current work with Presbyteries to encourage interest in and uptake of the initiatives included under the *Going for Growth* banner and identified above.

**9.2** Presbyteries (or groups of Presbyteries) are encouraged to speak to the JECG about the possibility of running a *Going for Growth* workshop in their area. These have proven to be extremely effective in promoting interest, and providing practical assistance for the development of growth initiatives. They have also helped Presbyteries clarify their leadership role in this form of work. These workshops are also extremely important because they encourage growth initiatives to be shaped according to context.

**9.3** The JECG intends, in partnership with Presbyteries and others to deliver training and also to reinstitute the *Going for Growth* Summer School in 2020. The summer school allows a coming together at a national level and the sharing of wisdom across the breadth of the Church. It is anticipated that future conferences will be in a renewed format to facilitate greater engagement by those taking part.

*In the name of the Ministries Council and Mission and Discipleship Council*

BRIAN PORTEOUS, *Convener, JECG*

LESLEY HAMILTON-MESSER, *Secretary, JECG*

NEIL GLOVER, *Convener, Ministries Council*

NORMAN SMITH, *Convener, Mission and Discipleship Council*

JAYNE SCOTT, *Secretary, Ministries Council*  
ANGUS MATHIESON, *Secretary, Mission and Discipleship Council*  
SARAH ROSS, *Vice-Convener, Ministries Council*

## **Appendix I**

### **INSPIRING NEW WORSHIPPING COMMUNITIES: PATHWAYS FOR PIONEER MINISTRY AND CHURCH PLANTING IN THE CHURCH OF SCOTLAND**

**Rev. Dr Sandy Forsyth, T.F. Torrance Lecturer in Theology and Mission, New College, School of Divinity, University of Edinburgh<sup>[1]</sup>**

- *I am about to do a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert. (Isaiah 43:19, NRSV)*
- *Whoever observes the wind will not sow; and whoever regards the clouds will not reap...In the morning sow your seed, and at the evening do not let your hands be idle; for you do not know which will prosper, this or that, or whether both alike will be good. (Ecclesiastes 11:4,6, NRSV)*

This report recommends easy-access local pathways to 'kick-start' the dynamic, immediate development and growth of new worshipping communities across Scotland through pioneer ministry and church planting, with key decisions and funding devolved to Presbytery level. The report envisages a start date for such pathways of 1<sup>st</sup> July 2020. It sets a goal of the formation of 100 new worshipping communities in Scotland in the following decade.

To seek impact and outcomes at this crucial stage in the Church's life and witness to the Gospel of Jesus Christ, the report urges the Church at local, regional and national levels to engage in, and to support the formation, nurture and flourishing of such new worshipping communities through 'Church of Scotland Pioneer Initiatives', and to make provision at all levels of the Church of human and financial resources to do so.

In doing so, the report invites the Church of Scotland to affirm, and begin to fully implement, its past commitments to the development of 'fresh expressions of church'; to work complementarily in a 'mixed-economy' of traditional and emerging streams of church.

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### 1. PURPOSE, REMIT & METHOD

#### 1.1 Purpose

The 'mindset shift' that is required in the Church of Scotland to re-direct significant resources and energy towards the creation of new worshipping communities through pioneer ministry and church planting, in other words to form 'fresh expressions of church', has yet to occur. There is a restricted degree of acceptance and understanding of their purpose and potential. This, in turn, has caused, with notable exceptions, a marked absence of engagement in the creation of new worshipping communities, in comparison to other denominations. The consequent lack of momentum has roots in the Church's self-image as national, territorial and prominent. It is reflective of a Church which is almost wholly reliant upon the bounds of institutional parish and regional structures which were created to ably serve a nation with the Gospel and the ordinances of religion at the height of Christendom; an era which has now passed. The present dominant model assumes a social position at the heart of the community, which in most cases the Church no longer occupies.

The realisation has occurred in England and abroad that, whilst a territorial, parish model does retain utility and importance in communal and missional terms, it cannot solely sustain the life of the Church into the future. In general terms, this realisation has not come about in Scotland. As well as an absence of a theological and ecclesiological acceptance that a movement to create new

worshipping communities might be a gift from God or the work of the Spirit, there is an absence even of a pragmatic acceptance of the value of investing human and financial resources – that they might 'yield results'. 'Fresh expressions of church' (for brevity 'fxC' hereafter) remain a 'sideshow' amongst concerns that appear more pressing, particularly as human and financial resources decline.

This report asserts that the building of momentum in the creation of new worshipping communities is the most pressing missional concern in the Church of Scotland of our witness to the Gospel in our time. It is hoped that the implementation of the pathways to follow will provide the beginnings of that momentum, especially as results on the ground begin to become apparent, backed up by high-quality research into outcomes, and powerful transformational testimonies. In cruder terms, this report seeks to re-inforce and encourage those people and processes which will positively enable that momentum to occur, and stave off the opposite hindrances.

If that momentum gathers, we might talk less, as one current pioneer expressed it, 'to church, in church, of church'. We might set aside learned assumptions of success/failure, orthodoxy/heresy, structure/community, and embark on a journey of innovation to see where God is calling us. In Peter Neilson's words, we must 'move emotional (and literal) investments from past to future', to seek the 'long rhythms of God's grace.' In short, for innovation and renewal to occur, the Church must become 'slipstream rather than suction.'<sup>[2]</sup>

So what pathways towards those goals are proposed?

This is a ten-year programme, with a thorough review after five years to assess its development, and for the General Assembly to approve or disapprove its continuance. What is it trying to achieve? The ultimate goal is the creation of 100 new worshipping communities in Scotland by 1<sup>st</sup> July 2030 through acceptance and support of projects as a 'Church of Scotland Pioneer Initiative', with the pathways to better enable such creation to occur to be established and operational at the latest by 1<sup>st</sup> July 2020.<sup>[3]</sup>

'Pioneer ministry' and 'church planting' are means to that end. They are almost defined and justified as activities by their intended outcomes, rather than as 'stand-alone' concepts. Initiatives in 'pioneer ministry' and 'church planting' seek to express the Gospel in word and deed in a



contextually appropriate manner, and from there to develop a growing Christian community which is spiritually and practically transformative of individuals and society. Their focus is therefore mission, evangelism and community.

'New worshipping communities' through those means are vital to the future expression of the Gospel in Scotland for three principal reasons. Firstly, in order to enable an encounter of the Gospel with people in physical locations, cultures and networks who otherwise would have little or no prospect, or indeed intention, of initiating contact with Christianity (the so-called 'un-churched' and 'de-churched').

Secondly, to enable those who feel moved by the Spirit to exercise their gifts to begin new worshipping communities, by finding from the Church the acceptance, permission-giving, encouragement and resources that hitherto have been lacking.

Thirdly, to create a culture of innovation in a 'mixed economy' that will offer a transfusion of missional energy and direction to the whole of the Church, including its traditional forms, such that the Church might be reformed to reflect more closely the missional dynamism of the Gospel.

Will this happen? The goal of 100 new worshipping communities within a decade is challenging, although not unrealistic in proportionate comparison to others.<sup>[4]</sup> The start date allows time for preparations to be made for the pathways and individuals to be in place, and for the General Assembly of 2020 to pass further legislation that may be required for implementation. The timescale of a decade is important, as the period of five to ten years is considered by experienced pioneers to be a realistic period by which a new worshipping community may have come to a form of fruition, given the necessity for slower, organic growth based on team-building, the development of trust, and the understanding of context. It also allows time for momentum in the overall programme to develop, and for a range of Initiatives to begin and also to founder, allowing research to have more potent meaning, and the opportunity for reflection to impact upon the life of both the mainstream Church and new Initiatives.

No-one who feels that the Spirit is moving them in discipleship to create a new form of church in their community or network necessarily requires the approval of these pathways to do so. They should go ahead and act.

Instead, the intention of these pathways is to provide routes by which inspired and inspiring lay and ordained members of this Church can initiate new initiatives quickly, and can obtain financial, mentoring and training support immediately to make it work, if they so wish. The General Assembly of 2014, via the Ministries Council report, called for the development of a scheme to recruit, train and deploy pioneer ministers. This report proposes pathways to implement that commitment on a national level. It is also seeking to create a national movement by which there might be the beginnings of an overwhelming response in prayer, action and expression.

The movement should be 'national' in the sense that the creation of new worshipping communities is both an island, rural, town, suburban and urban concept and priority. It is also 'national' in relation to the population, in both church and society. Initiatives should be led by either or both of the lay and ordained. They could involve any age group, culture or network in Scotland, both in terms of the leaders of new communities and their participants. It is further 'national' in that engagement should be consciously and intentionally ecumenical, partnering with the people, resources and experience of other denominations in practice and in training.

Under the pathways to follow, whilst general oversight is held by the central Church, and a National Pioneer Facilitator is entrusted with co-ordinating and inspiring action, decision-making and support is focused upon Presbytery level as are the financial resources. Enabling pioneer ministry and church planting should be a high priority for each Presbytery, or, at the very least, equal to other priorities.

The primary responsibility must lie with the pioneers and church planters themselves, lay and ordained. Local congregations are encouraged to participate and benefit. New forms of 'ministers', and new individuals for ministry, may arise as a result. The hope is that there will be a transfusion of energy into the missional dynamics of the Church as a whole, which may result in a missional church whose outward face and core constitution is gradually moulded to a form which will serve the nation in the coming decades, in modes which more truly resonate with society and culture.

The goal is thus to set a platform, which if approved by the General Assembly, might enrich the flourishing of a dynamic missional focus throughout our nation through innovation



and entrepreneurship, enabling the Gospel to be heard and expressed in places and networks where it has fallen silent. It seeks to bring transformation through faith and action by those called by God, both lay and ordained, in ministries and initiatives which maximise the potential of the most positive outcomes and the greatest sustainability. It looks to open up accessibility to resources and support, in order to realise the broad potential of new Christian communities in new places and networks, to more fully energise congregations within the mainstream Church which retain a strong ethos and potential for mission, and to 're-plant' in order to resuscitate congregations that are struggling to survive.

In summary then, this report thus seeks to set up pathways in the Church of Scotland which will:

- a) Better enable and empower the nurture, development, support, training, assessment, sustainability and outcomes of pioneer ministry and church planting for the creation of new worshipping communities;
- b) Identify, enable, encourage and support new pioneering and church planting initiatives to emerge in significant numbers as soon as possible;
- c) Create a climate and momentum within the Church such that pioneer ministry and church planting become core constituents of the Church's life over the next decade; and
- d) Through such innovation, transform lives and communities through the Gospel, and renew and reform the whole Church, including its present forms.

## 1.2 Remit

This report has been commissioned jointly by the Panel on Review & Reform, Ministries Council and the Mission & Discipleship Council, in partnership with Trinity College, University of Glasgow.<sup>[5]</sup> The research has been conducted by Rev. Dr Sandy Forsyth, who taught Practical Theology at Trinity College until September 2018, and is presently T.F. Torrance Lecturer in Theology & Mission at New College, University of Edinburgh. His work has been overseen by the Joint Emerging Churches Group.

The original remit provided to Dr Forsyth by the Panel of Review and Reform stated the following:

"To research different approaches being taken in Scotland, UK and Western Europe to the planting of new churches and creating Fresh Expressions of church.

Alongside this, to research different approaches which are being used to train those involved in Pioneer ministry, ordained and lay, and the impact or effectiveness of these approaches.

In so doing to assess the impact and outcome of these approaches and any lessons which may be beneficial to the Church of Scotland as this area of work is developed further and shape given to training for those involved in this developing area."

In that light, in carrying out this work Dr Forsyth has engaged in:

- a) Analysis of theory and motivations - a **critical assessment** of the **purposes of pioneer ministry and church planting**; accounting for commonly held objections and resistances to the concept and practice and potential responses.
- b) A consideration of methods of implementation in context - an **in-depth survey and consideration** by interview, and by visits and information gathering, with practitioners, office holders in denominations, and key figures in training institutions and theological academics, of **present models and future potential** in Scotland, England, the Netherlands and the USA. The report draws, in particular, upon the pathways and experience of the 'Fresh Expressions' Movement and in training for pioneer ministry in England, and of the '1001 New Worshipping Communities' programme of the Presbyterian Church (USA).
- c) The **overriding purpose** of the research is to **make recommendations** for new pathways in the direction and content in Scotland of future identification, nurture and training for pioneer ministry and church planting in both lay and ordained streams, and of the purpose, structure, support and evaluation of pioneer ministry and church planting in practice.

In short from the above: What is it? Is it worth it? What are we seeking to achieve? How is it done elsewhere? How might it work best here? How should it be recruited, trained,

enabled, and supported? How is it to be evaluated and sustained?

### 1.3 Method - Brief Summary of Modes of Research<sup>[6]</sup>

#### Discussions

- present pioneers in the Church of Scotland programme in their contexts
- pioneers and church planters in Scotland who presently work outwith the Church of Scotland programme, or have done so in recent years
- those within the central institution of the Church of Scotland with responsibilities for fxC, who have prominent roles in relevant Councils of the Church, or who sit on the Joint Emerging Church Group
- academics who have published in the field, or who are involved in pioneer training
- practitioners experienced in Scotland in training and nurturing pioneers

#### Visits

- Church Mission Society, Oxford – discussions with those who deliver training for lay and ordained ‘pioneers’ for the Church of England, in conjunction with Ripon College, Cuddesdon
- St Mellitus’ College, London – training centre for ordinands in the Church of England, with a strong base in the ‘church-planting’ model of Holy Trinity, Brompton and the Diocese of London
- Presbyterian Church (USA), Pittsburgh, Pennsylvania – discussions with the National Co-Ordinator of ‘1001 New Worshipping Communities’ programme; the co-ordinator for assessment of new projects for eastern USA; lecturers at Pittsburgh Theological Seminary who deliver teaching modules and courses in Church Planting for ordinands, lay church members and ministers, and support local pioneer churches; plus visits to ‘new worshipping communities’ supported by the PC(USA)
- Attendance at a variety of conferences in the field of ‘Fresh Expressions of Church’

*Literature* - consideration of wide body of pioneering and church planting books, articles and websites.

The recommendations to follow are a conjunction of all of the reading, discussion and consideration that was carried out in the research. Whilst sources will be recognised where possible, in many cases the recommendations are an adaptation to the Scottish context of an amalgam of influences. In particular, it should be noted that the reflections and experiences of the seven ordained ministers presently in full-time pioneering posts in the Church of Scotland have been invaluable. Given space constraints, and in the light of the intention of that group to report to the Church in detail themselves, this report does not specifically re-produce their input. Suffice to say, however, that it is significantly influential.<sup>[7]</sup>

As stated above, the overriding purpose of this report is to make recommendations. Therefore, before considering the research which serves as support, let us focus upon those recommendations and their underlying principles – firstly in summary for ease of reference, and then in detail for further explanation.

## 2. PRINCIPLES AND RECOMMENDATIONS – OUTLINE SUMMARY

### 2.1 Key Principle

- Through ‘Church of Scotland Pioneer Initiatives’, the formation of 100 new worshipping communities in Scotland by 1<sup>st</sup> July 2030.
- Pathways for formation of ‘Church of Scotland Pioneer Initiatives’ to be fully operational by 1st July 2020.

### 2.2 National Pioneer Facilitator

The appointment of a ‘National Pioneer Facilitator’, who has direct responsibility for the pro-active identification, training and support of pioneering and church planting Initiatives.

### 2.3 Local Pioneer Enablers

Local groups of Presbyteries, or a larger individual Presbytery, to appoint a ‘Local Pioneer Enabler’, as the key contact and instigator for Initiatives at ground level.

### 2.4 Presbyteries - Acceptance of ‘Church of Scotland Pioneer Initiatives,’ Local Pioneer Centre, and Presbytery Plan

- Processes for initial assessment, and the acceptance by Presbytery, of a project as a ‘Church of Scotland Pioneer Initiative’.

- Possibility otherwise of an 'internship', or further training or discernment, then a re-assessment.
- Leaders of Initiatives to be of any category of 'lay, lay', 'lay, trained', 'ordained, elder' or 'ordained minister', and may be ecumenical in their composition.
- Friction-free routes proposed to transition between such statuses, and measures to allow ministers in post the time to engage.
- Local groups of Presbyteries, or a larger individual Presbytery, to appoint a parish church as a 'Local Pioneer Centre'.
- Presbyteries to review Presbytery Plans to identify means of allocating full or percentage posts within the Plan to lay or ordained leaders of a Church of Scotland Pioneer Initiative.

## **2.5 The 'Church Of Scotland Pioneer Initiative' and the Structures of the Local And Regional Church**

- Once a project is accepted by Presbytery as a 'Church of Scotland Pioneer Initiative', the Presbytery Mission Initiatives Act 2015 to be brought to life as the formative legal framework.
- Tripartite Covenants under the Act to be entered into between the Initiative, the Presbytery and the local parish church as the 'Sponsoring Congregation'.
- If necessary, the local parish church can be 'instructed' by Presbytery to be the 'Sponsoring Congregation', failing which the Local Pioneer Centre will be the 'Sponsoring Congregation'.
- In all instances, the Local Pioneer Centre will be the 'Supervising Congregation'.
- Assessment and review of the Initiative will be carried out by a Support and Review Team, primarily of those with experience of pioneering or church planting.
- Funds to be held by Presbytery, with the Initiative to decide how they are spent.
- A broader review also to be carried out of the 2015 Act to further enable its more dynamic implementation for the formation of new worshipping communities.
- Amendment of the Local Church Review Act 2011 to encourage the prioritising of Church of Scotland Pioneer Initiatives in the life and witness of every congregation.

## **2.6 Funding & Support – Financial and Practical: Amounts and Sources**

- Church of Scotland Pioneer Initiatives to be funded by the Church, most preferably from existing sources by re-allocation rather than additional investment, but if necessary in part by the latter.
- Initial approval will carry with it the financial commitment of a one-year 'Pilot Grant' of up to £5,000 as 'seed-funding'. After review at the end of the first year, it can be recommended that an Initiative will then be funded with a 'Development Grant' of a maximum of £25,000 to cover a period of two further years by way of 'investment funding'. After three years, if approved to proceed further the Initiative will then receive a 'Main Grant' of up to a further £25,000. This will be the final payment made by the Church of Scotland to an 'Initiative' under this programme.
- The funding provided can be used for any legitimate purpose in relation to the Initiative, from premises to salaries.
- Initiatives will be expected to develop funding partnerships with public or grant-making bodies, and to look towards commercial and employment opportunities that will allow the Initiative to be mostly self-financing in the long-term. The goal will be a form of sustainability which shows that the Initiative will be able to continue and thrive after the main grant expires.
- Four possible avenues are raised for avenues of funding, depending on developments before the General Assembly.
- A feasibility study to be carried out to identify a cost/benefit analysis of permitting Presbyteries to decide to defer the sale or distribution of congregational buildings and physical assets, if they are to then allocate such a building or assets directly for the use of a 'Church of Scotland Pioneer Initiative'.
- A route to be opened up so that a 'Church of Scotland Pioneer Initiative' might, if it so wishes, be able in time to move to full status as a new charge in its local Presbytery.

## 2.7 Review and Assessment

- Assessment will be carried out on an annual basis by the Support and Review Team.
- Proposed terms of qualitative and quantitative assessment are set out.

## 2.8 Support – Mentor and Networks

- Each Initiative will work with a suitable ‘mentor’, appointed from a panel by mutual agreement.
- Each Initiative will be brought into regional and national networks of other Initiatives.

## 2.9 Support – Training: Nature, Mode and Providers

- Appropriate training to be provided to all leaders of Church of Scotland Pioneer Initiatives, whether lay or ordained; and to all lay members, elders and ministers in the Church of Scotland, or from other denominations, who wish to explore the possibility of beginning an Initiative.
- An individual training plan to be agreed.
- Training provided on a regular basis informally and regionally; also centralised training co-ordinated by the National Pioneer Facilitator to equip all pioneers and church planters, which should be integrated with reflective practice and predominantly practitioner-led.

## 2.10 Training: Routes of Delivery

- The Church will actively encourage and offer financial and practical support for the development of active partnerships of existing academic providers and Presbyteries for the provision of training for pioneering and church planting.
- A ‘pilot course’ in pioneer ministry and church planting aimed at those intending to start Initiatives will begin in September 2019 for completion by 1 July 2020.

## 2.11 Training: Candidates for Ministries

All candidates for all ministries to have training in pioneer ministry and church planting, and in entrepreneurial leadership, both in academic and practical settings, through courses, conferences and training placements, to be funded by the Church.

## 2.12 Training: Ordination & Induction

- A review of the possibility of a separate pioneer ordination stream by the General Assembly of 2022, once the initial outcome of the pioneer pathways can be assessed. In the meantime, specialisation within the existing ministry training stream to be encouraged.
- Legislation before the General Assembly of 2020 to allow the ordination and/or induction of ministers into a Church of Scotland Pioneering Initiative.
- Ministries Council to prioritise the allocation of candidates in training for all ministries to undertake training placements with accredited supervisors with experience of pioneering, church planting or innovation.
- An option for a probationary placement being focused solely upon the creation of a new worshipping community, ‘fresh expression of church’ or similar new project.

## 2.13 Assimilation of Experienced Pioneers and Youth Workers

Ministries Council to explore the potential of the ordination as an Ordained Local Minister of experienced lay pioneers or church planters from the Church of Scotland or any other denomination, of lay leaders of an Initiative with a suitable degree of experience, and of youth ministers and youth workers who are leaders of an Initiative.

## 2.14 Research and Avenues for Feedback into the Church

Concurrent research to be funded into the statistical outcomes of the new pathways, and the ongoing experience of pioneers, to report yearly to the General Assembly, and then cumulatively to inform a comprehensive review of the operation of the new pathways after a five-year period, to be brought before the General Assembly of 2025.

## 3. PRINCIPLES AND RECOMMENDATIONS - DETAILS

The following is offered by way of detailed explanation of the summary above.

### 3.1 Key Principles

**3.1.1** That all courts and councils of the Church, and all congregations and Presbyteries, should engage and assist in the creation, nurture and support, as ‘Church of Scotland Pioneer Initiatives’, of 100 new worshipping communities in Scotland by 1<sup>st</sup> July 2030.

**3.1.2** That the appropriate Council and structures of the Church should establish the pathways and roles below to better enable this to occur; to be done as a matter of utmost priority in order to ensure that such pathways are fully operational by 1st July 2020.

### **3.2 National Pioneer Facilitator**

#### **Principle**

That the Church will appoint a **National Pioneer Facilitator** within three months of the General Assembly of 2019.

#### **Recommendation**

Whilst the emphasis is heavily upon the local, the pathways envisaged need to have a national 'figurehead' to instigate, publicise, co-ordinate, support and direct. The appointment is recommended of a **National Pioneer Facilitator** who has direct responsibility for the pro-active identification, training and support of pioneering and church planting Initiatives, and the ability to manoeuvre within institutional barriers and constraints in doing so.

The role of the National Pioneer Facilitator will be, firstly, in the initial stages of the next year to co-ordinate the set-up of the pathways and avenues of support at national, regional and local levels, so that they are ready to be fully operational as of 1<sup>st</sup> July 2020. It is therefore vital that the Facilitator be appointed as soon as possible to get the programme moving and to build up awareness and engagement, proposed to be within three months of the Assembly.

More than any other person, the Facilitator has a crucial role in 'kick-starting' and co-ordinating the creation of new worshipping communities. That role has been pivotal in doing so within the Presbyterian Church (USA).<sup>[8]</sup> The role will be full-time and funded by the Church. There is a strong argument given the importance of the role that it should be advertised and the best candidate appointed, whether internal or external. However, given probable budgetary constraints on central appointments, it is likely that the role will be filled in the first instance by a re-allocation of present responsibilities for an existing employee of the central Church.

At the level of the central Church, appropriate structures will need to be identified for reporting and 'line management'. It may be that the new pathways may fall most naturally within the current remits of the Mission & Discipleship Council and the Ministries Council. The Pioneer Facilitator ought to be a member of the Joint Emerging

Churches Group. The central Church, acting through those bodies or elsewhere, will have 'end stop' responsibility for the implementation of the pathways to follow.

The role will entail the following aspects. Firstly, the Facilitator will work in close collaboration with Local Pioneer Enablers, to proactively identify new initiatives and their leaders from, potentially, amongst five groups of people: lay members of the church without prior training (the so-called 'lay, lay'); laity with training (readers, youth workers etc.); ordained elders; candidates in training for all ministries; and ordained ministers in post.

The Facilitator must be proactive, energetic and accessible in doing so. There might be a strong online base created through which individuals might first explore the possibility of pioneering an initiative, and a further 'labour exchange' for potential team members of Initiatives to volunteer to become part of teams that are being formed.

That can be supplemented by the broad publicising and encouragement of pioneer ministry and church planting across the Church by the Facilitator (in person at Presbyteries and in parishes, and through social media), and of the routes of access to authentication, funding, training and support etc. It may, for example, also include a 'recruitment' presence of the Facilitator at such as the following:

- 'Heart and Soul' and the General Assembly
- Candidates Conferences and by visits to training providers
- Enquirers conferences
- Training courses for pioneering and church planting organised by Presbyteries

Secondly, the Facilitator will be jointly responsible for the initial assessment and approval of a project, along with the appropriate Local Pioneer Enabler, for potential acceptance by a Presbytery as a 'Church of Scotland Pioneer Initiative'. Applications will be from proposed leaders of the Initiative. It is envisaged that the Initiative can be ecumenical in its creation and ongoing life, and that its leaders can come from different Christian traditions.

Thirdly, the Facilitator will be responsible for the oversight and co-ordination of the support provided to the Initiatives nationally, in the provision of funding, mentors, networks

and training; and of the ongoing review and assessment of Initiatives.

Fourthly, the Facilitator will act as the liaison between Presbyteries and the central Church, providing an annual report to the Church based on the anticipated research below.

### 3.3 Local Pioneer Enablers

#### Principle

That local groups of two or more neighbouring Presbyteries acting collectively, or a single larger Presbytery acting individually, will appoint a **Local Pioneer Enabler**, from amongst their presbyters or of a suitably qualified person who is not a presbyter.

#### Recommendation

It is essential that the pathways envisaged have local and regional direction, control, encouragement, points of contact and support. This cannot be a programme directed outwards from the centre, but instead must be about enablement at ground level on the periphery which is then supported inwards at Presbytery and national levels. An experienced and engaged local contact, who will play a key role in the process of the nurture and support of new worshipping communities, is therefore integral. In that light, the principal roles of the Enabler will be:

- a) the active encouragement of the creation of potential 'Church of Scotland Pioneer Initiatives';
- b) to liaise with the Facilitator to identify and nurture potential leaders of each Initiative;
- c) as the key contact and instigator for Initiatives within each Presbytery, working from a base at the Local Pioneer Centre,
- d) acting as a liaison between Initiatives, congregations and Presbytery;
- e) to liaise with the local parish church, as the potential Sponsoring Congregation, in order to establish the basis of future relationships;
- f) to liaise with the Facilitator to carry out the initial assessment process for the acceptance of an Initiative and, if recommended, to then co-ordinate with Presbytery for their potential approval of an Initiative, and for the consequent provision of funding and support;

- g) to liaise with the leaders and team of an Initiative in relation to their ongoing nurture, support and training, and the development of the Initiative, and with the local parish church as Sponsoring Congregation; and
- h) to bring together and form part of the ongoing Support and Review Team of an Initiative.

The appointment of a 'Local Pioneer Enabler' should occur as soon as possible, and at the very latest so that the Local Pioneer Enabler is in position by 1 July 2020. By that date, Enablers should be in place to provide nationwide coverage. He/she will be a presbyter, who will then be expected to have no other formal position or appointment within Presbytery unless by agreement, or a suitably qualified person who is not a Presbyter (lay or ordained).

It is recognised that this will be an appointment which will present fewer challenges to larger Presbyteries who have significant human resources than to smaller Presbyteries who may face difficulties in identifying a suitable person for the role. In that light, the primary proposal is that two or more Presbyteries in a geographical area might combine in order to appoint an Enabler on a cross-territorial basis. That arrangement could work successfully, provided that the resulting geographical coverage is not so vast as to prevent the Enabler from working effectively. For larger Presbyteries, the expectation would be that they would appoint an Enabler to cover only their Presbytery area.

This is an active role, which will require motivation, enthusiasm and engagement. It should not be filled merely out of a sense of resigned compliance, or indeed silent resistance, otherwise the potential exists of a 'bottleneck' occurring at Presbytery level which will grind the whole process to a halt. Instead, the potential excitement and impact of implementation needs to be the defining ethos of the Enabler.

The Enabler will most preferably have past experience of pioneer ministry or church planting, New Charge Development, or the instigation of significant innovation and change in the parish context. If Presbyteries wish to do so, this could be a paid appointment to ensure the best outcomes possible, perhaps, for example, then involving a percentage reduction in parish responsibilities, but it may also be voluntary. The role reflects that of Mission Enablers within many dioceses of the Church of England.<sup>[9]</sup>



### 3.4 Presbyteries - Acceptance of 'Church of Scotland Pioneer Initiatives,' Local Pioneer Centre, and Presbytery Plan Principles

That Presbyteries acquaint themselves with the processes of initial assessment and acceptance of a '**Church of Scotland Pioneer Initiative**', and make appropriate preparations for their implementation by 1st July 2020.

That local groups of two or more neighbouring Presbyteries acting collectively, or a single larger Presbytery acting individually, will allocate a parish church building as a **Local Pioneer Centre**.

That each Presbytery **re-considers their Presbytery Plan** prior to 1st July 2020 in order to identify means of allocating full or percentage posts within the Plan to lay or ordained leaders of a Church of Scotland Pioneer Initiative.

#### Recommendations

##### 3.4.1 Initial Assessment and Acceptance of a 'Church of Scotland Pioneer Initiative'

Following a similar model to the PC(USA), it is anticipated that the process of initial assessment will be as follows:

- '**Taster session**' attendance, which would be one-day events introducing potential leaders of initiatives to pioneer ministry and church planting, and to the elements of assessment, support and accountability for acceptance as a 'Church of Scotland Pioneer Initiative.'
- Thereafter, if proceeding, a **short process of discernment** for leaders of calling, missional leadership and missional gifts, requiring all potential leaders to reflect on these aspects and to begin to take practical steps.<sup>[10]</sup> It is at this stage that a potential leader(s) of a new initiative will be required to liaise with the local parish congregation to explore the potential that they will be involved to support the Initiative in terms of the Presbytery Mission Initiatives Act (Act V 2015), and to seek their partnership.

- If intending to proceed, an **in-depth interview**, conducted by the National Pioneer Facilitator and Local Pioneer Enabler, which considers that process of discernment, reflection and calling, and examines gifts and skills. On a personal level for the leaders, there will be a focus on the presence or potential of gifts of team building and leading, missional entrepreneurship, ability at conflict resolution etc. – in other words, whether their 'personality traits' might be appropriate for the challenges of pioneering.<sup>[11]</sup>

A vital aspect will also be to focus on the Initiative itself and the context, and to consider plans for the practicalities of start-up, such as awareness of context, team building and missional engagement, and the need for tailored training.

There will be consideration of the intended theology of the proposed Initiative, and the concept of 'church' that the Initiative will intend to pursue. The purpose of this would be to be satisfied that the leaders of the Initiative have a core understanding of the Christian faith, its transmission, and the nature of Christian community, to be developed through training and experience. Neither at this stage, nor in ongoing review and assessment, is it the intention that Initiatives will normally be judged from a doctrinal core of 'right' or 'wrong' theology such that initial acceptance as an Initiative or ongoing presence might be denied. However, in extreme cases, that might become a consideration for initial assessment or ongoing review if the Initiative is acting or speaking in a manner which is clearly contrary to the Word of God.

The outcome of the initial assessment by the Facilitator and local Enabler will be (a) that the potential Initiative will be recommended to Presbytery to be accepted as a 'Church of Scotland Pioneer Initiative'; (b) that it will not be at any point, or (c) that it may be in future, subject to further development of the concept or training of the individual(s), including the offer below of 'internship'. Potential leaders may, of course, decide at this stage not to proceed, or at least not to do so with the Church of Scotland's potential support. There should be a low threshold for initial approval by Presbytery, with the necessity of starting as many Initiatives as possible in the near future.

- If the Local Pioneer Enabler and National Pioneer Facilitator recommend that an Initiative be accepted as a 'Church of Scotland Pioneer Initiative', that recommendation will be put for discussion and potential approval before the next meeting of Presbytery. If approved by Presbytery, the Initiative will be **accepted as a 'Church of Scotland Pioneer Initiative'**. Presbytery will then have responsibility for implementing the Presbytery Mission Initiatives Act 2015 (Act V 2015), and providing funding and support to the Initiative subject to ongoing review, acting principally via the Local Enabler, the Support and Review Team and the National Facilitator.
- For those whose process of discernment is incomplete or whose potential Initiative is not yet ready to begin, but who display the necessary potential, or for those who simply want to explore their sense of calling, it is recommended that the offer of an **'internship'** can be made. This would entail a nine-month attachment working with an existing 'Initiative', current pioneer, experienced church planter, or parish minister with a strong record of innovation. The 'intern' would begin the creation of an fxC, or contribute to an ongoing project. The experience of 'apprenticeships' has proved to be of significant assistance in the PC (USA) for the encouragement of potential pioneers, as well as for applications to traditional ministries, and in the development of knowledge and acceptance of pioneering within the broader church.<sup>[12]</sup>

Instead of an internship for a potential Initiative leader, or in conjunction with it, there could be offered tailored 'training' which might entail specific modules in pioneering or the one-year Certificate course outlined below, or in another aspect of the development of skills in training or life experience. The potential would thereafter exist for 're-assessment.'

- Leaders of an initiative can be any of the categories of 'lay, lay', 'lay, trained', 'ordained, elder' or 'ordained, minister'. Each would have a particular focus in the assessment process. The 'lay, lay' or 'lay, trained' might be commissioned by a Kirk Session for the Initiative, or admitted as an elder on a Kirk Session for a short-term period. Serving elders might be relieved of all other eldership duties for the duration of the Initiative. Ministerial involvement could complement 'Path of Renewal', in that those congregations that are engaging in 'Path of Renewal' might be encouraged and supported to start a 'Pioneer Initiative' arising out of their reflections and development in the programme.

It is hoped that, as much as possible, there might be friction-free routes between roles; in other words, so that lay participants in an Initiative might become leaders; lay leaders might become ordained as an Ordained Local Minister; and OLM leaders might become full category ministers of word and sacrament, if they so wished.

Given the research data from the Church of England that a proportion of pioneer leaders are already ordained and in post,<sup>[13]</sup> it is strongly recommended that ministers who are incumbent in a charge, or any other form of full-time ministry, be given as much practical opportunity as possible to engage. Therefore, they might be permitted the release of one to two days per week in the parish in order to start-up an initiative, to be achieved potentially by Presbytery co-ordinated locum cover, or parish funeral cover from a 'Presbytery Pastoral Team',<sup>[14]</sup> organised by the Local Pioneer Centre via the Local Pioneer Enabler.

### 3.4.2 Local Pioneer Centre

The Local Pioneer Enabler should have a base within a parish church building that can serve the Presbytery or group of Presbyteries as a **Local Pioneer Centre**. The Centre will act as a hub for all regional pioneer development and liaison. Once more, this should occur as soon as possible, and at the very latest so that the Local Pioneer Centre has been identified and is operational by 1 July 2020.

As the overall emphasis is on acceptance, operation, support and accountability at a local level, a key aspect will be the relationship of the Initiative with the local congregation and Presbytery. From the experience of pioneers and church planters in England, a gathering point is greatly beneficial to develop these relationships and to build momentum, acting as an instigator for and celebration of new initiatives.

The Local Pioneer Centre can act as a base for the Local Pioneer Enabler, a host venue for enquiry, assessment and for local and national training, and as a platform (online and in person) to advertise, celebrate and recruit.

### 3.4.3 Presbyterian Plans

Several Presbyteries have at present taken bold and innovative steps during times of neighbouring vacancies, or in anticipation of retirements initiating linkages or unions, to specifically re-allocate resources under the Presbyterian Plan for the creation of full or percentage pioneering posts in those areas. That could take the form, for example, of the effective 'buy-out' of 50% of the post of an existing parish minister in post to then start an fxC in the parish with which his/her charge is being united. Alternatively, it could take the form of a new pioneering post to cover the geographical area of several existing parishes i.e. a re-drawing of the Presbytery map.

It is proposed that their example become more widespread. Therefore, it is recommended that each Presbytery re-considers its **Presbytery Plan** prior to 1<sup>st</sup> July 2020 in order to identify means of **allocating full or percentage posts** within the Plan to lay or ordained leaders of what is, or will become, a Church of Scotland Pioneer Initiative.

### 3.5 The 'Church of Scotland Pioneer Initiative' and the Structures of the Local and Regional Church Principles

That legislation is presented to the General Assembly of 2020 to amend the **Presbytery Mission Initiatives Act (Act V 2015)**, and to carry out a broader review of the Act with any further proposals for amendment to be brought before the General Assembly of 2020; in order to **further enable and encourage a dynamic and proactive implementation of the Act by Presbyteries and congregations** in their relationship with, and ongoing support of, Church of Scotland Pioneering Initiatives.

That legislation is presented to the General Assembly of 2020 to amend the **Local Church Review Act (Act I 2011)**, in order to encourage the **prioritising in the life of each congregation** of the formation, nurturing and support by them of '**Church of Scotland Pioneer Initiatives**'.

### Recommendations

#### 3.5.1 Presbytery Mission Initiatives Act 2015

If an 'Initiative' is recommended to proceed following discernment and interview, the National Facilitator and

Local Enabler will then recommend to the Presbytery that they accept it as a 'Church of Scotland Pioneer Initiative', most preferably with the support of the local parish church as a Sponsoring Congregation.

Much of what needs to emerge can be accommodated within the present polity and legal framework of the Church. Some Presbyteries have utilised the legal means of the **Presbytery Mission Initiatives Act (Act V 2015)**. That Act should now be fully 'customised' in order to focus more fully on the pathways recommended in this report.

The 2015 Act provides in section 2(3) that 'new forms of witnessing, serving and worshipping Christian communities may be established by means of Presbytery Mission Initiatives'. An Initiative is set up as follows, in section 3 (my emphasis):

"(1) **On the instructions, at the request or with the agreement of the Presbytery, one or more congregations** within a Presbytery may agree to **set up and sponsor** a Presbytery Mission Initiative.

(2) For this purpose, the Sponsoring Congregation or Congregations and the Presbytery shall enter into a Covenant."

The Act thus permits Presbyteries to 'instruct a congregation' to set up and sponsor an initiative, or to enter into a Covenant to do so with that congregation at its request. The Church of England introduced 'Bishop's Mission Orders' in 2007, which encourages the role of the Bishop as a missional 'broker' to enable fxC to occur. Whilst decisions are taken collaboratively, the Bishop has the power to override local objections if needs be.

This report envisages that the 2015 Act is vigorously brought to life as the formative legal framework, enhanced by certain powers to ensure that a Presbytery as a whole can approve and proceed with an Initiative, even in the face of local objection.

As for the ongoing relationship of the local congregation and Presbytery with the Initiative, the key will be to ensure the autonomy of the Initiative whilst maintaining accountability.

The recommendation of this report is five-fold in relation to the Act. On a more basic level, the first recommendation is that the name of the Act be amended to emphasise its intended use, to such as 'The Pioneer Initiatives Act'.

The second recommendation reflects the underlying principle that Presbyteries, acting through their Enablers in conjunction with the national Facilitator, must be able to embark as soon as possible on a full-scale implementation of the powers granted under section 3(1). In particular, once agreement is given by Presbytery that an initiative is accepted as a 'Church of Scotland Pioneer Initiative', the Presbytery will take all necessary steps to ensure that a Covenant is entered into with the local parish congregation as 'Sponsoring Congregation'.

In all Initiatives, the Local Pioneer Centre should act as 'Supervising Congregation', not the local congregation. Accountability and ongoing review will be managed by the Support and Review Team as below.

It is recommended that the Act is amended so that the Covenant will also be signed by those who will lead the Initiative. This tripartite Covenant between Presbytery, the Initiative and the 'Sponsoring Congregation' will most likely be achieved by the agreement and support of the local congregation as 'Sponsoring Congregation', who will thereafter play an active role in supporting the Initiative, learning also from their experience and reflections – a two-way process of mutual support and reflective practice. However, if necessary Presbyteries are to be actively encouraged to **instruct** congregations to do so.

The second recommendation is that, to allay the risk of the prevention of an Initiative by the continued refusal of a congregation to be the 'Sponsoring Congregation', the Act be amended to allow a tripartite Covenant to be signed in those circumstances between the Initiative, the Presbytery and the Local Pioneer Centre as the 'Sponsoring Congregation' (in addition to being 'Supervising Congregation'), to allow the Initiative to proceed in such cases.

The third recommendation is that the Act be amended in the case of a 'Church of Scotland Pioneer Initiative' in relation to the financial and leadership requirements in the Schedule to the Act, to allow as much autonomy as possible in its operation. Whilst monetary funding will be held and distributed to the Initiative by the Presbytery, the following amendments to the Act are envisaged: (a) that there will not be a 'Core Leadership Team', as leadership is the preserve of the Initiative. Instead, there will be a 'Support and Review Team' of five to seven people, which will consist *inter alia* of the Local Pioneer Enabler, a representative of the Sponsoring

Congregation, a leader of the Initiative, the mentor of the Initiative and, if possible, another individual with appropriate experience of pioneering or church planting; (b) the life and witness of the Initiative will be entirely the responsibility of the Initiative, accountable to the Support and Review Team in ongoing review; and (c) whilst the Presbytery will hold funds for the Initiative, it is the Initiative who will decide how they are spent, subject to accounting for such spending to the Support and Review Team.

The fourth recommendation is that, whilst carrying out the above amendments, the Legal Questions Committee carry out a broader review of the Act in consultation with the National Pioneer Facilitator, so that they can bring with any further proposals for amendment before the General Assembly of 2020; in order to further enable and encourage a proactive implementation of the Act by Presbyteries and congregations for the formation of new worshipping communities.

### 3.5.2 Local Church Review Act 2011

As a further recommendation in this section to do so, congregations should be encouraged to begin to incorporate vision and action in relation to the formation of new worshipping communities as part of their core thinking within the Kirk Session and the broader congregation. They should be encouraged to begin to actively implement the pathways and resources within this report. Beyond the work of the National Facilitator and the Local Enabler, one way of doing so would be their incorporation within the Local Church Review process.

It is therefore recommended that the Legal Questions Committee draft legislation for the General Assembly of 2020 to **amend the Local Church Review Act (Act I 2011) in order to encourage the prioritising in the life of each congregation of the formation, nurturing and support by them of Church of Scotland Pioneering Initiatives**. This would entail amendment of sections 4 and 5 of the Act to make such priorities a key part of the LCR process for discussion with visiting LCR teams, as well as the amendment of the Guidelines in the Appendix to the Act.

### 3.6 Funding & Support – Financial and Practical: Amounts and Sources Principles

That the appropriate Councils of the Church and local Presbyteries ensure that each 'Church of Scotland Pioneer Initiative' be provided with financial support by way of

**funding on a graded scale, subject to review and assessment.** Possible sources are proposed to be investigated and implemented, if appropriate.

That the General Trustees carry out a feasibility study to report to the Joint Emerging Churches Group by the General Assembly of 2020, in relation the financial implications for the Central Fabric Fund if Presbyteries were to be empowered to decide to **defer the sale or distribution of congregational buildings and assets of any charge** which has ceased to exist by dissolution, or of any building or assets of a charge which would no longer be utilised following a union or linkage, where the Presbytery would wish to **allocate such a building** or assets for the use of a 'Church of Scotland Pioneer Initiative'.

That legislation is brought before the General Assembly of 2020 which would enable a Church of Scotland Pioneer Initiative to **move to full status** as a new charge in its local Presbytery if it so wishes, on the satisfaction of appropriate qualifications.

## Recommendations

### 3.6.1 Financial Support: Funding of 'Church of Scotland Pioneer Initiatives'

It is recommended that '**Church of Scotland Pioneer Initiatives' be funded by the Church** as a matter of principle. This should be most preferably from existing sources by re-allocation rather than additional investment, but if necessary in part by the latter. It is important to emphasise that the overall cost to the Church will be incremental and variable over the decade. In other words, if an average of ten 'Church of Scotland Pioneer Initiatives' begin each year, the costs of the staged funding provisions below will begin in different years and will never entail a concurrent outlay for one hundred Initiatives. The extent of the outlay will, of course, also depend on the extent of uptake.

Possible avenues of funding are raised below in parallel to the Radical Action Plan, but these are not to be seen as prescriptive. Instead, opportunities should be explored from all angles to make the pathways work and the Initiatives flourish.

It is the Initiative which is funded, not individuals. The key is the outcome (a new worshipping community), not the means. The following recommendations mirror the present graded funding of 'Go For It', amalgamated with the funding

structure of the PC (USA), with annual review of their provision and use:

- Initial approval will carry with it the financial commitment of a one-year 'Pilot Grant' of up to £5,000 as 'seed-funding'.
- If after review at the end of the first year, it can be recommended that an Initiative will then be funded with a 'Development Grant' of a maximum of £25,000 to cover a period of two further years by way of 'investment funding'.
- After a total of three years, a final decision can be taken in relation to funding at the ongoing review. If approved to proceed further, the Initiative will then receive a 'Main Grant' of up to a further £25,000. This will be the final payment made by the Presbyteries of the Church of Scotland to an 'Initiative' in terms of the programme. However, this does not rule out the possibility of further funding from other potential Church sources. In addition, the means will be in place, as below, for an Initiative to seek to achieve full status as a new charge in the local Presbytery if they so wish, thus accessing the mainstream human and financial resources of the Church.

The funding provided can be used for any legitimate purpose in relation to the Initiative, such as the lease of premises, purchasing materials, the 'buy-out' of a minister's time, or the funding of a salary for a paid 'pioneering' post, reflecting the current Church of Scotland model.

Initiatives will be expected as part of their ongoing life, and as part of the review process, to develop funding partnerships with public or grant-making bodies, or from other sources within the Church, such as congregational or other Presbytery or national funds. Initiatives will also be expected to look towards commercial and employment opportunities that will allow the Initiative to be mostly self-financing in the long-term.<sup>[15]</sup> This will be evidence of the potential for long-term sustainability. It should be acknowledged, however, that for some Initiatives this may prove difficult to achieve due to their nature, for example those in areas of urban or rural deprivation. In addition, leaders of Initiatives will be expected to seek to explore the possibility of bi-vocational roles, and not to rely solely on income from the Initiative.

The goal will be a form of sustainability which shows that the Initiative will be able to continue and thrive after the



'Main Grant' expires, which should permit at least five years of part or full funding, such that the Initiative is able in due course to meet the goals of all pioneer initiatives of the 'four selves': self-governing, self-financing, self-propagating and self-theologising.

After the provision of the 'Main Grant', the Initiative will remain as a 'Church of Scotland Pioneer Initiative' and will thus continue to be part of the training and support networks, working in conjunction with the Presbytery Mission Enabler and the Support and Review Team, albeit no further funding will normally be provided as an Initiative (allowing for the possibilities once more of full status or other Church sources).

The potential avenues of funding suggested are as follows:

- a) If the General Assembly approves the Radical Action Plan, a **Mission and Growth Fund** may devolve considerable sums to Presbyteries. As part of that devolution, recommendations may be made, in percentage terms, as to the directions in which such sums should be spent. A **recommended percentage ought to be allocated towards pioneer ministry and church planting under the present pathways**. If the percentage recommended was of sufficient magnitude, and was observed by Presbyteries, this would have the potential of itself to meet what will be incremental and developing levels of funding for pioneer ministry and church planting over a decade. If the creation of 'new worshipping communities' is indeed the foremost missional concern for the Church at present, and the Mission and Growth Fund is seeking to encourage just that, it seems logical that a significant proportion of that devolved capital should be spent in this area.
- b) Additionally, or in the alternative, a further potential source of funding would be from the proportion of the **Ministries Council budget** that is released for other purposes by the decrease in the cost of ministry provision, as the numbers of ministers in post declines through retirement and linkages/unions. This proportion is directed by Ministries Council towards new ministries, and an obvious destination would be for the funding of such new ministries under the pathways in this report.

- c) In the further alternative, another source would be the 'Go For It' Fund, were it to retain its present status and funding reserves after the General Assembly.

The Emerging Ministries Fund provided financial resources to fxC in Scotland from May 2008 to May 2012. Since then, that fund has been subsumed within 'Go for It', which is administered centrally and nationally. The EMF provided a third of the capital for 'Go for It'.

'Go-for-It' has five criteria for funding, two of which have to be met, as follows:

- Meeting identified needs, or strengthening assets, 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

Whilst initiatives in pioneer ministry and church planting are covered directly by the fourth criteria, the second and fifth criteria are also applicable.

The Directory of Grant recipients for 'Go for It' funding in May 2018<sup>[16]</sup> contains over one-hundred projects that are receiving funding, which is a statistic to be celebrated in the broader Church. Of those projects, there are two which have the stated aim in their description of 'developing new ecclesial/Christian communities' under the fourth criteria above, albeit nineteen are marked with meeting that criteria amongst others (most have three or four criteria ticked). There appears to be very little intentional funding with a focus on the creation of new worshipping communities through pioneer ministry and church planting. This should not be read as a criticism of 'Go for It', but perhaps simply a reflection that the momentum is not there, or that the requirement for the application for 'Go for It' funding to be made only from a congregation militates against such an application in the present climate.

If the 'Go For It' fund were to retain its present status and reserves, the proposal would be that the Church becomes much more intentional about funding the fourth criteria directly. In particular, the ability to decide on the receipt of funding, by approval of a 'Church of Scotland Pioneer Initiative' and thereafter to allocate further funding at the



end of the first and third years following review, would be devolved from the central Church to Presbyteries.

If 'Go For It' funding is retained, there is the potential for a **'ring-fenced' allocation of a rising proportion of the budget of the 'Go for It' Fund to Presbyteries to enable the part-funding of 'Church of Scotland Pioneer Initiatives'**. There would be an automatic, notional delegation of such funds to Presbytery level, with distribution to 'Church of Scotland Pioneer Initiatives' to be determined by each Presbytery. There would be an increasing emphasis over four years of the 'Go For It' Fund for pioneering and church planting, accepting that in the shorter term present projects with other emphases would need continued funding.

The following would therefore be proposed: as of 1<sup>st</sup> July 2020 a proportion of 20% of the 'Go for It' fund is allocated; then 30% as of 1<sup>st</sup> July 2021; 40% as of 1<sup>st</sup> July 2022 and 50% as of 2023.

The notional devolvement of funds would be apportioned according to Presbytery size (or of groups of Presbyteries). That would enable each Presbytery to fund Initiatives to a certain limit. However, after six months of each financial year, funding provision could be provided on a 'first-come, first-served basis' i.e. if some Presbyteries were not to utilise their notional allocation, then others could.

Once more, if the status and reserves of the 'Go For It' fund were to be retained, this would provide a funding source for the new pathways. If the 'Go For It' fund is now to be subsumed elsewhere, this avenue may no longer be available.

- a. As for other potential sources, it is understood that the Stewardship Committee and the Law Department are presently undertaking a review of **all legacy and trust funds** held by the Church. It is proposed that they be asked to identify those funds whose nature and terms may permit their distribution as from 1<sup>st</sup> July 2020 as part funding of 'Church of Scotland Pioneer Initiatives'. This would allow Presbyteries to seek further funds, if needs be, from these sources.

It should be emphasised again that the fundamental commitment of the church should be to fund 'Church of Scotland Pioneer Initiatives' incrementally over a decade in the amounts proposed, to be reviewed after five years. The Church should identify the avenues by which this should be

implemented. The avenues above are proposals of possible sources that may provide such funding, in whole or in part. If they are not followed, or prove not to be viable for any reason, that should not, of itself, detract from the underlying commitment.

### **3.6.2 Potential Use of Redundant Buildings by Church of Scotland Pioneer Initiatives**

The provision of support should not be restricted to finances, nor indeed mentoring and networking as below. It also might involve the allocation of suitable physical resources that the Church may be able to provide. In particular, when a charge ceases to exist on dissolution, or when any building or assets of a charge will no longer be used following a union or linkage, such resources might be invaluable to an Initiative. They may, indeed, form the basis of an entire Initiative via a 're-plant', where for example a team moves into a redundant church building as the base to start a new worshipping community.

It is therefore proposed that Presbyteries might have the power to allocate such resources to an Initiative on a deferred and reviewable basis. In other words, it is proposed that Presbyteries might be able decide strategically to defer the sale or distribution of congregational buildings and physical assets in such circumstances, if they are to then **allocate such a building or assets directly for the use of a 'Church of Scotland Pioneer Initiative'**. The allocation for use would be 'deferred' and 'reviewable' in the sense that if the Initiative ceases, or it no longer uses the building or assets, they would then revert to the normal courses of action, such as a potential sale.

It is recognised, however, that at present the proceeds of such immediate sales are allocated to the Central Fabric Fund, which in turn provides loans and grants for the repair of churches, halls and manses, as well as the provision of new buildings. Rather than inviting the Assembly to take measures which might benefit Pioneer Initiatives but cause immediate detriment to parish churches, it is proposed that **a feasibility study be carried out on a cost/benefit basis by the General Trustees** to report to the Joint Emerging Church Group by the General Assembly of 2020, to identify whether such a measure might be financially viable considering the amounts raised annually in sales and their contribution to the Central Fabric Fund, to be set against the potential benefit in possible 're-planting'.

### 3.6.3 Long-Term Sustainability – Possibility of ‘Full Status’

In order to encourage the flourishing of Initiatives, and to allow them to be brought into the mainstream Church if they so wish, with consequent access to human and financial resources, it is further recommended that a route be opened up so that a Church of Scotland Pioneer Initiative might be able in time to **move to full status** as a new charge in its local Presbytery, on the satisfaction of appropriate qualifications. It is therefore proposed that legislation be brought before the General Assembly of 2020 to that effect.

## 3.7 Review & Assessment

### Principle

That the appropriate Councils of the Church and Presbyteries set up and implement pathways for **ongoing review and assessment** of ‘Church of Scotland Pioneer Initiatives’, in collaboration with the National Pioneer Facilitator and Local Pioneer Enablers.

### Recommendation

The project must be accountable to the broader Church in its expression of the Gospel. It must display key identifiers of an fxC, which are that they be missional, contextual, educational and ecclesial. Assessment will be carried out on an annual basis by a Support and Review Team.

After the first year, the review will assess the development of the project, with a higher threshold for continued support, which if approved will then continue with increased funding for the next two years. At review after the third year, there is the possibility of a final tranche of central funding, depending on numerical/transformational indices following in-depth review.

How and by whom is it to be assessed? A key prior acknowledgement is that it cannot be assessed by standard criteria that would be used in, for example, a Local Church Review. Furthermore, a project cannot be suffocated of oxygen and dynamism, and must be protected from any local, regional or national forces that are reluctant to relinquish institutional control and determined to impose authority. Nor can what is by nature a fledgling development of an expression of Christian community be judged merely by a ‘head-count’ of numbers, whilst ignoring transformational indices that may well indicate not only short-term ‘success’, but also factors of ‘transformation’ through deep impact into the community or context, and broader long-term potential to be sustainable.

In that light, ‘assessment’ of outcomes and longer-term sustainability ought to be carried out principally by those who have knowledge and experience of pioneer ministry and church planting, and of the local situation, as part of the Support and Review Team. Furthermore, the criteria must be a mixture of the quantitative and the qualitative.

Therefore, in attaining a balance between the two, the following recommendations are made as to the factors of assessment. These factors are to be assessed cumulatively and in balance i.e. strength in one area may compensate for another.

The focus of assessment will be, in the first year to look to the extent which the Initiative is meeting four markers of Calling, Context, Purpose and Partnership. This will include moves to gather and build a team; engage in contemplative, prayerful, reflective practice; carry out deep contextual analysis of the local community or network in which the Initiative is to thrive; engage the right partners; act in community; and share faith, all looking towards the overall goal of a new worshipping community. There will be a focus on the extent to which the Initiative has sought to innovate and experiment.

These markers will continue in assessments thereafter. Further indices of progress might also be developed using the following:

- a) Progress towards meeting the goals of the ‘four selfs’: self-governing, self-financing, self-propagating and self-theologising;
- b) The extent to which the classic terms of the four marks of the Church from the Nicene-Constantinopolitan Creed are being met of being ‘one, holy, catholic and apostolic’;
- c) The extent to which the Initiative is developing as a community ‘in, up, out and of’, by growing as a discipleship community, building a worshipping community, extending a missional community, and connecting to the wider church community; and

- d) The application of the indices of 'asset-based community development', which emphasise the value and development by the Initiative of skills and strengths of individuals and communities, and assess impact in outcomes by considering the effect of the Initiative upon local people and processes – for example, see the work of Evaluation Support Scotland <http://bit.ly/2HojkzN>.<sup>[17]</sup>

As well as such qualitative assessment, there ought also to be an element of quantitative assessment. There must a filter or caveat introduced here that the local context must be accounted for, which recognises proportionality. In other words, numbers in a remote rural location which is sparsely populated may well be lesser.

Recognising such a caveat, it is proposed that numerically, for continuation at the end of the third year, the community ought to comprise at least twenty people beyond the project team, and have reasonable prospects of attaining within five years the national average for the Church of England and the PC (USA) of thirty to fifty people. It will thus provide evidence of engagement with those beyond the Initiative, of clear purpose and vision, of growing partnerships with the community, and with funders.

At the end of the third year for the provision of the main grant, particular attention might be paid also to the application of indices of 'sustainability'. Michael Moynagh re-casts 'sustainability' as four key questions, identifying 'fruitfulness and connection to the church family', whilst acknowledging the potential for 'reproduction':

- 'is the initiative bearing fruit?', in terms of 'God, the world, the wider body and within the gathering';
- 'is the initiative paying attention to flow?', in the sense of awareness of the coming and going of its participants and their continued Christian involvement in transitioning elsewhere;
- 'is the initiative well connected to the wider family?', in terms of its relationships with the wider church; and
- 'does the initiative have an appropriate degree of freedom', in relation to self-responsibility and its ability to survive and develop beyond the institution, whether that be financially, administratively or in personnel.<sup>[18]</sup>

### 3.8 Support – Mentors and Networks Principles

That the National Pioneer Facilitator and Local Pioneer Enabler, in consultation with the Initiative, will appoint an **appropriately qualified 'mentor'** for each Initiative.

That the National Pioneer Facilitator, in collaboration with Local Pioneer Enablers, will set up **regional and national networks** of Initiatives, mentors and Local Pioneer Enablers; to provide peer support to each Initiative, the sharing of good practice and training.

#### Recommendations

Developing larger-scale pathways and implementing a broad range of Initiatives with a low initial threshold will mean a 'failure rate' for Initiatives. A rate of around 10% is to be anticipated from the experience in England and the USA. A recent article by Stefan Paas and Marry Schoemaker sets out research into the challenges and crises which pioneers and church planters encounter, through such factors as high expectations, unclear structures, doubt and struggle and a difficult 'market'.<sup>[19]</sup> The writers point also to sources of resilience, including the importance of a pioneering team, and of mentoring and networking for practical and spiritual support. Such factors prevent 'burn-out' of individuals, and lower the attrition rate for initiatives.

It is therefore of central importance that there is a support structure of Church of Scotland pioneers and Initiatives, with continued access and resources for specific, contextual training and spiritual direction.

**A 'mentor'** should be provided for each Initiative on acceptance, to help in the initial formation, including the gathering and development of a team, and provide guidance, advice and pastoral support during the continuance of the Initiative. The mentor may be especially important in the early development of team working and leadership skills. He/she will act as practical guide and advisor, mediator between the Initiative and the institutional church, and spiritual and pastoral partner and support.<sup>[20]</sup>

The mentor will be trained in a programme co-ordinated by the national Facilitator and the training providers below. He/she will be paid a set sum (honoraria) per annum per project, paid for as part of the grants given to the Initiative, with expectations of levels of engagement and minimum/maximum time commitment. The mentor will liaise with a maximum number of projects.

The assignment of a mentor will be by mutual agreement of suitability between the Local Pioneer Enabler, the mentor and the Initiative, from a panel to be co-ordinated by the National Pioneer Facilitator. The presumption is that the mentor will have experience of fxC, pioneering or church planting, New Charge Development or innovative forms of parish ministry.

It may be, as in the present 'Path of Renewal' programme, that a first tranche of Initiative leaders become mentors to the second tranche. The identity of the 'mentor' may be changed as the Initiative develops.

The second aspect is that the Initiative will be brought into regional and national **networks** of other Initiatives, which will provide a forum for peer support, learning and development, and form the cohorts for training delivery.

### 3.9 Support – Training: Nature, Mode and Providers Principle

That the appropriate Councils of the Church fund and support the provision of **training that is appropriate to each leader** of a Church of Scotland Pioneer Initiative, whether lay or ordained; and to all lay members, elders and ministers in the Church of Scotland, or from other denominations, who wish to explore the possibility of beginning an Initiative, or to develop an ongoing Initiative.

#### Recommendation

It is vital that **appropriate training is provided** if Initiatives are to develop and thrive as new worshipping communities.

The Ministries Council report to the General Assembly of 2015 recognised, at 2.5.10, that:

In terms of training for pioneer ministry, special emphasis would be required on: missiology, particularly looking at cross-cultural mission, an exploration of what it means to be a missionary entrepreneur – i.e. imagining new possibilities and bringing them into existence, establishing new ecclesial communities... [and] bringing an ecclesial community to a point of maturity, which would look different in different contexts.

The principal themes of training would be theology, context and application. Key elements would thus be areas such as reading and understanding context and culture, getting started, leadership, recruitment and building of a team,

entrepreneurship, nurturing and developing, persevering, discipleship, sharing faith, developing a Christian community, sustainability, mission theology, partnerships and funding, worship and liturgy, spiritual formation and development, navigating the institution, lessons from past experience etc.

Training has to be tailored to the individual. The 'lay, lay' may require different training and support to a very experienced church planter. A minister in post may need to develop pioneering or church planting skills, but not skills in team leadership or the nature of the institution.

Therefore, each leader ought to have an **individual training plan** agreed with the Local Pioneer Enabler, signed off by the National Pioneer Facilitator.

Training ought to be co-ordinated or provided on a regular basis informally and regionally via the Local Pioneer Enabler: for particular local training, practical issues that arise, and for the particular needs of individuals that might be covered in short courses e.g. based on the everyday realities of the Initiatives.

There also ought to be centralised training co-ordinated by the National Pioneer Facilitator to equip all pioneers and church planters, which should be integrated and based upon reflective practice, and also predominantly practitioner-led. Delivery would be 'mixed-mode' i.e. short 'intensives' in person, at evenings and weekends, combined with online provision. It may involve:

- Being primarily module based, so that a highly experienced individual might require to take only individual modules. Interested lay people could do likewise, and candidates for ministry may also be engaged.
- A part-time Certificate course in pioneer ministry and church planting, taught in a part-online, mixed-mode form, aimed at lay people with no prior formal theological education. This may, for example, be tied into the first year of an accepted Initiative as part of a bespoke training plan. It is anticipated that non-accredited individual modules or the Certificate course would be the norm.

- An optional practice-integrated two year part-time Masters (MTh) in Pioneering and Church Planting for those with prior theological training, which would delve more deeply into the above and be academically accredited.

### 3.10 Training: Routes of Delivery

#### Principle

That the **potential development of partnerships** of Presbyteries, academic providers and existing pioneer trainers will be encouraged, **to provide lay and ordained pioneer and church planting training** which is practice-based and practitioner-led, and that the Church commits to provide such financial provision and practical support that can be made available to support the provision of such training.

#### Recommendation

Initial discussions have occurred in some locations to create **active partnerships** of existing academic providers and Presbyteries for the provision of training for pioneering and church planting. Discussions have also occurred with those who already have lengthy experience in the provision of training for pioneer ministry and church planting in Scotland and England, and with potential ecumenical partners.

Initial discussions indicate a willingness to proceed further in this direction, particularly recognising the programmes that have already been run for lay training in worship leading in various parishes and Presbyteries, without the support or co-ordination of the central Church. They recognise the ongoing deployment of the 'Mission Shaped Ministry' course. Such discussions recognise also the gifts and experience that could be engaged in Scotland in relation to relevant pioneer training, from such as Forge Scotland, Workplace Chaplaincy Scotland, the Nazarene College, the Scottish Episcopal Institute and the Church Mission Society. All of this could be brought together in a delivery that is impactful and effective.

In addition, possibilities exist that could be further explored to develop the cross-border presence of the Church of Scotland within the ecumenical 'God for All' county of Cumbria and the diocese of Carlisle, which has revitalised its ministries and churches through fxC, and is of itself a recognised training and educational provider via the Durham 'Common Awards' scheme.<sup>[21]</sup>

It is anticipated that a 'pilot programme' of the one-year part-time Certificate in Pioneer Ministry and Church Planting

will be run as from September 2019, for completion by July 2020 so that those attending will then be ready to start or develop an Initiative immediately.

It is recommended that these potential routes of training delivery be explored and developed by the National Pioneer Facilitator once in post, in order that appropriate training might be in place to be operational as of 1<sup>st</sup> July 2020.

It is recommended that the Church should actively encourage and offer financial and practical support for the development of such partnerships; for the engagement of experienced trainers in the delivery of training; and for partnerships with other denominations to be involved in delivery and the provision of students.

### 3.11 Training: Candidates for Ministries

#### Principle

That Ministries Council will liaise with academic and training providers to ensure that **all candidates for ministries in the Church of Scotland**, as part of their core curriculum in training, **will be trained in the theology and practice of the instigation of new worshipping communities or 'fresh expressions of church'**, in particular through pioneer ministry and church planting, and in entrepreneurial leadership, through courses, conferences and training placements, to be funded by the Church.

#### Recommendation

It is vital that the momentum begins to shift so that pioneer ministry and church planting, and the creation of new worshipping communities, become part of the regular dynamics of the Church of Scotland. Training in these areas must be a central constituent element in the current Review of Initial Training being undertaken by Ministries Council.

For pioneer ministry and church planting to become accepted and normative requires, firstly, the beginnings of a stream of Initiatives being actively supported by the Church of Scotland at all levels, so that such Initiatives become part of the church landscape. Secondly, it requires identifiable outcomes of such initiatives that provide support to the concept and encouragement to engage, which partly relates to what people can see on the ground, partly to the assessments and reviews above, and partly to the research to be presented regularly to the Church, as below.

In addition, thirdly, it requires **all candidates** for all ministries, who will soon be taking up leadership positions in the Church at parish and Presbytery level, **to have training**



**in pioneer ministry and church planting, and in entrepreneurial leadership, both in academic and practical settings, through courses, conferences and training placements, to be funded by the Church.**

The Ministries Council Report of 2015 stated, at 2.5.14, that 'It is likely that there will be core modules in pioneer skills provided for all candidates for Parish Ministry training, with an option for specialization for those who sense a more specific call to pioneer work.' This has not, as yet, occurred. This report is seeking implementation of that statement.

There are, at least, three reasons for such implementation. Firstly, if we consider, for example, the relationship of the Church Mission Society, Oxford (training Church of England pioneers) and Ripon College, Cuddesdon (training Church of England ordinands for traditional ministries), it ensures that all ordinands have knowledge of the other's calling, recognise a calling to pioneer ministry to be valid and beneficial, and may feel called to explore it further.

In Oxford, ordinands for traditional ministries spend time at CMS to understand the meaning, purpose and importance of pioneer ministry and 'fresh expressions of church', and pioneers in training at CMS spend time at Ripon College to understand and appreciate traditional forms of church. This interaction lays the ground for harmony in the future, and for a true 'mixed economy' where both can flourish.

Secondly, pioneer training for ministry candidates will allow a glimpse of what a future Church might look like were pioneering to become normative, and, just as important, may begin to open up channels for the missiology and ecclesiology of new worshipping communities to 'speak back' into the mainstream church for its reform and renewal.

Thirdly, candidates may thus feel called directly into starting a Church of Scotland Pioneer Initiative on completion of training or soon thereafter. They should be given the maximum opportunity to develop the necessary skills in an academic context and in practical experience on placement, so they are equipped to begin an Initiative immediately.

The recommendation in this area is therefore that all academic and training providers ensure that all candidates for ministries in the Church of Scotland, as part of their core curriculum in training, will be trained in the theology and practice of the instigation of new worshipping communities through pioneer ministry and church planting.

### **3.12 Training: Ordination and Induction Principles**

Whilst not, as yet, seeking to create a separate ordination stream for an **Ordained Pioneer Minister**, that Ministries Council **conduct a review** of the need for such a separate ordination stream to be presented to the General Assembly of 2022.

That legislation is presented to the General Assembly of 2020 to allow the **ordination and/or induction of ministers into a Church of Scotland Pioneer Initiative**.

That Ministries Council (a) prioritise the **allocation of candidates in training for all ministries to undertake appropriate training placements**; and (b) consider the **potential of a probationary placement being focused solely upon the creation of a new worshipping community, or similar new initiative** and report to the General Assembly of 2020.

### **Recommendations**

The Church of England began a separate ordination stream of Ordained Pioneer Minister in 2006. At a review of the first ten years of training, 161 people had been selected for training on that stream.<sup>[22]</sup> Whilst the review was positive, and there are strong calls in favour of replicating that stream in Scotland,<sup>[23]</sup> this possibility was rejected by the Ministries Council report of 2015, at 2.5.13, 'having considered carefully advice from more experienced partners,' who are unidentified. One argument against such a separate stream in Scotland is that it would not be 'cost effective', given the small overall number of candidates. That report did, however, recognise that there would be an 'option for specialisation' in pioneer ministry, which is as yet undeveloped.

For the present report, the recommendation is not to re-open that debate now, but to propose **a review of the possibility of a separate pioneer ordination stream in three years' time** for the General Assembly of 2022, once the initial outcome of the pioneer pathways can be assessed, and thus potential demand.

In the meantime, it is recommended that **an 'option for specialisation' for pioneer ministry is created** and emphasised within the mainstream training programme of ministry candidates. In other words, all candidates for all ministries will be trained academically and in practice in pioneer ministry and church planting. An option to specialise



in that field will be presented to all candidates. If that option is uptaken, the candidate will have the remainder of their training programme directed specifically to placements and courses that will enable the candidate at ordination to begin an Initiative immediately.

As the Ministries Council report of 2015 anticipates, there will thus be candidates who wish to begin or join a Pioneer Initiative on completion of training, or indeed serving ministers who wish to be inducted into one. In that light, it is recommended that **there should be legislation before the General Assembly of 2020 to allow the ordination and/or induction of ministers into a Church of Scotland Pioneering Initiative.**

In addition, if that is to occur, there must be practical experience for candidates during training in pioneer ministry and church planting. The Ministries Council report of 2015 stated (at 2.5.15) that: 'In addition to enabling academic training in relation to pioneering work, the Council is committed to providing placement opportunities in pioneer contexts, both in the initial discernment process (as part of testing the call) and for candidates in training.' This has not, as yet, occurred. This report seeks to implement that commitment.

The proposal for an 'internship' scheme for those in the discernment process is set out above. As for those in training, it is recommended that Ministries Council **prioritises the allocation of candidates in training for all ministries to undertake training placements with accredited supervisors who are presently pioneer ministers within the Church of Scotland programme, or have pioneering or New Charge Development experience, or have a record of innovation in the parish context, or who will be a leader of a Church of Scotland Initiative under these pathways.**

Additionally, adapting a model of the Presbyterian Church of Aotearoa New Zealand, the probationary placement would allow an ideal opportunity for those who feel called to pioneer ministry to exercise and test that calling in practice, particularly in a context for which they have a depth of prior knowledge and experience. It is, therefore, recommended that there is an option for **a probationary placement being focused solely upon the creation of a new worshipping community or 'fresh expression of church', or similar new project** within a candidate's home congregation; or within a struggling congregation that is local to the candidate; which

probationary placement will then permit the candidate to be ordained and inducted into a Church of Scotland Pioneer Initiative (or indeed into a mainstream charge). The candidate would spend one year's ministry in the project, with supervision locally, and then the final three months of probation writing a reflective assignment on the initiative, which would be shared with the broader Church and form part of final assessment.

### **3.13 Assimilation of Experienced Pioneers and of Youth Ministers**

#### **Principle**

That Ministries Council explore the potential of the **ordination as an Ordained Local Minister** of experienced lay pioneers or church planters from the Church of Scotland or any other denomination, of lay leaders of an Initiative with a suitable degree of experience, and of youth ministers or youth workers who are leaders of an Initiative, and report to the General Assembly of 2020.

#### **Recommendation**

There are numerous pioneers and church planters in Scotland who may be willing to apply their expertise and gifts as a leader of a Church of Scotland Pioneer Initiative. In addition, lay leaders of an Initiative will gain such expertise and develop gifts during the life of the Initiative. Furthermore, as it is hoped that one of the key constituents of new worshipping communities will be young people, as many suitable youth ministers and youth workers as possible ought to be given the opportunity to lead Initiatives.

It is recommended that Ministries Council explore the potential of the **ordination as an Ordained Local Minister of experienced lay pioneers or church planters from the Church of Scotland or any other denomination, of lay leaders of an Initiative with a suitable degree of experience, and of youth ministers or youth workers who are leaders of an Initiative.**

The purpose would be to facilitate their leadership and sacramental ministry in a Church of Scotland Pioneer Initiative, following upon completion of an appropriate orientation course on the polity, doctrine and law of the Church of Scotland.

### **3.14 Research and Avenues for Feedback into the Church**

#### **Principle**

That **concurrent research** is carried out, most probably by a

new Church of Scotland Research & Development Unit, supervised and funded by the appropriate Councils of the Church, into the statistical outcomes of the new pathways, and the experience of pioneers. The research would (a) report yearly to the General Assembly from 2022, and then (b) cumulatively inform **a comprehensive review** of the operation of the new pathways **after a five-year period**, to be brought before the General Assembly of 2025.

### Recommendation

The experience of the Church of England and the PC (USA), through the work of the Church Army Research Unit (CoFE) and of Presbyterian Mission Research Services (PC (USA)), demonstrates that it is vital to fund high-quality yearly research which maps the Initiatives in terms of numbers and demographics. This should occur in relation to the present programme, likely to be carried out by an anticipated Church of Scotland Research & Development Unit.

This will be a key factor, as in those jurisdictions above, in creating momentum as the Church begins to comprehend the overall effect, to inspire others to begin Initiatives, and to inform key reviews of the pathways. Furthermore, such annual research will provide a platform for present and future pioneers to 'speak back into' the church, in order that they can be heard, to provide further meaning and purpose to their role, and to meet one of the key goals outlined below of 'innovation' instigating the renewal of the whole Church.

The recommendation is, therefore, that **concurrent research** is funded into the statistical outcomes of the new pathways, and the experience of pioneers, to report yearly to the General Assembly, and then cumulatively to inform **a comprehensive review** of the operation of the new pathways **after a five-year period**, to be brought before the General Assembly of 2025. The General Assembly at that point, with the benefit of such research, can consider the evidence and arrive at a decision as to whether to continue the present programme for a further five years.

## 4. RESEARCH ON PIONEER MINISTRY AND CHURCH PLANTING

4.1 What are they?

4.2 What is their purpose?

4.3 Why do we need them?

4.4 Who might do this?

4.5 Do we not do this already?

4.6 How do others do this?

### 4.1 What are they?

'Pioneer ministry' and 'church planting' are modes of missional lay or ordained ministry. For the aims of this report, their purposes will be taken to be to set up and help thrive forms of fxC, in line with the movement of the same name in England, with which the Church of Scotland is in partnership. The aim of this report is to better enable their formation and flourishing, such that their outcome is 'new worshipping communities'.

A helpful definition of fxC is of 'a form of church for our changing culture, established primarily for the benefit of people who are not yet members of any church.' As for its instigation in a particular context, 'it will come into being through principles of listening, service, contextual mission and making disciples.' Finally, to give fxC a solid grounding, 'It will have the potential to become a mature expression of church shaped by the gospel and the enduring marks of the church and for its cultural context.'<sup>[24]</sup>

In that light, the criteria for an fxC set out by the Fresh Expressions Movement are:

- missional – serving those outside church;
- contextual – listening to people and entering their context;
- educational – making discipleship a priority: journeying with people to Jesus;
- ecclesial – forming church - they are not bridges to an existing church, but an expression of church for others in the midst of their lives.<sup>[25]</sup>

In the *Mission-Shaped Church* report of 2004, five values of a 'missional church' were set out: that they be focused on God, incarnational, transformational, disciple making and relational,<sup>[26]</sup> to which Eddie Gibbs later added 'reproducible' in that they seek to 'give birth to new faith communities', and that they 'combine local engagement with global concerns and commitment'.<sup>[27]</sup>

At their heart, therefore, 'pioneer ministry' and 'church planting' seek to embody a missional Church. The great Scottish evangelist and theologian, Tom Allan, described the

purpose of mission in his day as the meeting of the Gospel with society through 'contact, communication and consolidation'.<sup>[28]</sup> A present-day equivalent, that arose from a conference of the World Council of Churches in 1981, is of mission as 'translation, transmission and transformation'.<sup>[29]</sup> These are the key aspects of a mission that 'pioneer ministry' and 'church planting' are seeking to express, in a manner and mode which our inherited forms can struggle to achieve. It is 'translation' in the meeting of the Gospel contextually with the everyday existence of life around us; 'transmission' in the ways that the Gospel is expressed in word or deed; and 'transformation' in the hope and trust that lives and communities will be radically renewed in the Gospel.

It is new worshipping communities under those definitions and using those key criteria, values and goals that the present report seeks to enable.

What can they be? There are many kinds of initiatives which are fxC, as Michael Moynagh notes: 'You may hear them called missional communities, organic church, church plants, café church, new monastic communities.'<sup>[30]</sup> In George Lings' research, at least twenty different kinds were identified. In his recent book *Being Church, Doing Life*, Moynagh recounts over 120 'pioneering stories' as examples of their diversity.<sup>[31]</sup> What links them is this: 'They come in many diverse shapes and sizes, but always reflect their context. They are completely relevant to the people and cultures in which they take place.'<sup>[32]</sup>

Not all projects, however, can be fxC. In the hugely-influential 2016 report in England by George Lings of the Church Army Research Unit, *The Day of Small Things*,<sup>[33]</sup> ten indicators were used to assess whether certain initiatives could be considered as an fxC, or were simply a project or 'outreach' of an existing church (thus removing 60% of possible initiatives from consideration, including many 'Messy Churches'). Along with regularity of gatherings, Lings boiled down these indicators to two key questions: 'Was the intention to reach those not currently attending a church? Was it to form a further church and not be a stepping stone back into existing church?'<sup>[34]</sup> It is envisaged in the new pathways for the Church of Scotland that similar criteria might be used to identify a potential 'Church of Scotland Pioneer Initiative'.

## 4.2 If This Is What They Are, Then What Is Their Purpose?

The Terms 'Pioneer ministry' and 'church planting' in most

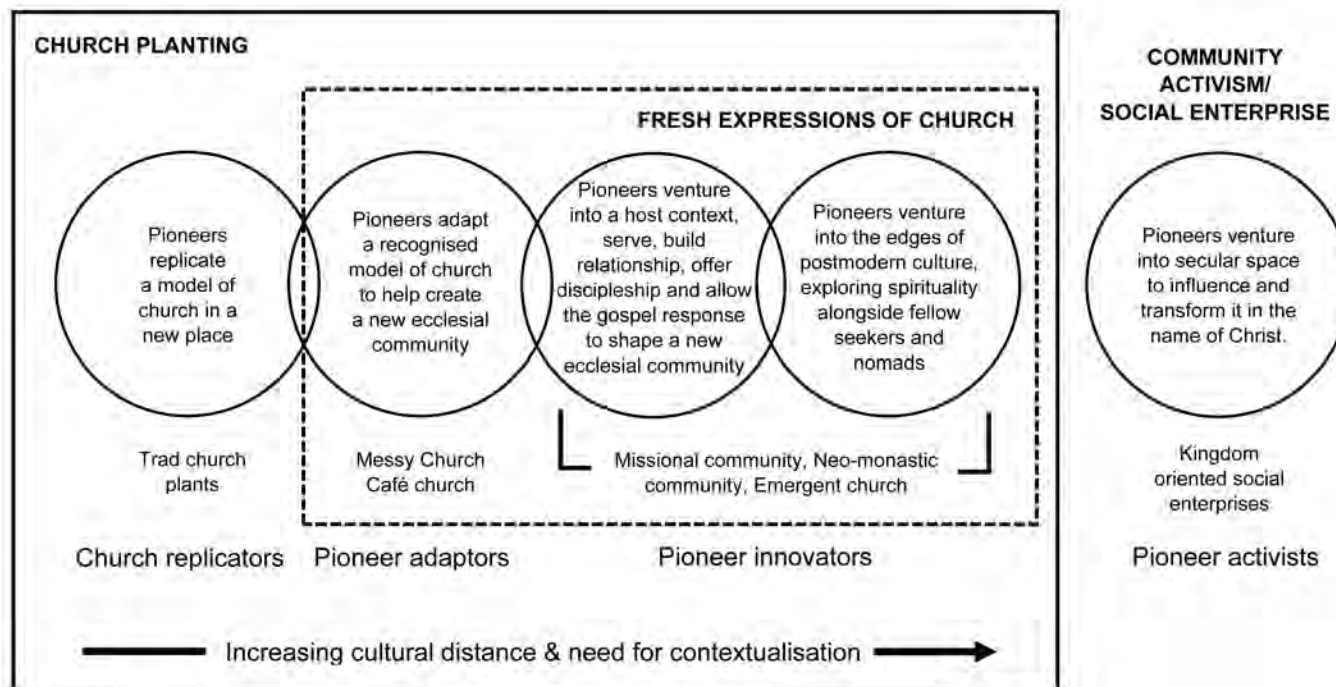
discussions carry different implications of the route to be travelled towards an end of the creation of new worshipping communities. 'Pioneer ministry' implies the development of new worshipping communities from a starting point that arises entirely out of a particular context, led by individuals who already live or work within that context, be that geographical, by common interest or in a network. Examples might include a community church which grows out of house gatherings in a deprived urban area or in a new housing development; a Christian network community of artists or musicians, or amongst a student population; an online church; or a Christian community for children and parents which emerges out of a Messy Church group. Importantly, this is not the 'outreach' of an existing parish church, or a means to increase their worshipping numbers, but an entirely new and largely autonomous community which the parish church might nevertheless enable and support at arms' length.

'Church planting' is a more contested description of an activity. The term is most commonly used to refer to the replication of existing forms of church from a set model in different locations, often seen in our cityscapes today with independent charismatic evangelical groupings such as Destiny, Central, C7 or the Assemblies of God, or in the Church of England through the ministries of Holy Trinity, Brompton. It is not 'fresh' in the sense that it is not initiated in a novel way, but to follow a previous roadmap. The intention is that the new church will follow the model of the pre-existing church, and be incorporated into the same governance structures. An alternative description might be 'new reproduction of church'.

Examples in a traditional denomination would include a 'sending' parish church taking over a redundant or struggling neighbouring church and seeking to re-build a community there (often called a 're-plant'), or a church being opened in a new area, both with the intention that the new church might grow to become like the 'sending' church and be admitted into its Presbytery or network. Well known examples would include the Church Extension and New Charge Development programmes that were previously implemented by the Church of Scotland to create parish churches in new housing areas.

Importantly, the nature of initiatives is thus across a broad spectrum. That 'pioneer spectrum' is helpfully conceptualised by Tina Hodgett and Paul Bradbury.<sup>[35]</sup>

Their illustration is as follows:



The programme envisaged by this report seeks to embrace all of the above in Scotland - 'church replicators', 'pioneer adaptors', 'pioneer innovators' and 'pioneer activists'. All of these are building the Kingdom of God and expressing His mission in the world. All are to be applauded and encouraged by the Church as institution and supported in any positive way without smothering the initiative.

With this broad sweep of types of initiative, theologies and individuals involved, the importance is upon the outcome, not the means. Therefore, the emphasis in this report, adopted from the PC (USA), is that all 'initiatives' are seeking to nurture and develop a 'new worshipping community'.

That goal falls more naturally within the rectangle in the illustration above i.e. with 'pioneer innovators', 'pioneer

adaptors' and 'church replicators'. It sits less easily with projects whose goal is primarily 'kingdom oriented social enterprises' i.e. social activism and transformation. That, however, is the stated goal of several of the ordained ministers in pioneering posts within the Church at present. Social action also underpins the 'Chance to Thrive' programme in Priority Areas.<sup>[36]</sup> It is the foundation of Workplace Chaplaincy Scotland.<sup>[37]</sup> Therefore, whilst one of the goals of a Church of Scotland Pioneer Initiative would need to be the formation of a 'new worshipping community', and the Initiative would be assessed on that basis, it need not be the primary or exclusive goal. In other words, social activism or transformation can be the primary motivation, but the formation of a new worshipping community would

need to be a constituent element in order to access these pathways.

#### 4.3 Why do we need them?

If the Church is to consider offering more fully its acceptance, encouragement, permission, engagement and resources, it might well ask the questions – ‘Why bother in Scotland? Why is ‘pioneer ministry’ and ‘church planting’ necessary or important?

**The first reason is to enable an encounter with the Gospel for those outside the church in contextually appropriate forms – from where they are, and not from where we are.**

The Church of Scotland was founded, and its parish churches were replicated and grew in scope and influence, by the mission of God acting in our nation through the movement of the Holy Spirit across succeeding generations. This report is likewise centred on God’s mission in the world, the *missio Dei*, recognising 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.”<sup>[38]</sup>

Mission is, therefore, part of the very DNA of any church as a self-conscious agent of God’s Kingdom. If a church is not missional, at local, regional or national level, it is not fully a church of Jesus Christ.

This report seeks the future of the Church of Scotland as a church which might express a missionary ecclesiology which is more closely attuned to the present life of our nation, and is willing to take risks to step out in ‘bold humility’.<sup>[39]</sup> It envisages a Church that is able to embody the fullest expression possible of witness and service in each and every context.

The present system of Church, with notable exceptions and in very general terms, is not fully working in communicating the Gospel in word and deed to the breadth and depth of the cultures and networks of our society, in particular amongst younger generations. It is not fully working in doing so because (a) the traditional form of church was designed to service and support the faith of a ‘Christianised’ nation, in a Christendom era which has disappeared from view in the past fifty years; (b) the traditional form of church, therefore, does not now speak with any ease into those cultures and networks; and (c) the human and financial burdens upon the current operation of the system are so great that they are preventative of any missional energy and momentum.

Whilst the ‘constants’ of Christianity remain in every place and every era, primarily centred on the person and divinity of Jesus Christ as the resurrected Son of God, the ‘context’ is always different.<sup>[40]</sup> In our context, today’s Scotland is a ‘mission field’ like any other society across the globe. Mission must be cross-cultural, between the boundaries which now separate sacred and secular, church and society.

The insights of the Mission-Shaped Church report of 2004 still resonate:

The reality is that for most people...the Church, as it is, is peripheral, obscure, confusing or irrelevant...The task is to become church for them, among them, and with them, and under the Spirit of God to lead them to become church in their own culture...it is here that both church planting and fresh expressions of church offer real possibilities.<sup>[41]</sup>

Or to echo the stark realisation of the ‘Church without Walls’ report to the Church of Scotland from 2001: ‘We are in an era where planting new kinds of churches for our generation will be essential if some people are to have any experience of Christian community.’<sup>[42]</sup> Therefore, as the report puts it, ‘The priority for the Church is the renewing, refocusing, relocating and planting of local worshipping congregations for mission across Scotland.’<sup>[43]</sup>

Mission is relational and dialogical. It begins with a deep listening and understanding. It is the moment of encounter of another with the Gospel, which must be handled gently and lovingly when expressed in word or deed. In Max Warren’s famous words: ‘Our first task in approaching another people, another culture, another religion, is to take off our shoes, for the place we are approaching is holy,’<sup>[44]</sup> in other words people and culture must be respected as God has arrived before us.

The key to mission is therefore ‘contextualisation’: to allow the Gospel the oxygen to breathe in the life and soul of those who encounter it because of us, so that they can assimilate the Gospel into their lives – it becomes their God, their Jesus Christ, their faith and not ours. Crucially, this means that the heart of mission occurs in their context not ours. It speaks to them from where they are, literally and metaphorically. When the Gospel becomes ‘inculturated’ in a new place and context, it lives and breathes and grows within that culture and context – it is no longer ours ‘to own’. In other words, as



Jonny Baker puts it, by 'an articulation of the gospel that is local and indigenous rather than foreign and imposed.'<sup>[45]</sup>

This should not be seen as a threat or denigration of the work of parish churches, who are often expressing the Gospel in a deeply missional form, but instead an honest recognition that there are age groups and social demographics which the current parish church in the Church of Scotland, in general terms, simply fails to connect with, nor are they likely to do so. As Andrew Dunlop reflects:

If the message is to reach everyone, the church needs to find a way of reaching those subcultures and groups who are not being impacted by traditional parish churches – those people who may have no background in church or Christian faith. Fresh expressions of church are intended to grow organically from within a culture in order to be better suited to the people they are trying to reach.<sup>[46]</sup>

To 'contextualise' Church, we must first recognise the overwhelming shifts in the sociological contexts of our nation, and much of the Western world, over the past half century. It is what the prominent Dutch missiologist Stefan Paas refers to as a shift from 'obligation to consumption'. In other words, we have moved from a traditional society where the Church, amongst other social forces, formed the framework for an individual's identity and life choices, to one where people live entirely by choice, with their identity defined by personal investigation.

The broad –ranging research in England of John Walker in his book from 2014, *Testing Fresh Expressions: Identity and Transformation*, concludes that 'the claim that fresh expressions are a necessary complement to the parochial system has undoubtedly been proven true', as 'fresh expressions have attracted people who would have been unlikely to form a Christian identity within a parish church'.<sup>[47]</sup>

This is about re-imagining the church of the future and preparing forms of church and ministry that might allow the church to flourish in the longer-term in such contexts. It is important to emphasise, from the perspective of this report, that it is a central recognition too that such initiatives intend to become church in the sense of 'new contextual churches'<sup>[48]</sup> or 'new ecclesial communities',<sup>[49]</sup> for reasons that Michael Moynagh sets out: 'The intention to become church marks out new contextual churches from mission initiatives

or projects. The aim is not for the initiative to be a stepping stone back to existing church but to encourage church to emerge within it'.<sup>[50]</sup>

These missional and ecclesiological recognitions are at the heart of the kind of 'pioneer ministry' and 'church planting' which this report seeks to encourage.

**The first reason for seeking to develop new pathways is, therefore, to enable fxC to flourish through pioneer ministry and church planting in recognition of sociological shifts and the increasing divorce of Gospel and community.** If the Gospel is once more to be 'contextualised' and 'inculturated' within the everyday rhythms of Scottish life at the heart of our communities and networks, then it must find **complementary expressions to the parish system** which are more closely attuned to those rhythms, and which are intentionally encouraged, supported and resourced by the Church. The purpose of these expressions is not self-serving to the potential detriment of the inherited model: it is to reform and renew the inherited model.

**The second reason** for a re-orientation is to **initiate culture change within the Church in relation to pioneer ministry and church planting**, and thus to turn the Church 'inside-out' with a gathering missional energy and momentum, either enthusiastically or even pragmatically – beyond self-preservation or resignation to a more joyous expression of faith in the world. The Church must become more fully motivated at all levels to discipleship in the expression of the love of God.

The present structure does not adequately **provide permission-giving, nurturing and support** to those who wish to initiate and experiment. The goal is to simplify the pathways for doing so, and to re-direct the point of decision right back down to ground level. It is towards not only the 'big project' pioneers and entrepreneurs that these pathways need to be directed, but also those lay members, elders and ministers who wish at a parish level to plant smaller seeds.

This report, therefore, asserts the following underlying principles; that it is essential that the Church of Scotland at local, regional and national level begins to undertake a 'sea-change' in three areas:



- **ACCEPTANCE AND ENCOURAGEMENT** – a radical re-direction in its mindset and imagination towards the theological, or simply pragmatic, justification for ‘fresh expressions of church’;
- **PERMISSION** – that pathways are opened up, accepted and boldly utilised at parish, Presbytery and national level to allow the maximum number of sustainable new worshipping communities to begin and flourish as soon as possible; and
- **RESOURCES** – that existing human and financial resources are re-directed towards the nurture of new worshipping communities, and the training, support and empowerment of those involved, supplemented where possible by new sources which incentivise Presbyteries, ministers, lay people and parish congregations to engage.

As for ‘acceptance and encouragement’, as a result of the challenges that have faced the Church since the birth of the Fresh Expressions Movement in the early 2000s, the focus and imagination of lay members, elders and ministers at parish level in Scotland has not been, for the most part, attuned to the potential of the initiation of fxC through pioneer ministry and church planting.

In turn, those lay members, elders and ministers who have felt a strong sense of calling to initiate a new worshipping community in their midst have found that there was no streamlined process with the Church of Scotland to allow ‘permission-giving’ to occur. Indeed, they have sometimes met incomprehension or resistance at local, regional and national levels.

‘Permission-giving’ processes remain difficult to navigate and access at a local level, in a system where communication between parish, Presbytery and General Assembly is becoming increasingly strained. There is a perception of being ‘dis-enfranchised’ at a parish level, leading to a resigned acceptance which again nullifies energy and creativity.

Considering the momentum towards pioneer ministry and church planting as a whole, ‘permission giving’ needs to change from (a) in the present - permission **to act**; to (b) in the future - permission **not to act**.

As for ‘resources’, prospective ‘pioneers’ have found that there was little training, support or mentoring that the Church could offer them – it was essentially ‘up to them’ if

they wished, but there was no dedicated process to help, develop or protect them in doing so. Support or training has presently to be accessed outwith the Church.

There is thus a pressing problem within the Church of Scotland that those who are motivated to exercise dynamic forms of mission to establish innovative forms of worshipping communities, have become increasingly frustrated and disillusioned by its present form under a ‘cumulative disaffection’.<sup>[51]</sup>

As Steve Aisthorpe identified in his recent survey and analysis of those who had departed from the Church: ‘A culture that is focused *primarily* on consensus and accord eliminates excitement and squashes the quirky, the edgy, and the idiosyncratic.’<sup>[52]</sup> Aisthorpe’s conclusion is that: ‘The voices of Christians who are not engaged with a congregation should prompt churches to foster an ethos of permission-giving, allowing seeds of innovation to be cherished rather than quashed.’<sup>[53]</sup> Aisthorpe thus asks a pertinent question for this report: ‘Could it be that one cause of the exasperation or disappointment that sometimes leads people with a particular missional concern out of congregations is the lack of legitimate pioneering structures that parallel the role of monastic movements of the past?’<sup>[54]</sup>

These observations of Aisthorpe are reflected in broader perspective by the Dutch theologian Stefan Paas, who argues that the denial of permission-giving amongst denominations is due to a process of ‘confessionalization’, whereby churches define themselves according to core convictions and practices and require a firm adherence to them by consent. Thus, for Paas, confessions and creeds that were meant to unite become a battleground; ‘ever-new issues were raised to the level of *status confessionis* including... congregational structure’ causing a ‘huge loss of flexibility’ and an inability to deal with cultural change; ‘a continuous screening of the orthodoxy of its leaders’; and ‘a spirit of critique and wariness rather than a culture of encouragement and risk-taking.’<sup>[55]</sup>

I would hazard to suggest that many of these features are recognisable in aspects of the Church of Scotland, past and present, and may form some of the opposition to fxC. Indeed, Paas’ conclusions on the effect on church-planting have a ring of truth too: ‘missionary motives (addressing the world) will always be submitted to confessional motives (addressing doctrinal identity markers); thus ‘church planting will leave little room for experimentation or

reconstruction,' whereby 'further reformation is virtually made impossible' because it has been completed in perfection in present forms, under a top-down ecclesiology 'from above.'<sup>[56]</sup>

The parish model cannot be maintained as the sole model of legitimate Christian community, nor can its status be elevated to a doctrinal or confessional norm.

Ralph Winter identified a famous distinction in the missional impetus of two forms of the church, being 'modal' and 'sodal', both of which were prevalent in the pre-Reformation era. The first relates to a static institution, whose focus and emphasis was on the provision of the ordinances of religion to a local population, the nurture of faith and the care of the community. The second form related to missional sending amongst specific orders of the Church to evangelise and found new communities.<sup>[57]</sup> The movement to re-orientate the Church in the present era towards an increased emphasis on the 'sodal', to work in tandem with the 'modal', is of the essence.

A continuum through the Church of 'permission, blessing, engagement and paradigm shift' cannot be created simply by a report. The hope is, however, that the pathways set up here could be a crucial development in that process.

If the need and importance is there, can the mindset change and the momentum begin to accelerate?

The Fresh Expressions movement has been a dynamic partnership of the Church of England and Methodist Church since the publication of the *Mission-Shaped Church* report in 2004. George Lings' research from 2016, and three other concurrent reports of the Church Army Research Unit,<sup>[58]</sup> reveal the significant impact that fxC are having in the Church of England numerically in attendees, in a much lower age profile, and, most importantly, in the Gospel being heard and acted upon by those people, and in contexts and places, for which traditional forms of church are having no impact or meaning.

In the Church of England, this has been enabled by a significant shift in the past decade in the missional mindset of much of the Church to accept the validity of all forms of fxC, whether theologically or simply pragmatically given their impact in times of decline. The 2016 reports have been a wake-up call to the broader Church of England of the size and potential of fxC. These factors have led to those with power and influence at the higher echelons of the polity of

the Church of England, from the Archbishop of Canterbury downwards, to enthusiastically endorse fxC and, crucially, ensure 'permission giving' and that human and financial resources are diverted to employ all means possible for them to develop and flourish. This has had a seismic effect on the priorities of dioceses (for which read Presbyteries), the avenues of distribution of central funds, the encouragement of fxC at a local level, and the boldness of strategy decisions, all to emphasise a heavy focus on fxC. That 'tipping point' has yet to be reached in Scotland.

As Bishop Graham Cray, former leader of Fresh Expressions UK, has commented, this has led to a 'threefold ecology in which this movement has flourished', namely: (1) 'at the local level there is a new imagination about the forms of church for mission... fundamentally this is a grassroots movement of the Spirit'; (2) 'at a senior leadership level there is a new era of permission giving for missional initiatives and experiments'; and (3) 'the national team provides resources to help parishes develop missional imagination and training to help them learn best practice'.<sup>[59]</sup> It is these dynamic outcomes that the present report hopes to 'kick-start' here.

The **third, and perhaps principal reason**, could easily be **assumed to be to save the Church itself** in the face of the fear of a terminal decline and its demise. Perhaps this method will be the panacea to all ills. Perhaps it will arrest the seemingly endless downward spiral. That it will, of itself, significantly increase attendees at worship in existing parish churches, or provide alternative centres of worship and gathering which will replace them in dramatic numbers as 'mega-churches'. This report makes no such claim.

Stefan Paas identifies three phases or paradigms of mission and church since the Reformation in the Western hemisphere. The first was a period until the early 20<sup>th</sup> Century of evangelism, gathering and constitution, in which the parish system was instituted and developed, focused on the territorial multiplication of congregations under a confessional core and a denominational identity. The second period in the 20<sup>th</sup> century was one dominated by Church Growth Theory, centred on numerical development of existing churches, and their consequent expansion or duplication.<sup>[60]</sup>

The number of congregations that are growing numerically in the Church of Scotland nationally is very small. We have to accept the fact that the internal 'Church Growth' paradigm of church is not working nationally at present in

the Church of Scotland, with a small number of admirable and notable exceptions. It has not been working nationally since the high point of Church of Scotland membership in 1956 – the decline since that date has been constant and linear.

That model has dominated our plans and expectations of the purpose of mission over the past decades. It is the common experience of the traditional, mainline denominational Churches in Western Europe that this has failed. For example, in the Church of England, the failure of the Decade of Evangelism in the 1990s to create by internal church growth 20,000 new churches by the year 2000 led to a realisation, in Stuart Murray's words, that 'church planting may be a crucial element in mission to post-Christendom, but only *creative* church planting will do'.<sup>[61]</sup> Paas indicates that 'instead of being mere reproduction of semi-ecclesial business models in the interest of rapid numerical growth, church planting came to be seen as a context of missiological reflection and renewal.'<sup>[62]</sup> In turn, these realisations were an important influence on the re-imagination of the paradigm in the *Mission-Shaped Church* report of 2004.

Paas concludes that:

We do not need more churches, but we desperately need contextual and credible churches. As far as this is more a matter of innovation than adaptation...we cannot and should not avoid new church planting. More than ever before we need incubators of creativity, sacrifice and inspiration at the organizational margins of ecclesiastical life. This, and nothing else, legitimises church planting in a post-Christian society.<sup>[63]</sup>

The problem is that the internal Church Growth model directs the purpose of mission towards the 'gathering in' of 'outside' people into our fold, so that they can experience God the way that we have been used to. Instead, new worshipping communities must begin where the people are, and be shaped and formed in a manner that is contextual and appropriate to that place; Gospel being communicated, understood and inculturated on their terms, not ours.

Instead, it is about slow, patient, organic growth in a longer-term 're-boot', both within the traditional church and outwith. Following the motivations of Stefan Paas, the key to renewal through pioneer ministry and church planting is

**'innovation' rather than 'adaptation'**, as 'incubators of creativity, sacrifice and inspiration'. It is not about programmes and models seeking to save the Church numerically, but rather creating the space for forms of innovation that will reform and renew the Church.

However, as Paas comments, 'innovation cannot be organized or programmed, but it can be stimulated.'<sup>[64]</sup> Stimulation occurs through 'distance from the center' which allows autonomy as 'trust creates spaces of freedom'; 'unexpected encounters' as a 'mixture of gifts, characters and theologies' mingle; and by the presence of 'support systems by which innovative communities are stimulated with 'training, money, research and good networks', whilst 'having good mutual relations of support and accountability.'<sup>[65]</sup> These are also the key elements that the present pathways seek to re-produce.

The goal for Paas is always within the 'mixed-economy', and not as an end in itself – 'innovation is, therefore, always innovation on behalf of the whole church.'<sup>[66]</sup> The innovative new communities might find 'convincing Christian answers to some elements of the crisis',<sup>[67]</sup> by which there might be a transfusion to the broader church. Walker concludes that in England the experience of traditional parish churches which have experienced growth in the past decade 'is linked to the implementation of a central dimension of fresh expressions praxis, whether there was an awareness of doing so or not.' Therefore, for Walker, 'the fresh expressions movement has helped to reinvigorate the whole church and has the capacity to continue to do so.'<sup>[68]</sup>

**The third reason is thus the reformation of the Church. It is the reform and renewal of the Church as a whole through 'innovation', such that the whole Church might be renewed and enlivened** to enable the fullest expression of the Gospel in our time and amongst our cultures, not numerical growth of itself through heightened reproduction or adaptation of present structures and practices. This may be our opportunity now to re-imagine what 'church' might look like in a decade, and start to set the ground for that now.

#### 4.4 Who might do this?

Who might the Scottish 'pioneers' be that this report is seeking to enable? This is not the preserve of the perennially disaffected, the 'lone wolf', or of those with a 'Messiah complex'. This is about enabling those who sense a genuine and strong calling from God to begin something new, in

order to express the Gospel fully and contextually to those who otherwise would not encounter it.

The start-up of initiatives to form new worshipping communities may be by individuals, whether lay or ordained, 'ordinary' members of the church or ministers of long-standing, or by groups of people, arising out of an existing congregational setting or within a new geographical or network community. Initiatives have come from across the spread of traditional definitions of theology, from 'evangelical' to 'charismatic' to 'ecumenical' to 'liberal'. They might encompass those of all denominations and none, in leadership and participation.

In the words of Dave Male, Director of Evangelism and Discipleship for the Archbishops Council:

Pioneers are people called by God who are the first to see and creatively respond to the Holy Spirit's initiatives with those outside the church; gathering others around them as they seek to establish new contextual Christian community.<sup>[69]</sup>

As one pioneer minister in the Church of Scotland commented recently, it is about 'setting the space for encounter, without setting its parameters; setting a direction in motion for people to travel, without dictating the narrow journey.'

For Male, there are two types: 'fresh start pioneers', who begin from a 'blank canvas' in a community or network, and 'parish-based pioneers', who will develop new forms of church alongside the old structures. Both require the active support of a third group, 'the sustainer enablers', who 'have the vision and the self-confidence to engineer opportunities to resource, release and protect Pioneers within their own context.'

The Church of Scotland desperately needs all three. The bottom line is that any person who wishes to be a 'fresh start pioneer', a 'parish based pioneer' or a 'sustainer enabler' does not need anyone's permission or authentication to do so – they should go ahead and do it if they can. However, this report and its pathways hopes to encourage a momentum for all three to be more greatly empowered to act now.

'Pioneers' are serial initiators and innovators. Whilst in one sense 'we are all pioneers', there are certain people who will feel called, and be able to express the particular gifts and

skills, in order to be a key leader in starting a new worshipping community.<sup>[70]</sup> In seeking to identify the 'amazing gift' which 'pioneers' bring, Jonny Baker uses a memorable description of 'the gift of not fitting in.'<sup>[71]</sup> Cathy Ross proposes that pioneers are those with the gifts to exercise three ideas of mission: of 'sight' in 'reading culture and context'; of 'emptiness and hiddenness' in 'emptying self to the point of self-sacrifice' and in exercising 'faithful presence' and 'fragility'; and 'of hospitality', prioritising 'reciprocity, mutuality, surprise, welcome, eating together and receiving from the other.'<sup>[72]</sup>

'The Day of Small Things' report of George Lings in 2016 identified that the most common types of leaders in fxC in the Church of England are ordained males who are full-time and paid, and lay females working voluntarily in their spare time. 36% of leaders in fxC are what they termed 'lay, lay', in other words without any formal training or qualifications, three times more than the lay people who had been trained (thus 47% of overall leadership being 'lay').<sup>[73]</sup> This suggests that opportunity, training and support has to be provided to a broad range of people within the church: from the 'lay, lay'; to 'lay, trained'; to 'ordained, elder'; to 'ordained, minister'.

As to their motivations, it was clear from the 'Calling Far and Wide Project: Pioneer Ministry' report of 2015<sup>[74]</sup> that 'pioneers', and those involved in fxC more broadly, feel a strong sense of calling to that work, and are highly motivated to exercise its core functions of mission (88% rated as important or very important), team building and ministry (79%) and prayer and pastoral ministry (79%). In addition, as to personality type, 'Calling Far and Wide' concluded that those pioneers interviewed were 'highly suited to pioneer ministry...seeking novel experiences and proactive entrepreneurship'.<sup>[75]</sup>

The recent research in Scotland on 'missional entrepreneurship' of Richard Tiplady, Director of Mixed Mode Training in the Scottish Episcopal Church, is instructional, echoing Volland that 'entrepreneurs are a gift of God in a time of rapid and discontinuous cultural change.' Tiplady's research<sup>[76]</sup> identifies the characteristics of entrepreneurs in the Christian context in Scotland by way of:

- who they are -those who ask questions, challenge and initiate change;

- what they do - make new combinations from existing resources, bring together people to work on new activity, access resources and extemporise their responses; and
- what happens around them - dealing with the hindrances of opposition, lack of understanding and institutional over-expectation; enabling others to flourish by giving permission; learning from mentors, peers and reflective practice; and meeting set goals and outcomes.

We must have the confidence that there are Christians in Scotland who fulfil these kind of innovative, dynamic and entrepreneurial criteria; who have the gift to 'think outside the box', extemporise to context and circumstances, exercise perseverance and trust in God, and act as enabling and inspirational leaders. These are the Christians in Scotland that the Church urgently needs to identify, encourage, support and nurture to develop new worshipping communities.

#### 4.5 Do we not do this already?

It is important also to emphasise and to reassure, in George Lings' words, that 'this is not a recent knee-jerk response to decline but a much longer story of positive development.'<sup>[77]</sup> Lings identifies that the growth of pioneer ministry and church planting in the Church of England in recent years has six 'important antecedents', namely: (a) the ecumenical movement; (b) the 'small group movement' in house churches and cell churches, reflecting the 'base ecclesial communities' of Latin America; (c) the empowerment of the laity in churches from World War II onwards; (d) the 'Charismatic' movement from the 1960s onwards; (e) the developments in liturgy and musical worship since that time, and (f) the 'Church Growth' movement from the mid-1970s. Acknowledgement must be given, in addition, to the 'alternative worship' pioneers of the 1980s and beyond, such as the 'Nine O' Clock Service' in Sheffield, the 'Late, Late, Service' in Glasgow, and the 'Holy City' services of the Iona Community.

Likewise, in the Church of Scotland, this is part of a historical continuum since World War II of 'contextualising' mission and the Church to the language, location and culture of the people, whose ethos this report seeks to re-capture and apply. It can be seen, for example, in the work of:

- Tom Allan, *The Face of My Parish* and the 'Tell Scotland' Movement in the 1950s, in prioritising the 'apostolate of the laity' and the roots of mission and the church in the parish in constant witness and service.
- The Gorbals Group Ministry of the late 1950s and 1960s, led by Geoff Shaw, in their incarnational ministry; arguably the first 'pioneers' of the present era.
- The 'Committee of Forty' and the 'Anderson Report' in the late 1960s and early 1970s, emphasising a re-imagination of a missional church.
- The 'Columban Houses' of the Iona Community of the 1970s.
- The 'New Charge Development' programme in the Church of Scotland, at its peak in the 1990s and 2000s.
- The quantum leap in the imagination of the meaning and purpose of church that was 'Church without Walls' in 2001, and the energy which resulted from the report in the following decade.
- The partnership of the Church of Scotland with the Baptist Union in 'Urban Expression' in the later 2000s.

Furthermore, at an institutional level, key milestones in the recent interaction of the Church of Scotland in this area have been:

- The 'Church without Walls' report of 2001, pre-figuring *Mission-Shaped Church* in 2004.
- The affirming by the General Assembly of a 'mixed-economy' church in 2008.
- The only in-depth consideration of fxC to the General Assembly in the report of John Drane and Olive Drane, *Reformed, Reforming, Emerging and Experimenting* in 2010.
- The life of the Emerging Ministries Fund to directly support fxC initiatives from 2008, until it was subsumed into 'Go for It' in 2012, who continue to offer funding to new worshipping communities.
- The 'Time to Grow' report of the Joint Emerging Church Group to the General Assembly of 2013, with (at page 6) a 'vision of growth in every parish in Scotland including the development of plans for a new expression of church in every parish by 2020.'



- The partnership of Ministries Council and Mission & Discipleship Council with the 'Fresh Expressions' movement of the Church of England and Methodist Church since 2013, which partnership has been extended to September 2020.
- The goals of the 'Going for Growth' and the 'Decade for Ministry' programmes.
- The 2014 General Assembly commitment to establish pioneer ministry in the Church.
- The 2015 General Assembly, in the report of the Ministries Council, affirming the commitment to 'pioneer ministry' and establishing the present 'pioneer' posts.
- The 2018 General Assembly passing a deliverance of the Mission & Discipleship Council to 'instruct Kirk Sessions to explore what opportunities exist for a fresh expression of church in their parish'.

Despite such admirable commitments and energetic aspirations at the level of Councils and the General Assembly, writing in 2014 Doug Gay lamented the 'coolness in my own denomination...and in Scotland more generally, towards what we now tend to call fresh expressions or mission-shaped church.'<sup>[78]</sup> He set out that 'the permission-giving has still not happened, there have been too few new initiatives on the ground, [and] there is no equivalent to pioneer ministry...' Gay comments that the Church of Scotland's partnership with the Fresh Expressions movement 'is the object of as much scepticism as hope'. Reflecting on his own failure to start an fxC due to a local minister protecting his territory against 'intrusion', Gay commented on 'the importance and the difficulty of negotiating power and obtaining permission' from within an institutional church, as well as the importance of resourcing.

The Church of Scotland as an institution has bought into the concept of fxC at the level of official pronouncement, and key people have worked with great dedication to try to enact those commitments. It has, however, been a story of partnerships and declarations at high levels of the church, but with insufficient traction within the institution to allow the implementation all of the three principles highlighted above of 'Acceptance and Encouragement', 'Permission' and 'Resourcing'.

The energy for pioneer ministry and church planting is, for the most part, beyond the Church of Scotland in the

independent, charismatic and evangelical churches, and from those who have founded training centres, such as at Forge Scotland.<sup>[79]</sup> It is also, to a lesser extent, beyond the Church of Scotland in other mainline denominations.

If we consider the overall picture in the Church of Scotland, neither a shift in the mindset of the national church, the re-visioning of church leaders, the re-direction of resources, the creation of missional energy and momentum, and, crucially, the actual creation of fxC that will engage the people of Scotland with the Gospel of Jesus Christ in new ways, has resulted in significant or sufficient form. It has been a history of misunderstanding, some institutional resistance and resulting inaction. The recommendations within this report are an attempt to 'unblock the dam' so that vital missional momentum is created.

Why has there been such a lack of momentum, given the history of the Church of Scotland for innovation, and consistent affirmation of fxC by the Assembly?

Moynagh argues that the growth or suppression within a church institution of fxC reflects four key components of 'complexity theory'.<sup>[80]</sup> Firstly, a state of 'disequilibrium', whereby church decline, disappointment with past strategies for growth and the slow demise of the parish system, together with early attempts to initiate new forms of church, create the seed-bed. The Church of Scotland may have now reached this first stage.

Secondly, 'amplification' of changes in mindset and behaviour within the church, such as through the pathways in this report, decreasing the level of institutional resistance. In this stage, Moynagh comments that a Church structure may be insecure and 'on the edge of chaos.'

Thirdly, a new 'attractor' may then replace an old 'attractor'. Moynagh reflects that a 'mixed-economy' church of complementary 'old' and 'new' models, 'frames the new attractor not as fresh expressions standing against inherited forms of church, but as a more diverse church in contrast to a narrower version.'

The fourth stage is 'stabilisation', whereby the innovation of the new 'attractor' becomes adopted as part of the history and continuity of the Church.

Vlardingbroek contends that whilst the Church of Scotland has been able to enter through these phases in relation to the Church Growth model given the desire for self-



preservation, its receptiveness for 'amplification' of an 'attractor' of fxC towards 'stabilisation' in the life of the Church has been fatally hampered thus far by two factors: either by re-casting fxC as yet another Church Growth model to numerically grow a declining institution, or by incomprehension towards its purpose with the mindset remaining of a national, territorial and 'established' church whose form is thus set in stone.<sup>[81]</sup>

Despite the failure in 'receptiveness', this report, does not seek to diminish in any way recognition of the skills and talents of those who have sought to act over the past two decades to initiate change and action, from visionary 'insiders', to parish ministers, to lay members of the Church, to those presently employed with the central Church organisation who have responsibility for Fresh Expressions. The report should be viewed as a legitimisation and concurrence in their work, and an opportunity to propose a broader expansion and eventual fruition of all of their efforts.

As for existing forms of 'pioneer ministry' within the Scotland, again it is important to establish that this report recognises and applauds the work of the seven 'pioneer ministers' presently in full-time posts in the Church of Scotland, five funded centrally by the Church and two funded locally by Presbyteries, whose positions arose from the Ministries Council report to the General Assembly of 2015. The present mainstream pioneer scheme in the Church of Scotland created five posts with full stipend for a set period of five years at a significant investment. The posts were filled following advertisement and interview. In addition, two 'pioneer ministry' posts have been funded locally by Presbyteries. All seven pioneers are deeply gifted and theologically astute people, with strong motivation, innovative mindsets and highly-developed inter-personal skills. Their work is co-ordinated by skilled and dedicated staff members.

Theirs is an invaluable 'pilot' which is bearing much fruit on the ground. This report is a building up and enhancement of what they have already achieved, often with limited support and outside engagement, and the key insights that they have provided to the writer.

The present 'pioneers' intend to speak back into the church in due course under the headings of 'context', 'discoveries', 'liberations' and 'Kingdom'. Their insights will be invaluable

and offer a necessary transfusion to the Church. There will be much to be learned from their reflections.

The model of 'pioneering' that they work under, however, being single posts that are fully funded, is not one that is easily reproducible across the whole country, nor can it be found in any other country as the national basis for 'pioneering'. Instead, national pathways will have to take a different course.

It would be very difficult for 100 new worshipping communities on a national scale to arise by this method alone as it presently stands. If Presbyteries wish to allocate full-funded pioneering posts as part of their Presbytery plan, or an Initiative wishes to use different sources of income to do so, that is one valid option. The present structure can, nevertheless, be differentiated from the proposed pathways of pioneering for the whole nation anticipated in this report as follows:

- The present scheme is 'upside down' in comparison to the pathways in this report. This report suggests that the heart of 'pioneer ministry' arises from the entrepreneurship of lay and ordained individuals from within their existing context. That must be the starting point for a broader scheme - not the creation of posts and the advertising of positions.
- The report suggests that such initiatives primarily arise out of teams of individuals, who already live or work in the context, not from sole practitioners.
- The report argues that funding should be for the initiative, not an individual. Use of other funding sources, and bi-vocational and voluntary pioneering, is essential. Funding should be provided incrementally, stage by stage depending on developments in the initiative, as an incentive and enabler to its growth, not at a guaranteed level from the start.
- The report emphasises that the engagement of lay pioneers, congregations and ministry candidates in training is at the heart of pioneer ministry - this cannot, in a broader scheme, be the preserve of experienced clergy.

- The present pioneers, in general, have a lack of supportive 'mentors' or coaches to aid transition and offer advice or provide pastoral support; no tailored training; an absence of clear 'goal setting' and assessment, and (with one notable exception) insufficient Presbytery input. It is fortunate that they are all highly capable individuals. The hurdles and obstacles that are placed against them would significantly hamper lay or inexperienced pioneers more broadly.
- There is little provision in the present scheme to encourage and support long-term sustainability. The present pioneers have a set time limit on their initiative. Following time adapting to context and their significant change of lifestyle, there is little remaining to develop a project goal which has sustainability – as soon as they begin, they must think of the end. The experience of pioneering is that it takes up to a decade to find 'results' and sustainability. The pathways in this report envisage continued long-term networking and coaching support, even in the absence of direct funding, to provide a platform whereby an initiative might continue in the longer term.

In that light, for the future there ought to be a lay stream, and training specific to the individual and context, which is directly appropriate for them, and has impact. There is the need for support via a 'mentor', from those with pioneering experience, especially in initial period of start-up or transition from the parish and institution, acting also as 'mediator' between the pioneer and the Church. There must be the enabling of parish ministers to pioneer, in order to regenerate hope and energy locally.

Nevertheless, the Church of Scotland will continue also to be indebted to the so-called 'loyal radicals',<sup>[82]</sup> who would see the parish as the ultimate, all-welcoming foretaste of the Kingdom, and be determined to enliven and renew the parish structure before considering an fxC. It is undoubted that the agenda of Fresh Expressions and 'pioneering' does not meet everyone's taste in terms of theology or ecclesiology, or is perhaps a step too far beyond the 'comfort zone'. So long as existing parish churches are fostering 'loyal radicals' who will wish to renew from the inside, and 'sustainer enablers' who will wish to offer support to 'pioneer' from within the present institutional structures, this is a vital part of the 'mixed economy'. The 'Path of Renewal' programme instigated by the Panel of Review and Reform and led by Rev.

Liz Crumlish is a key aspect of the re-imagination and reformation of the parish church. It is to be hoped that the present programme will add to the significant vitality and energy of their work, and that both strands will be able to co-ordinate.

There is, further, a dedicated core of visionary supporters of pioneer ministry, church planting and fxC in the broader Church of Scotland, such as those with experience of New Charge Development, lay people and ministers in post who have brought fxC initiatives forward despite the impediments; and an increasing number of Presbyteries who have taken bold decisions to re-allocate posts to pioneering (for example, in Kirkcaldy, and Irvine & Kilmarnock).

There are, further, those who are within the Church of Scotland who have passionately advocated the importance of pioneer training, such as Alan McWilliam through Forge Scotland;<sup>[83]</sup> and those outwith the church who have succeeded in initiating fxC, such as Paul Ede at Clay Community Church, Possilpark, Glasgow, and the contributors to the White Canvas Collective.<sup>[84]</sup>

All of this tends to indicate an undercurrent of vision and desire for action which needs to be enabled. Despite lamenting the dearth of momentum and receptiveness in the overall picture, it would be disingenuous to suggest that there is nothing happening, or that there are no prospects of further energy if released. A survey by the Mission & Discipleship Council in 2017, in the light of *The Day of Small Things*, identified that there were around 51 initiatives in Scotland who had the potential to become fxC, albeit they were not at present meeting the 'Lings criteria'. Within those initiatives, there were 1816 people attending, plus around 2500 in the 'digital church' of 'Sanctuary First'. That number was equivalent to 23 average congregations (54 if including 'digital church'), with 77% of that number not attending any other form of church.

The bottom line is that there is hope, potential and the beginnings of larger possibilities.

#### 4.6 How do others do this?

Although fxC have gained momentum across much of Western Europe and North America, two particular examples are offered as short case studies.<sup>[85]</sup>

#### 4.6.1 Comparative Study - England

In the Church of England, the Church Commissioners invest considerable sums that are devolved to diocesan level by the Archbishops' Council for mission and growth, specifically for pioneer ministry and church planting. For example, in July 2018, the Church of England's Strategic Investment Board announced the creation of one hundred new worshipping communities in coastal areas, market towns and urban housing estates in a £27 million programme, with ten dioceses receiving grants ranging from £887,015 to £5.34 million for church planting and evangelism initiatives.<sup>[86]</sup> This exemplifies the missional outlook of a denomination where central funding and support for 'pioneer ministry' and 'church planting' is prominent. It has become energetic on the ground in many dioceses through supportive Bishops and with Bishop's Enablers of Mission.

In that light, significant number of lay and ordained 'pioneers' are being trained through such as Jonny Baker and Cathy Ross at the Church Mission Society in Oxford, and Ridley Hall in Cambridge. Those pioneers are then implementing impressive outcomes in practice.<sup>[87]</sup>

In England, 'Church Planting' tends towards the replication of existing models, and is supported by the ecclesiology of Holy Trinity, Brompton and training through St Mellitus, London. It has been exercised to significant effect in the Diocese of London through The Centre for Church Planting and Growth, from the work of the Bishop of Islington, Ric Thorpe, and the Head of Development for Church Planting and Growth, H. Miller.<sup>[88]</sup> In that Diocese, the strategy has been to:

- "Encourage healthy churches to consider Church Planting as part of their mission strategy
- Review struggling churches, especially at the key moment of a vacancy
- Examine the need to plant into unchurched localities, including new housing areas."

The vision is to plant 100 new churches in London by 2020. This has led in London to church plants by parish churches within their boundaries; the planting of congregations within other parishes; the renewal of struggling churches by transferring people and resources from another church; and planting into new housing areas.

A key shift in the mindset of the Church of England and Methodist Churches, and at least pragmatic acceptance of the importance of fxC, occurred from the research from 2012 to 2016 of the Church Army Research Unit, led by George Lings. Its initial report to 2014, 'From Anecdote to Evidence', gave first indications of the significant proportion of attendees in fxC within the Church of England, the low age group demographic, and the level of engagement with diverse ethnic groups.

The full reports were published in 2016, under the banner 'Seeing the Bigger Picture', including 'The Day of Small Things' (George Lings), 'Who's There' (Claire Dalpra and John Vivian), and 'Sustaining Young Churches' (Andy Wier).<sup>[89]</sup>

As for 'The Day of Small Things', from 2012 to 2016, the Church Army Research Unit surveyed fxC across the whole of central and southern England, a total of 21 dioceses. Extrapolating the figures to the whole of the Church of England, and accounting for regional variations, the headline conclusions were:

- There are about 2,100 fxC in the Church of England, around 15% of all church communities
- There are about 94,000 attenders, around 6% of the total attendance of the Church of England
- They have twice as many people under the age of 16 as compared to parish churches (38% to 19%)
- Four times more were started in 2016 than in 2004;
- Three to twelve is the most commonly chosen team size to begin an fxC (68%)
- For every one person who started an fxC, there are now 2.6 more people
- The average size is 50 people
- They are mainly from grass roots initiative (52%) rather than central planning (10%)
- Around 60% of attendees were 'unchurched' or 'de-churched'.
- 80% had discipleship as a strong focus

- There are over twenty types: 'the most common types are: Messy Church, café church, child-focused church, church plant and multiple congregation. We recorded 90-80 examples of: community development plant, all age worship or network church. Those for which we had 70-60 cases include: alt. worship, under-fives church, youth church, clusters and older people's church.'<sup>[90]</sup> None is 'the best'!
- They grew from two main 'perceptions' or 'motives': 'firstly, the need to diversify ways of being church, and secondly, the identifying of a cultural group who were missing from the existing church. The latter might be by social status, generation or some cultural identity.'<sup>[91]</sup>
- The fxC occur in all kinds of social context within a diocese, and from all theological streams.
- The new people mainly came from the surrounding neighbourhood (71%), while 38% came via the looser social reality of networks
- 80% of attenders were deemed totally or mainly typical of the context
- The 'failure' rate is 11%

In the concurrent report 'Who's There' by Claire Dalpra and John Vivian, in three dioceses of the Church of England amongst sixty-six fxC, 24% of attendees were 'unchurched', 39% 'de-churched', 29% 'churched', and 8% had grown up in the fxC (most likely a 'Messy Church'). Therefore, 63% were not attending any other form of church, including 24% who never had.

As for the 'church replicators' under a 'church planting' model, recent research by Tim Thorlby into five HTB-inspired church plants in East London demonstrates that the re-energisation of dying or closed parish churches can occur, in that area boosting the number of worshippers tenfold without detracting from other local parishes.<sup>[92]</sup> It should, however, be noted that Thorlby's research identified that around 20% of attendees in a church plant were 'de-churched' or 'unchurched', whereas the figure was 63% in relation to fxC from the research of the same year.<sup>[93]</sup>

In addition, there has been much work of experienced pioneer trainers in identifying the key stages and pitfalls in starting an fxC or pioneer initiative, and the likely important steps in resourcing that will need to be taken in order to ensure stability and sustainability. 'Start-up guides' such as

Dave Male, *How to Pioneer (Even if You Haven't a Clue)*<sup>[94]</sup> and Michael Moynagh and Rob Peabody, *Refresh: A Not-So-New Guide to Being Church and Doing Life*<sup>[95]</sup> are helpful. Furthermore, there are the insights of those who have been engaging in pioneer ministry and their reflections on triumphs and pitfalls, such as Andrew Dunlop, *Out of Nothing: A Cross-Shaped Approach to Fresh Expressions*<sup>[96]</sup> and Andy Milne, *The DNA of Pioneer Ministry*.<sup>[97]</sup> All are recommended for an in-depth read.

However, in brief and as a sweeping generality, the important steps that have to be borne in mind to begin a Pioneer Initiative are as follows, as set out by Male:

- Time to see and listen – to understand where God is leading, the local context, the evolving pioneering community and the Church, to begin to identify what is going on, who will form the team, and who likely partners will be
- Starting and growing a team – of relational, trusting, committed, missional and risk-taking people
- Getting started, through a process of 'love, relate, create'.
- Making connections and relationships
- Building a community around Jesus
- Telling the Jesus Story – in word and deed
- Growing Disciples in community<sup>[98]</sup>

Moynagh and Peabody use a similar route by way of a circular diagram, which starts at 'listening', moves through 'loving and serving', 'building community', 'exploring discipleship' and 'church taking shape', before returning to the start at 'listening'.<sup>[99]</sup>

How does this translate into the obligations and relationship of both the 'pioneers' who might lead an initiative, and the Church as sponsoring body? Paul Ede sets out 'A Manifesto for Scottish Pioneer Church-Plant Leaders and Sending Organisations', emphasising a 'base line standard of mutual support and expectations', in order to emphasise common purpose and the catholicity of the Church. He does so under key headings of 'Christ', 'Trust', 'Connectivity', 'Oversight and Care', 'Accountability and Accreditation', 'Resourcing', 'Finances', 'Job conditions', 'Cross-Cultural Mission', 'Incarnational/Contextual' and 'Partnership'.<sup>[100]</sup>

The inspiring stories of pioneer initiatives and their impact across England are formative too. Recommended in this area are Michael Moynagh, *Being Church Doing Life*,<sup>[101]</sup> the series of articles by George Lings entitled 'Encounters at the Edge',<sup>[102]</sup> and the pioneer stories on the Fresh Expressions website.<sup>[103]</sup>

#### 4.6.2 Comparative Study – USA

The Presbyterian Church of the USA has around 1.7 million members and 10,000 congregations across the nation. In June 2012, the General Assembly of the PC (USA) declared a commitment to a churchwide movement that would result in the creation of '1,001 New Worshiping Communities' over the following ten years.<sup>[104]</sup> At a grassroots level, hundreds of diverse new worshipping communities have already formed.

The Presbyterian Mission Agency operates a 1001 NWC office, and also Research Services, who conduct an annual survey of NWCs entitled '1001 NWC Leaders Report'. The report for Spring 2018<sup>[105]</sup> states that: 'Since the beginning of the 1001 NWC initiative, 534 new worshipping communities have been raised up across the PC(USA). Of these, 447 (84%) were active during this study.'

The headlines from the report are:

- 68% of NWC participants are under the age of 45
- The largest age group is 26-45 within NWCs and is over 65 in PC(USA) congregations
- 53% of participants in NWCs and 9% of members of PC(USA) congregations are people of colour
- 78% of NWC participants were not attending a PC(USA) congregation before participating in a NWC
- NWCs range from 1-300 participants with an average of 40. The median size of a new worshipping community is 30
- 75% of new worshipping communities report having at least one partner congregation
- 97% of new worshipping communities engage in mission and evangelism in the local community

The PC (USA) operates a programme of initial assessment, Presbytery involvement, provision of financial funding, mentoring, networking and training, by which many of the present proposals are mirrored.<sup>[106]</sup> Therefore, the strengths of the '1001 New Worshiping Communities' programme have been:

- A dynamic and inspirational national Co-ordinator for the first six years of the programme until her recent retirement, Vera White, an elder from the Pittsburgh area with significant experience in enabling regeneration and change<sup>[107]</sup>
- An easy-access discernment, assessment and acceptance process
- Early and continuing mentoring, networking and training
- Integration with academic providers in training courses, candidate development and placement supervision, such as, for example, through the work of Karen Rohrer and Scott Hagley at Pittsburgh Theological Seminary in providing, amongst other aspects, an MDiv with Church Planting Emphasis and a Graduate Certificate in Church Planting and Revitalization<sup>[108]</sup>
- Local decision-making and empowerment to innovate
- Relevant forms of assessment and support
- Long term involvement to promote sustainability
- Ongoing concurrent research

## 5. CONCLUSION

The Scottish Church Census of 2016<sup>[109]</sup> indicated that 7.2% of the Scottish population attended worship on a given Sunday (down from 16.9% in 1984). The Church of Scotland, at 136,910 attenders, exhibited the fastest decline of 40% in 14 years. Amongst denominations, it had the highest average age (60 years), a relatively small proportion of people under 25 years old attending (13%), and the smallest percentage of attenders of who have been in the congregation for five or fewer years (19%).

What should the response be? The report proposes a major strategic investment in new forms of church, where evidence shows that: (a) they engage lay people of the church, (b) have a high proportion of new people, mostly the 'de-churched' and 'un-churched', and (c) a large number of young people. Most importantly, they are expressing the Gospel in innovative ways at the heart of their societies, and speaking back into traditional forms of church who can learn deeply from their insights. Would a reasonable response be not to supplant or denigrate the existing church, but to re-invigorate it; not to necessarily to 'save' the Church of Scotland as a mass-membership institution, or as a 'national



church', but to express the Gospel in mission more fully and dynamically; not desiring that we might attract those in wider society back to us, but that the Gospel might come alive for them where they are, in geography, community or network, and where they will stay? Is this not what God is calling us to do, in order to be the agents of His mission in the world?

So how do we begin to 'turn the ocean liner around'?<sup>[110]</sup> Why hasn't the Church fully 'bought in' to the formation of new worshipping communities as yet? What can the Church commit to now which does not infer that its present form is redundant, but might allow it to live and breathe on the same direction of travel as new forms of church, as the instigator and supporter, but also as the learner to be re-vitalised by the infusion of insights from the edge?

A central issue in addressing those questions is a key purpose of this report – to make the formation of new worshipping communities happen as soon as possible, by removing the encumbrances of institutional procedures and smoothing the cultural friction that have held back the ability of lay people and the ordained in the Church of Scotland to do so, whilst also empowering and supporting those who may have the vision and energy to act in new and dynamic ways. It is to create a momentum that might re-vitalise the institution and see the flowering of the Gospel in areas of the country where it has fallen deafeningly silent.

Perhaps a first step might be an element of re-assurance. This should not be viewed as a threat to the parish system, a denigration of the often inspirational work of hard-pressed ministers or energised members, or indeed as a desperate 'last throw of the dice'. An important voice in the Church of England in establishing the credibility and building the momentum of fxC was Rowan Williams in his time as Archbishop of Canterbury. Amongst this was the invaluable idea of Williams that a 'mixed-economy church' was being built, such that traditional and new forms of church might support and transfuse each other in partnership.<sup>[111]</sup> Thus Cray believes that 'Fresh expressions are not to replace more traditional approaches, but to complement them'.<sup>[112]</sup> It must be emphasised that one is not better than the other, but that not only can the old birth the new, it can play a major parental role in its upbringing and growth.

Gay comments that: 'The mixed ecology of our towns and cities calls not only for a mixed economy but also for a mixed polity, which does not sweep away the parish system but

supplements it.'<sup>[113]</sup> He therefore concludes that 'A vision for mission and the future of the Church in Scotland... will have to combine hopes for re-growing congregations on traditional sites with new initiatives that are positioned differently within the communities of which they are part.'<sup>[114]</sup>

To do so also requires goals and commitments that are clear, definite, specific, realistic, achievable, and supportable, that will be implemented and honoured to the fullest extent, both by the Church and by the innovative pioneers and church planters whom the Church seeks to engage.

So what do we do to re-unite the Gospel with the rhythms of everyday life in a secularised Scotland? Whilst holding fast to the core beliefs of Reformed Christianity, the Church urgently needs to re-imagine what it means to be a contextual, engaged Christian community that seeks to establish a live, vibrant connection to all strands and ages of Scottish society. Mission and church, too long divorced in the Christendom parish model, need to be powerfully reconciled once more. The key is the acceptance for some churches that a graceful end is inevitable, and the strategic investment in the renewal of those existing parish churches which retain the potential for a vibrant future, to be complemented by a rapid upsurge in new forms of contextual, missional Christian communities, the latter two living together in partnership and mutual respect, to the benefit of all and the glory of God.

Moving towards those ends, this report is a manifesto to enable the fullest, immediate flourishing of new worshipping communities in Scotland, through the means of pioneer ministry and church planting, to re-imagine the church in Scotland.

May God bless us all in the endeavour.

Rev. Dr Sandy Forsyth  
New College, School of Divinity, University of Edinburgh  
March 2019



## References

- [1] I am indebted to Graham Duffin for the vision to commission this report when Convener of the Panel of Review and Reform; to Lesley Hamilton-Messer, Angus Mathieson, Brian Porteous and Norman Smith for their support and advice; and also to Liz Crumlish, Graham Duffin, Paul Ede, Janet Foggie, Liam Fraser, Lesley Hamilton-Messer, Brian Porteous and Alan McWilliam, plus the members of the Joint Emerging Churches Group and the co-ordinators of the Radical Action Plan, for their invaluable comments on a draft. All recommendations, opinions and errors remain entirely my own responsibility.
- [2] Conversation of author with Peter Neilson on 28/09/17.
- [3] See also Doug Gay *Reforming the Kirk: The Future of the Church of Scotland*, (Edinburgh: Saint Andrew Press, 2017), 127-128, with due acknowledgment to his proposal there of 100 new congregations by 2030, with which the writer can be taken to agree!
- [4] See below in relation to the goal of the Diocese of London for 100 new churches by 2020, and of the Presbyterian Church (USA) of '1001 New Worshipping Communities' in the decade from 2012.
- [5] The author remains very grateful to those bodies for their financial and practical support in researching and writing this report.
- [6] Further details available on request. I am indebted to the input of a wide variety of practitioners, church leaders and academics in several jurisdictions, for their engagement, encouragement and proposals.
- [7] For their engagement, time and reflections upon their work, my grateful thanks are therefore due to Revs Chris Blackshaw, Albert Bogle, Stuart Davidson, Janet Foggie, Liam Fraser, Peter Gardner, and Elisabeth Spence.
- [8] In particular, through the inspirational vision and leadership of Vera White from 2012 to 2018 – see below.
- [9] See, for example, in relation to the Diocese of Norwich - <http://bit.ly/2IV5KEE>.
- [10] See the documents of the PC (USA): 'Starting New Worshipping Communities: A Process of Discernment' <http://bit.ly/2Ty4hOR>; and 'Starting New Initiatives: A Discernment Process' <http://bit.ly/2NLLcnd>.
- [11] See the research of Richard Tiplady below; and, for example, Annemarie Foppen et al, 'Personality Traits of Church Planters in Europe', *Journal of Empirical Theology*, (2017), Vol. 30:1, 25-40.
- [12] See <http://bit.ly/2Hi9B2v>.
- [13] See George Lings, *Encountering the Day of Small Things*, (Church Army, 2016), 20.
- [14] With due acknowledgement to Albert Bogle for this proposal.
- [15] See, for example, the 'Heartedge Network' - <http://bit.ly/2ChSGdh>.
- [16] <http://bit.ly/2SMDw58>.
- [17] See also, for example, the application of the indices of 'transformation', as outlined by Anna Roddick, 'Transformation', in Jonny Baker & Cathy Ross eds., *The Pioneer Gift: Explorations in Mission*, (Norwich: Canterbury Press, 2014), 55-72.
- [18] Michael Moynagh, *Mission in Marginal Places*, (Norwich: Canterbury Press, 2012), 405-408.
- [19] Stefan Paas & Marry Schoemaker, 'Crisis and Resilience among Church Planters in Europe', *Mission Studies*, 35 (2018), 366-388.
- [20] In the PC (USA)'s '1001 New Worshipping Communities', they are trained 'coaches' – see <http://bit.ly/2TDSXRG>.
- [21] See <http://bit.ly/2VEgqzp> and <http://bit.ly/2EHKWBB>
- [22] Dave Male, 'Report from Ordained Pioneer Ministry Survey', January 2016.
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- [24] <http://bit.ly/2IXKTa0> For a fuller exploration, see David McCarthy, *Theological Basis for Fresh Expressions*, Mission & Discipleship Report to the General Assembly, 2016.
- [25] <http://bit.ly/2UoHH8O>

- [26] Church of England, *Mission-Shaped Church: Church Planting and Fresh Expressions of Church in a Changing Context*, (London, Church House Publishing, 2004), 81ff.
- [27] Eddie Gibbs, *Church Morph*, (Grand Rapids: Baker Academic, 2009), 66.
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- [29] See Benjamin Simon, 'Mission and Its Three Pillars', *International Review of Mission*, Vol. 107, Issue 2, December 2018, 399-412.
- [30] Michael Moynagh and Rob Peabody, *Refresh: A Not-So-New Guide to Being Church and Doing Life* (London: Monarch Books, 2016), 10. For a fuller exploration of various types, see <http://bit.ly/2EQvGDK>
- [31] Michael Moynagh, *Being Church Doing Life*, (Grand Rapids: Monarch Books, 2014).
- [32] Moynagh & Peabody (2016), 31.
- [33] See George Lings, *Encountering the Day of Small Things*, (Church Army, 2016) - <http://bit.ly/2ESPYMP>
- [34] Ibid, 5.
- [35] Tina Hodgett and Paul Bradbury, 'Pioneering Mission is a Spectrum', *Anvil*, Vol.34(1), 30-34 - <http://bit.ly/2EHM0p5>
- [36] See <http://bit.ly/2ED7q6j>
- [37] See <http://bit.ly/2UtRlAl>.
- [38] Tim Dearborn, 'Beyond Duty: A Passion for Christ, a Heart for Mission,' quoted in Church of England, *Mission-Shaped Church*, 103.
- [39] David Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission*, (New York: Orbis, 1991), 489.
- [40] See Stephen Bevans & Roger Schroeder, *Constants in Context: A Theology of Mission for Today*, (Maryknoll, New York: Orbis Books, 2004).
- [41] *Mission-Shaped Church*, 39-41.
- [42] Section A.2.4 at 21.
- [43] Section A.2.2 at 20.
- [44] Cathy Ross, 'Pioneering Missiologies' in Jonny Baker & Cathy Ross eds., *The Pioneer Gift: Explorations in Mission*, (Norwich: Canterbury Press, 2014), 33.
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- [47] (Farnham: Ashgate, 2014), 234.
- [48] Michael Moynagh, *Church for Every Context – An Introduction to Theology and Practice*, (London: SCM Press, 2012), xiii.
- [49] Ibid, 4.
- [50] Ibid, xiv.
- [51] For this phrase and discussion of its prevalence, see Steve Aisthorpe *The Invisible Church: Learning from the Experiences of Churchless Christians*, (Edinburgh: Saint Andrew Press, 2016), 69-70 and 120-121.
- [52] Ibid, 121.
- [53] Ibid, 122.
- [54] Ibid, 181.
- [55] Stefan Paas & Hans Schaeffer, 'Reconstructing Reformed Identity: Experiences from Church Planting in the Netherlands, *Journal of Reformed Theology*, 8 (2014), 395-396.
- [56] Ibid, 397-398.
- [57] See, for example, Ralph Winter, 'The Two Structures of God's Mission' (1973), reproduced at <http://bit.ly/2HeWCyC>.
- [58] 'The Day of Small Things' (George Lings), 'Who's There' (Claire Dalpra and John Vivian), and 'Sustaining Young Churches' (Andy Wier), 2016 – see <http://bit.ly/2XyCM73>
- [59] Graham Cray, 'Turning the Ocean Liner: The Fresh Expressions Initiative', in Ryan Bolger ed., *The Gospel After Christendom: New Voices, New Cultures, New Expressions*, (Grand Rapids, MI: Baker Academic, 2012), 330.
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- [61] Quoted in Paas (2016), 46.
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- [64] Paas, (2016), 239.
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- [80] See Moynagh (2012), 54-69.
- [81] Vlardingerbroek (2018), 6-9.
- [82] See e.g. <http://bit.ly/2NLLKcK>
- [83] See <http://bit.ly/2TwEuXv>
- [84] See <http://bit.ly/2H6PpRU> and <http://bit.ly/2ER7ock>
- [85] The intention was to include a third compelling example in the work of the Dutch Protestant Church ('PKN'), but this has been omitted for reasons of space. To consider The Netherlands in further depth, see *Fingers Crossed - Developments, Lessons Learnt and Challenges after Eight Years of Pioneering* (2017) - <http://bit.ly/2NMAHzv>
- [86] <http://bit.ly/2H2seYP>
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- [88] See <http://bit.ly/2H2qsqS> and <http://bit.ly/2NM8zgc>
- [89] All available at <http://bit.ly/2XyCM73>.
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- [92] See Tim Thorlby, *Love, Sweat and Tears: Church Planting in East London*, (Centre for Theology & Community, 2016), 6, available at <http://bit.ly/2H3SMZE>.
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- [95] (London: Monarch Books, 2016)
- [96] (London: SCM Press, 2018)

- [97] (London: SCM Press, 2016)
- [98] See Male (2016).
- [99] Moynagh & Peabody (2016), 32.
- [100] See <http://bit.ly/2VFCVny>
- [101] Moynagh (2014).
- [102] <http://bit.ly/2ToFFZJ>
- [103] <http://bit.ly/2EQvGDK>
- [104] See <http://bit.ly/2EQmWxc>
- [105] <http://bit.ly/2XE1rqU>
- [106] See <http://bit.ly/2EQmWxc>
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- [108] See <http://bit.ly/2H5fGzT>
- [109] For more information, see Peter Brierley, *Growth Amidst Decline: What the 2016 Scottish Church Census Reveals*, (Tonbridge, ADBC Publishers, 2017).
- [110] Graham Cray, 'Turning the Ocean Liner: The Fresh Expressions Initiative', in Bolger ed. (2012), 327-338.
- [111] <http://bit.ly/2XGp0j2> See also Cray (2012), 330.
- [112] Cray (2012), 330.
- [113] Gay in Baker & Ross eds (2014), 45.
- [114] Ibid, 44.



## REGISTRATION OF MINISTRIES COMMITTEE MAY 2019

### Proposed Deliverance

#### The General Assembly:

1. Receive the Report.

### Report

The Registration of Ministries Act came into effect on 1<sup>st</sup> January 2018. The principal responsibilities for the Act lie with Presbyteries and the Ministries Council. The Registration of Ministries Committee has a specific, limited yet important role to play. It is to consider applications from Church of Scotland Parish Ministers, who are currently categorised as E or R, who wish to have the status of O, which entitles them to be inducted to a charge.

The Registration of Ministries Committee's responsibility is to assess an individual's readiness for parish ministry, and then to specify what steps need to be taken to address any gaps in knowledge, understanding and experience which come to light.

At the time of writing Committee has met seven times to consider applications, typically dealing with two or three applications at a meeting. It continues to learn from each one, and is committed to developing patterns of working that are both straightforward and thorough, and which serve both ministers and the wider church. It is grateful to all who have offered feedback.

Based on feedback some of the changes made to its pattern of working in the last year include:

- A representative from HM Forces Chaplaincies joining the Committee when an applicant currently serving with HM Forces is being interviewed;
- Streamlining/updating training and safeguarding requirements to make them more readily available.

NEIL DOUGALL, *Convener*  
HAZEL HASTIE, *Vice-Convener*  
JAYNE SCOTT, *Registrar*





THE CHALMERS LECTURESHIP TRUST MAY 2019

Proposed Deliverance

The General Assembly:

- 1. Receive the Report.
- 2. Note that arrangements made for the Chalmers Lectures.

Report

As the Trustees reported in 2018, the Rev Dr Sam Wells, Vicar of St Martin-in-the-Fields, London has been appointed to deliver the Chalmers Lectures in 2019. The lectures will be given in Greyfriars Kirk, Edinburgh at 6pm on the evenings of 17, 18, 19 September and 1, 2, 3 October. The lectures will be video streamed and will also be available as podcasts. On each evening there will be an opportunity for live online questions to the speaker.

The associated book is ready for publication and will be available for sale from 3 October.

The Trustees would like to thank Dr Wells for his acceptance of the lectureship and are grateful to the Minister and Kirk Session of Greyfriars Kirk for their willingness to act as hosts.

*In the name of the Trust*  
George J Whyte, *Chairman*



CHURCH OF SCOTLAND PENSION TRUSTEES MAY 2019

Proposed Deliverance

The General Assembly:

- 1. Receive the Report.
- 2. Approve the appointment of Hugh McKee as a Trustee of all three Schemes.
- 3. Note the Report on Governance Structures and on Scheme Administration (Section 2) and acknowledge the work of the Trustees.

Report

1. BACKGROUND & STATISTICS

As at 31 December 2018, The Church of Scotland Pension Scheme for Ministers and Overseas Missionaries (the “**Ministers Scheme**”), The Church of Scotland Pension Scheme for Staff (the “**Staff Scheme**”) and The Church of Scotland Pension Scheme for Ministries Development Staff (the “**MDS Scheme**”) (together referred to as the “**Schemes**”) collectively covered over 5,000 members. This Report is made by the trustees of each of those Schemes (the “**Trustees**”). As at 31 December 2018 the Trustees held, in aggregate, total assets of approximately £500 million for the purposes of the Schemes.

1.1 Triennial actuarial valuation as at 31 December 2018

1.1.1 At the time of the preparation of this report for the General Assembly, the triennial actuarial valuations as at 31 December 2018 have just been finalised by the Trustees of the respective Schemes. The Trustees were delighted to note the improvements in funding levels of all of the Schemes as set out in 1.2.1 below since the last triennial valuations as at 31 December 2015.

1.2 Scheme funding

1.2.1 A summary of the respective funding positions of the Schemes at 31 December 2018 and the change since the previous valuation as at 31 December 2015 is set out below:

Scheme	Funding level as at 31/12/18	Change since 31/12/15	Surplus / (Deficit)	Change since 31/12/15
Ministers Scheme, Main Pension Fund	119%	+16%	£51.4m	+£42.1m
Ministers Scheme, Widows & Orphans Fund	106%	-3%	£2.0m	-£0.7m

<b>Scheme</b>	<b>Funding level as at 31/12/18</b>	<b>Change since 31/12/15</b>	<b>Surplus / (Deficit)</b>	<b>Change since 31/12/15</b>
Ministers Scheme, Contributors Fund	<b>114%</b>	-31%	£0.6m	-£0.9m
Staff Scheme (CSC Section)	<b>102%</b>	+9%	£0.7m	+£3.3m
Staff Scheme (CrossReach Section)	<b>92%</b>	+13%	£(5.2m)	+£7.6m
MDS Scheme	<b>101%</b>	+6%	£0.1m	+£0.3m

The improvements in funding levels reflect changes in the basis used to value liabilities as well as additional cash contributions paid by the Employing Agencies in line with agreements to reduce funding deficits.

The Trustees note their thanks to each of the Employing Agencies for their continued support for the Schemes.

## **1.1 Increases to Pensions in Payment**

### **1.3.1 Statutory increases**

The statutory increases applied to pensions in payment across all of the Schemes, from 1 January 2019, were 2.4% in respect of benefits accrued between 6 April 1997 and 5 April 2005 and 2.4% in respect of benefits accrued after 6 April 2005. The MDS Scheme had increases applied in respect of benefits accrued prior to 6 April 1997 and these were awarded at the statutory rate of 2.4%. The difference in treatment is due to the particular wording of the governing Scheme rules.

### **1.3.2 Discretionary increases in the Ministers Scheme**

The Trustees of the Ministers Scheme have the unilateral power to award discretionary increases to benefits in the Ministers Scheme.

#### **2018 increases**

As reported at the 2018 General Assembly, the implementation of the decision to award discretionary increases in the Ministers Scheme for 2018 had been put on hold at the request of the Council of Assembly. The Trustees of the Ministers Scheme subsequently decided to implement

the increases previously agreed and the following increases were backdated to January 2018 and put into payment in January 2019:-

- Ministers Main Fund: 3.5% increase on pre-1997 pensionable service for all pensions in payment as at 1 January 2019
- Widows and Orphans Fund: 5% increase on benefits as at 1 January 2019 for all deferred and pensioner members' benefits
- Contributors Fund: 15% increase on benefits as at 1 January 2019 for all deferred and pensioner members' benefits.

#### **2019 increases**

In relation to increases for 2019, the Trustees of the Ministers Scheme decided to award the following in terms of discretionary increases for members:-

- Ministers Main Fund: 5% increase on pre-1997 pensionable service for all pensions in payment as at 1 January 2019
- Widows and Orphans Fund: 5% increase on benefits as at 1 January 2019 for all deferred and pensioner members' benefits
- Contributors Fund: 10% increase on benefits as at 1 January 2019 for all deferred and pensioner members' benefits.

## **1.4 Simplification and Cost efficiencies**

The Schemes continue to benefit from significant simplification work completed in recent years, including a simplification of the investment management arrangements, an update of Scheme rules and documentation and the implementation of a new administration software system. These items have delivered improved outcomes for members through better service, reduced risk and substantial financial savings annually.

Improvements and efficiencies delivered during 2018 included further simplification of the investment management arrangements, testing and the go live of the new administration software system and improvements to governance documentation and processes.

Two members of the administration team resigned during the course of the year and, with improved automation from the software system, only one member of staff will be replaced.

Cost savings have been realised through Trustees who have relevant qualifications, skills and experience delivering work

free of charge which would otherwise have incurred fees from external advisers.

### 1.5 Investment Strategy

**1.5.1** The investment objective of the Schemes is to maintain a portfolio of suitable assets of appropriate liquidity which will generate investment returns to meet, together with future contributions as appropriate, the benefits of the Schemes payable under the trust deed and rules as they fall due.

**1.5.2** The Trustees set the investment strategy for each Scheme taking into account considerations such as the strength of the employer covenant, the long term liabilities of the Scheme and Deficit Reduction Contributions agreed by the Employing Agencies. The investment strategy of each Scheme is set out in its Statement of Investment Principles.

**1.5.3** The current strategy is to:

**1.5.3.1** Match the interest rate and inflation exposures of the liabilities for each Scheme, by holding fixed income and index linked assets;

**1.5.3.2** Hold an appropriate weighting for each Scheme in return seeking investments, including UK and overseas equities.

### 1.6 Changes in Staff and Trustees

#### 1.6.1 Staff

Kay Hastie retired as the pension fund accountant to the Schemes and Simon Bree was appointed in her place. As mentioned above, two members of the administration team resigned and recruitment is underway for one of the roles.

Steve Kaney resigned as Pensions Manager and Secretary to the Trustees. Jane McLeod was appointed in his place with effect from 22 March 2019.

#### 1.6.2 Trustees

Simon Bree resigned as a member nominated trustee of the Staff Scheme due to taking up his new role within the Central Services Committee which includes providing accounting services relating to the Schemes to the Trustees. Jennifer Hamilton was appointed in his place.

Hamish Scott has intimated his intention to retire as an employer nominated trustee of all three Schemes with effect from the 2019 General Assembly.

It is proposed that Hugh McKee is appointed as a Trustee for all three Schemes in place of Hamish Scott. Mr McKee is an

actuary with extensive experience as an executive and managing director within the life insurance and pensions markets. He has operated very successfully previously as a life company director and as a non-executive director of a bank. He is the Treasurer and an elder of Coatbridge New St Andrews Parish Church.

The General Assembly is asked to approve the appointment of Mr McKee as a Trustee of the Schemes.

**1.7** The Trustees would like to record their thanks to all those who have left the service of the Schemes during the year. They embody a passion for service which means working hard to improve outcomes for Scheme members.

## 2. REPORT ON GOVERNANCE STRUCTURES AND ON SCHEME ADMINISTRATION

**2.1** The General Assembly of 2018 invited the Trustees to bring a Report to this Assembly with recommendations on:

- (i) the most effective and efficient structures for trustee oversight of the closed funds (the “**Governance Structures**”)
- (ii) the most efficient means of administration of the closed funds (the “**Scheme Administration**”).

**2.2** The reference to the ‘closed funds’ is a reference to the Schemes. The invitation was extended following discussion by the General Assembly of certain proposals put forward by the Council of Assembly. This part of the Trustees’ Report is presented in response.

**2.3** The Trustees have found that the issues arising under each of the two topics raise matters of complexity and involve examination of a range of options. The deliberations by the Trustees on those matters and those options not only identified the need for consideration of the powers and duties of the Trustees and the potential for effect on Scheme members but also required consultation with those of the Unincorporated Councils and Committees of the Church which act in the role of employing agency for individual Schemes (the “**Employing Agencies**”).

**2.4** The Trustees therefore established a Working Group of Trustees. The Working Group met on eight occasions and the full board of Trustees considered the issues at each of their regular quarterly meetings during the year and by correspondence in between meetings. The Trustees and the Working Group consulted with the Employing Agencies with



written input sought and received from each. The Trustees met with each Employing Agency on three occasions. The Employing Agencies were also consulted on a draft of this Report and their observations have been taken into account in its finalisation. In this work the Trustees and the Working Group have consulted with their professional advisers and other independent industry experts. They have also taken detailed independent advice from an expert in pension's law and Church of Scotland elder, James McNeill QC, who has attended many of their meetings for the purpose of appraising the operation of the Trustees and of the Working Group in these matters.

**2.5** The Trustees wish to record their thanks to the Employing Agencies for their comments and contributions as well as to their external advisers and to the industry experts for their support, guidance and assistance. In particular, the Trustees would like to record their appreciation of the input received from Mr McNeill.

**2.6** Feedback on the report and on the general running of the Trustee Boards from a number of the Trustees' advisers and from an independent expert is available online and can be viewed at [www.churchofscotland.org.uk/about\\_us/stewardship\\_finance\\_and\\_trusts/pension\\_trustees](http://www.churchofscotland.org.uk/about_us/stewardship_finance_and_trusts/pension_trustees). The Trustees were pleased to note the very positive and complimentary comments made both about the governance of the Schemes and on the content of the report.

**2.7** General background information as to the history of the Schemes, pension scheme trustee duties and powers, the Trustees themselves and the general day to day running arrangements of the Schemes is available online. It can be found at [www.churchofscotland.org.uk/about\\_us/stewardship\\_finance\\_and\\_trusts/pension\\_trustees](http://www.churchofscotland.org.uk/about_us/stewardship_finance_and_trusts/pension_trustees).

**2.8 For all the reasons set out in the following sections, the Trustees conclude that, subject to a decision being taken to enter into a buy-out arrangement (at which point the Schemes would be wound up):**

**2.8.1 the existing governance structure of the Scheme is the most effective; and**

**2.8.2 the current administration provisions be maintained, with further consideration given to this after the decision on buy-out is taken.**

### 3. GOVERNANCE STRUCTURES

**3.1** The Trustees first remind the General Assembly of the principal characteristics of the existing Governance Structure. The Trustees then address the key principles in upholding sound Scheme governance and how adherence to those principles is maintained at present. The Report then considers whether other available structures might provide more effective and efficient structures for oversight of the Schemes before expressing the Trustees' conclusions.

#### *Existing Governance Structure*

**3.2** The existing structure was established to comply with the requirements of pensions legislation introduced in 1995. Recognising the three separate Church of Scotland Schemes, three separate Trustee Boards were established.

**3.3** Legislation requires that at least one third of a trustee board is made up of Trustees nominated by the Scheme membership (unless there is a sole independent trustee in place), known as Member Nominated Trustees ("MNTs"). The Scheme employer nominates pension trustees, known as Employer Nominated Trustees ("ENTs"), to make up the rest of the Trustee Board. The intention being that the views and interests of each group be represented at the Trustee Board.

**3.4** There is no prescription on the total number of Trustees on a Scheme Board (other than any restrictions contained in the Scheme rules), though the MNTs must make up at least one third of the total.

**3.5** Each of the three Schemes' Trustee Boards is established with a membership of nine Trustees, six nominated by the Employer and three by the Members. The ENTs are approved and ratified by the General Assembly.

**3.6** The work of each Trustee Board has common elements, within the same Covenant of the whole Church. The existing structure was therefore established by the Church with the six ENTs to be the ENTs on each of the three Scheme Boards. This structure is designed to promote efficiencies and continuity for matters common to the three Schemes.

Covenant in this context refers to the ultimate responsibility for funding pensions, which lies with the Church in its role as principal employer of each Scheme.

**3.7** The existing structure is highly cost effective as each Trustee offers his/her service free of financial reward.

**3.8** The Pensions Regulator establishes guidance for best practice for the governance and oversight of pension schemes. The most recent iteration is contained in their guidance titled “21st Century Trusteeship” and covers areas such as effective:

- board management
- conflicts management
- integrated risk management
- trustee knowledge and understanding

The existing Governance Structure welcomes and embraces this guidance, as more fully set out below.

**3.9** An independent annual audit is undertaken by the Schemes’ auditor, with their report included in each Scheme’s Annual Report & Accounts.

#### **4. KEY GOVERNANCE PRINCIPLES AND COMPLIANCE**

**4.1** The key governance principles identified by the Trustees are:

- Compliance with relevant legislation, regulatory requirements and best practice
- Independence of the Trustees from the Schemes’ employers
- Regular dialogue with the employer, through the Employing Agencies, to achieve mutual understanding of the strategy and focus of the Schemes
- Access to the best possible range of knowledge, experience and skills in Trustee appointments, preferably on a non-remunerated basis
- Access to expert advisers where specific expertise or resources are required
- Procedures to ensure optimal administration of benefits
- Arrangements to develop and execute appropriate investment strategies
- Systems and processes for reporting and conducting meetings which deliver effective and transparent governance
- Cost effectiveness
- Clear purpose and strategy

**4.2** Those principles are met currently in the following way:

- **Compliance with relevant legislation, regulatory requirements and best practice.** The Trustees’ legal advisers ensure that the Trustees keep abreast of the frequent changes in law and regulations and take steps to ensure that there is full compliance. The Schemes’ Actuary ensures compliance with actuarial requirements and best practice. The Pensions Regulator makes available its guidance and resources free of charge and these are used by Trustees to maintain and develop their trustee knowledge and understanding. The Trustee Boards conduct self review, feedback and appraisal to identify areas where training will be most beneficial, with this work informing the agenda for regular training sessions to promote best practice.
- **Independence of the Trustees from the Employer.** Trust law requires that the Trustees operate independently from the employer or employers. This is to ensure the security and sound management of Scheme assets and members benefits. Legislation stipulates that responsibility for Schemes’ assets and administration of members’ benefits rests with the Scheme Trustees. This is recognised both by the Trustees and by the General Assembly and is achieved through the structure of Trustee appointments being the responsibility of the General Assembly and not the Employing Agencies.
- **Regular dialogue with the Employer to achieve mutual understanding.** It is important that Trustees and employer maintain regular dialogue to ensure a clear understanding of the duties of Trustees and/or the needs of the employer. In a report to the Legal Affairs Committee in 2004 the Procurator, Patrick Hodge QC (as he then was) suggested each of the Employing Agencies might send observers to meetings of the Trustees to ensure that the Employing Agencies were adequately informed of “the respective roles of Employer and Trustees, of the broad picture of the pension schemes’ liabilities and the investment policies of the Trustees”. Work on this principle was established and has been developed further as part of this deliverance. A Pensions Forum has been instigated comprising representatives of the Trustees and the Employing Agencies, to facilitate a more immediate understanding of matters of mutual interest.

- **Access to the best possible range of knowledge, experience and skills in trustee appointments, preferably on a non-remunerated basis.** The Church has access to a considerable pool of talent, knowledge and experience in the membership of the Church. Individuals with the knowledge, experience and skills necessary for pension scheme trustees can be identified and invited to accept unremunerated appointment. This powerful combination has continuously delivered able and diverse groups of Trustees since the inception of the Trustee Boards in the 1990s. A full day's training is carried out once a year and each Trustee meeting contains an element of training or updating knowledge. A Register is maintained of significant training undertaken by Trustees. Further, some of the Trustees are subject to the general requirement of professional bodies such as accountants, actuaries, financial advisers and lawyers and undertake mandatory Continued Professional Development.
- **Access to expert advisers where specific expertise or resources are required.** The Pensions Regulator requires scheme trustees to seek appropriate professional advice, including in areas such as investment, actuarial and legal in order to fulfil statutory obligations. The Trustees do so; whilst also recognising the need to restrain on-going costs by means of modernisation and simplification of requirements.
- **Procedures to ensure optimal administration of benefits.** The Trustees keep Scheme administration under regular review. The installation of new administration software will improve service to members. The Trustees have also reviewed alternatives to current methods of general administration (see 8 below).
- **Arrangements to develop and execute appropriate investment strategies.** The Trustees have established an Investment Sub-Group which includes Trustees with experience of investment management. With support and research from the Trustees' investment adviser, the Investment Sub-Group recommends to the full Trustee Board investment strategies for each of the Schemes appropriate to their needs, as well as specific recommendations. This Sub-Group also reviews the performance of investment managers.
- **Systems and processes for reporting and conducting meetings which deliver effective and transparent governance.** Good governance depends in turn upon the quality and frequency of reporting and on effective Trustee meetings and decision taking. The Trustee Boards have planned quarterly meetings to enable regular reporting from sub-groups, administrators, advisers and employers. To ensure that decisions taken are properly progressed an actions log and register is established and reviewed. In addition, as already indicated, the Trustees meet with Employing Agencies and attend the Pensions Forum. The activities and decision-making processes of the Trustees are reviewed each year by the Scheme Auditor with feedback given on the effectiveness and adequacy of the processes adopted. The Trustees are pleased to note receipt of an unqualified audit report every year to date and welcome any comment for areas which would benefit from strengthening, implementing improvements appropriately.
- **Cost Effectiveness.** The Trustees regularly consider the costs of running the Schemes. Issues as to the cost of alternative structures are set out in the following part of this section.
- **Clear purpose and strategy.** The Pensions Regulator places emphasis on the need for a clear purpose and strategy preferably through a written plan reviewed and updated every year. The Trustees have not previously developed a single document in this form and are now collating and consolidating information relating to longer-term strategy into a Business Plan for each Scheme.

## 5. ALTERNATIVE GOVERNANCE STRUCTURES

**5.1** The following alternative or additional arrangements are set out with their correlative advantages and disadvantages in comparison with the present oversight arrangements and with the Trustees' conclusions as to their efficacy for the Schemes.

- **Engaging one or more professional trustees to join the Trustee Board of each Scheme.**
  - **Advantages:** expertise and first-hand experience of other schemes facing similar challenges.

- **Disadvantages:** additional annual costs of perhaps £25,000 - £60,000 for each of the three Schemes.
- **Conclusion:** This cost is unlikely to represent value for money compared to the current arrangement where significant expertise is available without financial reward, through the Church membership, as noted above.

**Discussion:** Research undertaken by the Pensions Regulator for its '21st Century Trusteeship' project indicated that standards of governance were higher where trustee boards had retained a professional trustee. In this context a professional trustee is one who is remunerated and whose occupation is that of a pension scheme trustee. The Pensions Regulator's research was in the context of all schemes, many of them small with limited access or ability to source appropriately qualified or experienced trustees.

The Schemes are fortunate in having a sizeable pool of experience of relevant professional backgrounds available and willing to serve as Trustees, through the membership of the Church.

In view of this wide range of knowledge and experience available to the Schemes, at no cost, it is hard to see how recruiting professional trustees would bring any significant benefit. The current Trustees are a diverse group with a range of experience and skills appropriate to the tasks they face; they include three actuaries, four investment specialists, a chartered accountant, a company director, a solicitor and a former human resources director. There are three ministers or retired ministers. The current experience includes that of former membership of the Social Care Council, of the Church and Society Council, that of being an independent financial adviser and that of being a professional trustee.

That said, the Trustees acknowledge that should this knowledge and expertise cease to be available to the Schemes, then the appointment of a professional trustee may need to be considered.

- **Appointing a trustee company as a sole corporate trustee body in place of the current trustees to each Scheme.**

- **Advantages:** this would take over all of the burden and duties of the Trustees: all legislative and regulatory requirements would be met and the collective experience of the corporate trustee body would be valuable.
- **Disadvantages:** additional costs – generally higher than those of professional trustees – would arise because a sole corporate trustee would be taking on sole responsibility for the trusteeship of each Scheme.
- **Conclusion:** This cost is unlikely to represent value for money compared to the current arrangement where expertise is available without financial reward, through the Church membership as noted above.

**Discussion:** Some companies specialise in providing a complete pension trustee service to employers. Such a service is attractive in that it can meet oversight and governance requirements. The collective experience of the corporate trustee body would be valuable in appraising current issues, determining future strategy and planning.

The collective experience and professional background available to the Schemes has been set out above. Further, in addition to the higher cost for taking on sole responsibility for the trusteeship of each Scheme, there would be no Employer Nominated Trustees and no Member Nominated Trustees, and, thus, much less representation from interested parties in decision making.

The Trustees do however acknowledge that should this knowledge and expertise cease to be available to the Schemes from the Church membership, then the appointment of a professional trustee may need to be considered

- **Setting up three quite separate Trustee Boards for the three Schemes, each with different trustee representatives**
- **Advantages:** this would address a concern, expressed to the Trustees during consultation by one Employing Agency, that the Trustees who are on the Boards of all three Schemes may face conflicts of interest.

- **Disadvantages:** three separate Trustee Boards would add time and expense to the governance of the Schemes.
- **Conclusions:** (i) Any conflicts of interest can be managed effectively and properly. (ii) The additional time and costs of this option are not in proportion to the benefit of eliminating the potential for such conflict of interest as might arise.

**Discussion:** The clear disadvantage of this approach is that elements common to each Scheme would have to be triplicated rather than being dealt with only once and that would create additional expense for each scheme.

One Employing Agency raised a concern that, because the Employer Nominated Trustees act for all three Schemes and the interests of members of the three Schemes do not always coincide, difficult issues of conflict might arise as regards matters in respect of which the interests of the members of all three Schemes did not coincide.

There is no legislation or regulation which precludes individual pension trustees from holding appointment to more than one pension scheme. To the contrary, legislation itself recognises the potential for conflicts of interest through the requirement for trustees to be Member or Employer nominated. Similarly, Charity Trustee legislation in Scotland makes provision regarding an individual trustee who may have a situation of conflict and be required to put the interest of the body to which she or he has been appointed before that of the body which appointed her or him: (see the Charity and Trustee Investment (Scotland) Act 2005, s.66).

It is not unusual for there to be more than one pension scheme sponsored by the same principal employer; and for such schemes to share advisers and administration and to hold joint meetings for the more efficient use of resources and lowering costs to each. The Pensions Regulator has recognised the possibility of the existence of conflicts of interest and that it is the management of conflicts of interest which is required rather than attempts to preclude their emergence. The Regulator has established guidance as to best practice on managing such conflicts.

The Trustees gave full consideration to this matter, including analysis of how it may materialise in practice and, if so, what steps would be required to appropriately manage it. The

Pensions Regulator advises that the best practice is for trustee boards to have a Register of Conflicts which is open and transparent, and the Trustees have embraced and adopted this advice. Further, the Trustees have a robust Conflicts of Interest policy, and this has been revised as a result of the helpful discussion in the present process. This is available to view at [www.churchofscotland.org.uk/about\\_us/stewardship\\_finance\\_and\\_trusts/pension\\_trustees](http://www.churchofscotland.org.uk/about_us/stewardship_finance_and_trusts/pension_trustees).

- **Outsourcing the Governance Structure to a third party, through a consolidation vehicle or to an insurance company through winding up and buy-out of the Schemes.**
  - **General:** Consideration of this alternative raises issues of considerable complexity, particularly for the Employing Agencies.

**Discussion:** There are a range of options available to transfer the governance of the Schemes to a third party. These include a “buy-out” arrangement where the Scheme governance and administration is provided by an insurance company and the Schemes wound up.

During consultation, each of the Employing Agencies has expressed a preference to move to the buy-out option as soon as this can be afforded.

The Trustees have looked at buy-out options for each of the Schemes or all of the Schemes together in recent years. Previously, the timing for buy-out has not been considered appropriate, however, following the present consultation with the Employing Agencies, the Trustees concluded, towards the end of 2018 that, subject to important caveats of affordability and value for money, buy-out should be the ultimate aim for all three Schemes.

However, the Schemes, although all closed to new members and future accruals in 2013, are at different stages of maturity (in respect of their ratio of deferred pensioners to those already retired and the average age of deferred pensioners) and their current funding levels are different. In this context ‘deferred pensioner’ means a member who has accrued benefits in one (or more) of the Schemes but who is not yet receiving a pension from that Scheme. Significant additional new money would be required from the Church to fund any such buy-out arrangement for all three Schemes. The Trustees have engaged with the Employing Agencies to understand if the merits of the buy-out option are viewed as



value for money to allow additional funds to be made available at this time.

If any decision is taken to proceed with the buy-out option there is a significant incentive for the Schemes to transact at the same time, to an extent because some of the Schemes individually would not be attractive to the market, but mainly because the Schemes, presented as a whole, would attract a total cost (payment of premium to the third party) estimated to be in excess of £5m less than if each of the Schemes transacted individually. The Employing Agencies have indicated to the Trustees that they would favour the Schemes transacting to buy-out at the same time to harness the savings envisaged.

***The Trustees are therefore in the process of investigating the potential buy-out option with insurers and will be weighing up all these factors and the interests of members of each Scheme. They should have all the information available to allow them to reach a decision on the buy-out option for each Scheme in early summer 2019. As indicated above, significant additional funds will be needed from the Church to allow the buy-out of all three Schemes now. If no additional funds are available, the buy-out option will not be viable at this time for all three Schemes, though it will be possible to return to this option in future when additional funds are available and/or the risk premium involved has reduced.***

#### • **Collective consolidator vehicle**

- **General:** It is possible to transfer members' benefits to a collective master trust whereby the responsibility for various different sets of benefits are consolidated in one trust run by its own set of trustees.
- **Conclusion:** The Trustees' professional advisers have advised against this alternative given that the security for members' benefits provided by such structures is much weaker in comparison to the security provided by the Schemes. This is due to the strength of the financial covenant provided by the Church to the Schemes being significantly more robust than that provided by a collective master trust. This option has therefore been ruled out.

## 6. REPORT CONCLUSION

**6.1** The Trustees have reviewed a range of options for the Governance Structure for the Schemes, including the existing structure. They have done this by assessing each option against a range of key principles. They have consulted with interested parties who have provided input and comments.

**6.2** The Trustees note that the existing Governance Structure meets all the requirements of legislation and guidance from the Pensions Regulator. It is overseen, as it always has been, by skilled, talented trustees who offer their service to the Church free of charge.

**6.3 The Trustees conclude that, subject to a decision being taken to enter into a buy-out arrangement, the existing Governance Structure is considered to be the most effective and efficient for trustee oversight of the Schemes.**

## 7. SCHEME ADMINISTRATION

**7.1** The Trustees first remind the General Assembly of the principal characteristics of the existing Scheme Administration. The Trustees then address the key requirements for good administration and how those are met. The Report then considers alternative means of administration before expressing the Trustees' conclusions.

**7.2** The existing arrangements for Schemes' Administration is provided to the Trustees by the Church through the services of the Pensions Team and others including payroll and accounting services. The Pensions Team is made up of six staff members. The members of the Pensions Team are employed by the Church of Scotland Central Services Committee with costs recharged to the Trustees and divided pro-rata amongst the three Schemes.

**7.3** The Trustees and the Central Services Committee have agreed to formalise the provision of services through a Service Level Agreement which records the services being provided together with service standards.

**7.4** The Pensions Team is overseen by the Pensions Manager who also acts as Scheme Secretary to the Trustees.

**7.5** In the Trustees' opinion the service standards provided by the Pensions Team are generally high, with agreed service levels being delivered. The Pensions Team deliver administration services to all three Schemes in a unified manner, delivering economies of scale and cost



efficiency. There is no reason to separate the administration of the three Schemes. An in-house team offers a personal service to members, some of whom have reported this as a valuable benefit and link to the Church.

**7.6** The Trustees have recently completed the installation of an industry standard IT system for pensions administration, including some additional software development to meet Scheme specific requirements. The benefits include reduced risk of human and processing error, improved service to members and increased levels of reporting to the Trustees.

**7.7** An advantage of an in-house arrangement is that it makes it easier to set priorities and maintain control. Lines of communication are shorter and contacts with advisers and trustees are more straightforward.

**7.8** However, an in-house arrangement requires management time in providing oversight to the team. This is mainly a responsibility of the Trustees, with HR, IT and other support provided by the Church.

**7.9** Further, if a key member of a small team leaves or is absent for a length of time, it can be difficult and/or expensive to cover the gaps. In addition, as pension schemes evolve and develop, it can be difficult to ensure in a small team that the team has the right skill sets and expertise needed. An in-house team will not have, necessarily, as ready access to the depth and breadth of resources and knowledge that a commercial provider is likely to have. They may find it harder to keep up with best practice in the market, lacking the benefit of a wider pensions organisation in terms of support and expertise.

**7.10** The Trustees have identified a number of requirements they consider important to the administration of the Schemes. These are:

- Ensuring the security of members' accrued benefits
- Ensuring that all benefits are paid to members on time and when they fall due
- Delivering a high level of service to members
- Maintaining appropriate contact with pensioners and deferred pensioners
- Ensuring compliance with all appropriate legislation including data protection legislation

- Achieving high levels of cost efficiency, both in terms of direct cost and management time
- Considering the risk appetite of the employers as guarantors of the benefits provided by the Schemes

**7.11** Those principles are met currently in the following way:

- **Ensuring the security of members' accrued benefits.** One of the prime duties of the Trustees is to make sure that members receive the benefits to which they are entitled. This requires accurate record-keeping and efficient processing of benefits due including effective payment arrangements. This relies on a well-resourced team of competent staff and efficient administration procedures. These requirements are present in the existing structure.
- **Ensuring that all benefits are correctly paid to members on time and when they fall due.** Similarly this requires a well resourced team with accurate record keeping and effective systems and procedures. The existing structure has largely delivered this.
- **Delivering a high level of service to members.** In addition to items above the Trustees require the Pensions Team to respond to members' queries in a timely and accurate manner, to be courteous and friendly and helpful wherever possible and in this respect to maintain contact with Scheme members. The Trustees have established service level standards and the current arrangement delivers these.
- **Maintaining contact with members.** It is only by maintaining contact that the Trustees can be confident of capturing changes in circumstances of members. It can be difficult to track and be aware of changes. Under the existing arrangement data changes are managed with a combination of strategies, including inviting and receiving changes notified by members, exercises to proactively contact members to confirm existing details, and by using third party sources to corroborate data veracity.

- **Ensuring compliance with all legislation including data protection legislation.** The Trustees must comply with all relevant legislation. They also require their administrators to do similarly. The Pensions Team undertakes a number of regular administrative tasks to enable the Trustees to comply with statutory requirements.
- **Achieving high levels of cost efficiency, both in terms of direct cost and management time.** The Trustees are conscious of pressure on costs at all levels and include this as a consideration in administration of the Schemes.
- **Considering the risk appetite of the Church as guarantor of the benefits provided by the Schemes.** The Church not only supports the Covenant for the Schemes, as referred to above, but also, through the General Assembly and the Council of Assembly, has provided additional guarantees to assure the benefits in the event that there is insufficient funding of the Schemes. The Covenant relies on the Church's portfolio of assets and investments and is regarded as strong. In on-going dialogue, and also as part of this review, the Trustees have sought and received the input of each Employing Agency in relation to their appetite for risk. Overall the appetite for risk was expressed as a preference to minimise or avoid any unexpected new calls for money for the Schemes, while seeking to maximise returns.
- **Close links between Scheme members and their employer.** Some members have noted the in-house arrangement provides a contact point and link with the Church, as their employer. During consultations for this review each Employing Agency noted a neutral view on whether member contact in respect of pensions was best achieved through the current in-house arrangement or through one of the alternative arrangements with a third party. In addition each Employing Agency noted other options were available for any members, as previous employees, to maintain a link and contact with the Church.

## 8. ALTERNATIVE MEANS OF SCHEME ADMINISTRATION

**8.1** The following alternative or additional administration arrangements are set out with their correlative advantages and disadvantages in comparison

with the present arrangements and with the Trustees' conclusions as to their efficacy for the Schemes.

- **Outsourcing Scheme administration to a Commercial Provider**
  - **Advantages:** benefits of the expertise, scale, infrastructure, technology and systems of a specialist provider, including: improved measurement and reporting of management information; immediate access to existing platforms such as web portals and online reporting for members; access to high quality format and reporting for member communications; access to specialist training and career development for existing staff; guaranteed cover in the event of staff changes and absence.
  - **Disadvantages:** actual costs can increase when new work items are requested or required by legislative or regulatory changes; outsource relationship still requires management time.
  - **Conclusion:** the balance of service and costs is the primary factor in establishing a preference for an outsource option relative to the existing in-house arrangement. Indicative data on costs highlights uncertainty which would only be removed through a competitive tender process. No clear difference in costs between outsource and the current in-house arrangement was observed in the indicative quotes that have been obtained. All external providers would seek an initial contract term of three years, meaning there is little or no merit in outsourcing if a decision to buy-out will be implemented within three years.

**Discussion:** At the outset, the Trustees observe that outsourcing would mean the personal connections, through the administration of pensions, between the employer and retired members would be lost. However, each of the Employing Agencies has noted they are comfortable that other suitable means for past employees to remain in contact with the Church are available.

The Trustees are also of the view that, were outsourcing to be considered as a viable alternative, the availability of options for the continuity of employment of existing staff would be an important consideration. All the commercial

providers who engaged with this review confirmed that they offer the option for existing staff to transfer.

The Trustees view the matter of greatest importance to decision making as striking the appropriate balance between service levels and costs. This includes the ability to predict likely levels of cost, insofar as that can be done with any reasonable degree of certainty; whether under the current arrangements or on outsourcing. Comparison of in-house and outsource costs is not straightforward as the work required can vary from year to year. Internal costs tend to be more stable as workflow can be more closely controlled by the Trustees, though any additional external resource required will incur a higher cost. Outsource providers charge for any additional and ad-hoc services not included in their original contracts. This amount is difficult to estimate and will vary from year to year.

Given the degree of uncertainty in the costs for outsourcing the Trustees conclude that based on the indicative costs obtained there is no immediately clear difference, in cost terms, between this option and the existing in-house arrangement.

Separately, a move to an outsource provider would incur additional one-off costs to cover arrangements for transition and due diligence.

- **Outsourcing Scheme Administration to an insurance company through winding up and buy-out of the Schemes.**
  - **General:** As noted above regarding Scheme Governance, the Trustees are aware of the need to consider the possibility of buy-out of the Schemes. This alternative means of administration is wholly ancillary to those considerations.

## 9. CONCLUSION

**9.1** While there are differences in the relative strengths of the existing in-house and the outsource options for Scheme Administration, both are fit-for-purpose for providing high levels of service.

**9.2** A definitive review of the comparative costs of each option is difficult without completing a full tender for services; but it is clear that a transfer of administration at a time when buy-out is under active consideration for the near future would not be sensible.

**9.3** Any decision to proceed with the buy-out option would mean the existing Scheme Administration arrangement would be replaced on buy-out.

**9.4 The Trustees conclude that the current administration arrangements are fit for purpose and that until a decision is taken on the buy-out option, no alternative to the current administration provisions can be considered as providing a more efficient means of administration for the Schemes.**

**9.5 In the event of there being a decision not to proceed with buy-out within the short to medium term, the Trustees will give further consideration to outsourcing of the Scheme Administration.**

*In the name of the Pension Trustees*

GRAEME R. CAUGHEY, *Chair*  
DOUGLAS MILLAR, *Vice-Chair*

TRUSTEES OF THE CHURCH OF SCOTLAND HOUSING AND LOAN FUND FOR RETIRED  
MINISTERS AND WIDOWS AND WIDOWERS OF MINISTERS

Proposed Deliverance

The General Assembly:

- 1. Receive the Report and thank the Trustees and Staff.
- 2. Re-appoint Rev A McCafferty 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 £122,500 for Shared Appreciation Loans.

2. HOUSING TRANSACTIONS: 2018

2.1 Assistance provided during 2018 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 212 houses at the end of 2018. 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 2018, 12 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

exceptions 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 4.12% (as at 31<sup>st</sup> December 2017). 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 2018.

**3.3** Rental income has been sufficient to cover maintenance and repairs.

#### **4. LOAN TRANSACTIONS: 2018**

**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 £122,500. 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 two and a half per cent.

**4.5** Details of each of the three types of loan outstanding as at 31<sup>st</sup> December 2018 are given in Appendix 3.

#### **5. DONATIONS, BEQUESTS ETC.**

**5.1** The Trustees are gratified to report that during 2018 they received a total sum of £31,985 by way of donations, bequests and gifts.

#### **6. FUNDS**

**6.1** Investments at market value, and cash deposits, at 31<sup>st</sup> December 2018 amounted to £16,866,238.

**6.2** The amount realised from sales of houses, less the expenditure on house purchases, during 2018 was £1,704,953. The net increase in long-term loans during 2018 was £60,100.

#### **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<sup>st</sup> December 2018, 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<sup>st</sup> December 2018 and whose names have been placed on the Preliminary Applications List for assistance can also be found at Appendix 4.

**7.2** In December 2018 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. The Trustees agreed that the house purchase price limits for 2018 be maintained at the same level as in 2017 so that the **maximum** price for a house to rent remains at £175,000 and the **maximum** price, or value, of a house in respect of which a loan would be given, similarly remains at £175,000. 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 £175,000 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** 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. Commercial rental of such properties is only undertaken rarely, where the prospect of a sale, is for market reasons, highly unlikely.

## 9. STAFF

**9.1** 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.

**9.2** The Secretary to the Fund has advised the Trustees of her intention to retire in the summer of 2019. At the time of writing, measures have commenced for recruitment of her successor.

## 10. MEMBERSHIP

**10.1** Rev A McCafferty has served an initial four-year term as a Trustee. Under the terms of the Fund's Constitution, he is eligible to serve a further four-year term. The Trustees would be pleased if the General Assembly would agree to his re-appointment

*In the name of the Trustees*

IAN TAYLOR, *Chairman*  
MARYANN RENNIE, *Deputy Chairman*  
LIN J MACMILLAN, *Secretary*

### Addendum (i) Rev Ian Taylor

Ian became a Trustee of the Housing and Loan Fund in 2003, and took over as the Fund's fourth Chairman in 2016.

Following a career as an International Credit Analyst with the Bank of Scotland, he trained for the Church of Scotland Ministry at the University of Glasgow and Princeton Theological Seminary and is currently the Minister of Springfield Cambridge Church in Bishopbriggs.

Ian has brought to the Fund both financial acumen and a deep understanding and knowledge of the Church of Scotland. Pastoral care is a particularly important area of Ministry for Ian which he has amply demonstrated in his compassion and understanding for those applying to the Fund, which has nevertheless been tempered with a healthy dose of realism. Additionally his involvement with, and support for the staff team has been particularly appreciated.

Ian's calm chairing of Trustee meetings, which has always been backed-up by being exceptionally well prepared, will be sorely missed as he relinquishes his role as a Trustee and as Chairman of the Fund. We wish him well in all that he does in the future.

MARYANN RENNIE, *Deputy Chairman*  
LIN J MACMILLAN, *Secretary*

### ADDENDUM (ii) Lin J Macmillan

Following the retirement of her predecessor, Ronnie Mather in 2003, and a period of 'handover', Lin quickly grasped her new role firmly with both hands. With discretion and sensitivity she has handled the many and varied changing nature of requests to the Fund. Travel has been a regular feature of her work, and tenants have welcomed her visits and sympathetic manner when called for.

She has been meticulous in ensuring that our meetings were well briefed and recorded. In addition, skills she brought from previous employment situations have proven invaluable at many a 'pre-retirement conference' and not least of all to the wider work of the Kirk's pension schemes. Many Manse families have benefitted from her knowledgeable advice on housing and related matters in their retirement while her professionalism enabled her to satisfy the demands of Trusteeship governance on the one hand, while exercising her natural concern for those in need of assistance from the Fund on the other.

The Trustees and Staff have valued their working relationship with Lin, and we wish her and Nigel a long, happy and healthy life together in retirement enjoying some foreign travel.

IAN TAYLOR, *Chairman*  
MARYANN RENNIE, *Deputy Chairman*



**Appendix 1**

<b>Assistance provided</b>	<b>2018</b>	<b>2017</b>
Number of Ministers retiring (and eligible to apply to the Fund)	33	45
Percentage assisted with a house to rent	6%	11%
Percentage assisted with a house purchase loan	9%	13%
Total percentage assisted	15%	24%
Percentage of individuals eligible to apply who fell within the Fund's financial parameters and who received assistance	100%	100%
Instances of assistance provided*	<b>2018</b>	<b>2017</b>
Retiring Ministers	7	9
Ministers already retired	2	1
Widow(er)s & Civil Partners	2	2
Spouses	0	0
Total	11	12

\* Assistance may be provided in a different calendar year to that in which the Minister actually retires

<i>Tenants as at 31st December</i>	<b>2018</b>	<b>2017</b>
Ministers	131	138
Widow(er)s & Civil Partners	59	59
Spouses	8	10
Commercial rental	3	3
Vacant	11	12
<i>Borrowers as at 31st December</i>	<b>2018</b>	<b>2017</b>
Ministers**	75	77
Widow(er)s & Civil Partners	41	41
Spouses	0	0

\*\* 3 Ministers have dual loans

## Appendix 2

<b>Rental Housing</b>				
	<b>2018</b>		<b>2017</b>	
Total number of houses owned at 1st January	222		234	
Houses purchased during year	6		5	
Total cost of purchases		£948,060		£733,438
Average house price		£158,010		£146,688
Houses sold during year	16		17	
Total amount realised		£2,653,013		£2,525,558
Average proceeds		£165,813		£148,562
Houses bequeathed/gifted during year	0		0	
House relinquished during the year	0		0	
Houses relet during year	0		2	
Total number of houses owned at 31st December	212		222	
Average market rent of property purchased during year		£7,620		£6,960
Average rent of new tenancies - Ministers/Spouses		£3,788		£3,525
Average rent of new tenancies - Widow(er)s		£1,928		£1,650

### Appendix 3

<b>Housing Loans</b>				
	<b>2018</b>		<b>2017</b>	
<i>Long term loans outstanding at 1st January</i>	121		126	
Value of loans outstanding		£6,456,15		£6,518,05
New loans granted during year	4		2	
Additional loans granted during year	0		1	
Value of loans granted		£290,500		£211,000
Loans fully repaid during year	7		7	
Loans partially repaid during year	0		1	
Value of loans repaid		£230,400		£272,900
Long term loans outstanding at 31st December	118		121	
Value of long term loans outstanding		£6,516,25		£6,456,15
<i>Short term Bridging Loans outstanding at 1st January</i>	0		1	
Value of Bridging Loans outstanding		£0		£15,000
Bridging loans granted during year	3		3	
Value of Bridging Loans granted		£140,000		£106,000
Bridging loans repaid during year	1		4	
Value of Bridging Loans repaid		£60,000		£121,000
Short term Bridging Loans outstanding at 31st December	2		0	
Value of Bridging Loans outstanding at 31st December		£80,000		£0

Appendix 4

Outstanding Commitments at year end	2018	2017
For next 5 years		
Houses to rent	19	21
Housing Loans	12	10
Value of outstanding commitments	£4,444.00	£4,482,00
Preliminary Applications	2018	2017
For those retiring between 5 - 10 years	2	3



**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 2018**

Proposed Deliverance	Report
<b>The General Assembly:</b> 1. Receive the Report.	<p><b>1. CHURCH HYMNARY 4TH EDITION</b></p> <p><b>1.1</b> In the year to 30 September 2018 the sales of the various editions were as follows:-</p> <p>Words: 1215 copies compared with 1842 (2017) Full Music Edition: 461 copies compared with 431 (2017) Melody Edition: 271 copies compared with 104 (2017) Large Print Edition: 267 copies compared with 490 (2017) CD-Rom: 61 copies compared with 31 (2017)</p> <p><b>1.2</b> The commission due to the trust calculated in respect of the year to 30 September 2018 in respect of CH4 was £3217.39 compared to with £3863.49 in the previous year. From this royalties were payable to the authors of £2816.58, the first £2,000 of which is met by the publishers, with the net commission due to the Trust £2400.81.</p> <p><b>1.3</b> In addition sales of the Hymnary under the title Hymns of Glory, Songs of Praise amounted to 1420 copies in all. The net commission payable to the trust was £623.36.</p> <hr/> <p><b>2. SINGING CH4 WEBSITE</b></p> <p>The trust is pleased to have been able to support the work of the Mission and Discipleship Council by contributing £3000 to this project in 2016, with more funding available if this had been required. This is an example of a project towards which the trust is often able to contribute from income.</p> <hr/> <p><b>3. FUNDING FOR PROJECTS</b></p> <p>The trustees are keen to encourage more applications for trust funds, particularly for local training projects and which might include alleviating the cost to organists by subsidising SCOTS training days. The trust purposes include:</p> <p>“the advancement of the Christian faith through the promotion and development of hymnody in Scotland with particular reference to the Church of Scotland by assisting in the development, promotion, provision and understanding of hymns, psalms and paraphrases suitable for use in public</p>



worship .... to enable the Church, and in particular the Church of Scotland, to worship in ways which are relevant to individual congregations or groups of congregations".

*In the name of the trustees*

Philip H Brodie, *Chairman*  
Hugh Angus, *Secretary and Treasurer*

THE CHURCH OF SCOTLAND TRUST MAY 2019

Proposed Deliverance

The General Assembly:

- 1. Receive the Report.
- 2. Thank the members of the Trust for their diligence.
- 3. Re-appoint Mr John Hodge and the Very Rev Dr Lorna Hood as members of the Trust from 1 June 2019.

Report

The Church of Scotland Trust, which was established by Act of Parliament in 1932, submits its Eighty seventh Report to the General Assembly.

1. THE WORK OF THE TRUST

(a) General

The function of the Church of Scotland Trust is to hold properties outwith Scotland and to act as a trustee in a number of third party trusts. During the year it has dealt with various matters which have arisen regarding these properties and trusts. Matters of particular significance are noted hereafter.

(b) Third Party Trusts

The Trust is currently trustee of 48 third party trusts which benefit different areas of the Church's work. In 2007 the Trust instigated a Rolling Review Programme for these trusts. The Trust's Secretary and Clerk undertakes a review of the trusts annually, producing reports on half the third party trust portfolio to each of the February and September/October Trust meetings.

(c) Pakistan

At the time of writing this report the Trust and the World Mission Council have agreed the terms of new Succession Trust which will accept title to the Church's property interests in Pakistan. It is hoped that by May 2019 the trust deed will have been executed and will be in the process of being registered in Pakistan.

Unfortunately, no progress has been made with the transfer of Murray Christian College in Sialkot. The Government in Pakistan have still to process the denationalisation which is prerequisite for the transfer of the College to Forman Christian College.

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. The Trust will continue to endeavour to achieve its objective of transferring all its property interests to an appropriate body in terms of the Church of Scotland Trust Order Confirmation Act 1958 with the help of Dr David and his many contacts in Pakistan.

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. Some cases have been found in favour of the Trust but are now the subject of an appeal. 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.

**(d) Israel**

The Trust continues to be consulted by the World Mission Council regarding ongoing and future developments relating to property in Israel.

In 2018 the World Mission Council assigned its interest in the back to back loan for The Scots Hotel, Tiberias to the Trust. At the beginning of 2019 the Trust repaid the bank loan and entered into a loan agreement with St Andrews Galilee Ltd.

**(e) Act II 2016 – the International Presbytery Act**

Since the General Assembly of 2016 all congregations in the International Presbytery require the approval of both Presbytery and the Church of Scotland Trust for (a) any extensive alterations to their building/s; (b) any property purchase and (c) the lease of any property in excess of one year. The Trust continues to work with the International Presbytery to fulfil these responsibilities. The Trust has given approval for a number of property related matters in the last year.

Every congregation in the International Presbytery is required to produce a Property Report to Presbytery each year with details of the management, maintenance and insurance of congregational buildings which is copied to the Trust. The Trust is currently assessing what its requirements are for reports on property management and maintenance matters.

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**2. ACCOUNTS FOR 2018**

The Trust's Accounts for the year to 31 December 2018 have been audited and copies thereof are available on request from the Secretary and Clerk.

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**3. MEMBERSHIP**

In accordance with the constitution of the Trust, the following two members retire by rotation on 31 May 2019 but are eligible for re-appointment: Mr John Hodge and the Very Rev Dr Lorna Hood. It is suggested to the General Assembly Mr John Hodge and the Very Rev Dr Lorna Hood be re-appointed as members of the Trust from 1 June 2019.

*In the name and by the authority of  
The Church of Scotland Trust*

THOMAS C WATSON, *Chairman*  
W F STUART LYNCH, *Vice Chairman*  
JENNIFER M HAMILTON, *Secretary & Clerk*

## CHURCH OF SCOTLAND INVESTORS TRUST MAY 2019

### Proposed Deliverance

#### The General Assembly:

1. Receive the Report.
2. Appoint Mr B J Duffin as Chairman of the Investors Trust from 1 June 2019.
3. Appoint Mr R D Burgon as Vice-Chairman of the Investors Trust from 1 June 2019.
4. Approve the re-appointments of Ms E Crichton, Mr J G Wilson and Mr M G S Yuille as members of the Investors Trust from 1 June 2019.
5. Approve the appointment of Mr R Black as Trustee from 1 June 2019.
6. Receive the Annual Report and Financial Statements of the Investors Trust for 2018.

### Report

#### 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 investment management, regular portfolio supervision and spread of investment risk and economies of scale through the pooling of monies in collective investment vehicles.

**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 work of the Church. 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 instructions 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 which engages in management practices which are judged by the Trustees to be unacceptable. In particular, investment is avoided in any company substantially involved (generating more than 15% of turnover) in gambling, tobacco products, alcohol, armaments, thermal coal and tar sands. In general, investment is sought in companies that demonstrate responsible employment and good corporate governance practices, have regard to environmental performance (particularly Climate Change) and to 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 investment bodies charged with investing funds for UK churches and other church-linked organisations, and with links to a growing number of international churches. CIG lobbies companies and investment managers to encourage them to pursue policies aligned with our Christian faith, as well as conducting research on companies' behaviour and collating

such research from several agencies. Through its co-operation with other ESG organisations and on its own, CIG is able to exert significant influence on corporate behaviour. The Investors Trust Vice Chairman is a member of the CIG Board.

**1.5** As reported last year, a paper was submitted to the Council of Assembly Finance Group recommending that the Church employ a resource focused on Ethical Social and Governance (ESG) matters for the Church as a whole, as well as for the investing bodies. However, the Council of Assembly Finance Group did not support the proposal from the Investors Trust. Recognising the growing interest in ESG matters from our own investors, the Trust decided to make information on current ESG matters more widely available. The Secretary has published a newsletter with links to relevant organisations, including the CIG, on the Investors Trust website. This is intended to allow our investors and others who may be interested to understand better some of the issues which responsible investment is tackling.

## **2. INVESTMENT PERFORMANCE AND OUTLOOK**

**2.1** The total value of funds invested through the Church of Scotland Investors Trust decreased from £443.3 million at 31 December 2017 to £435.1 million at 31 December 2018. Market volatility driven by uncertainty on political events contributed to negative market returns in 2018 for the first time in ten years.

**2.2** The Growth fund is mainly invested in UK and overseas company shares (equities) and is managed by Newton Investment Management. Both the UK equity and Overseas equity components of the portfolio outperformed the benchmarks with returns of -7.47% vs -9.47% and 6.10% vs -2.68% respectively. Total return for the Growth fund in 2018 was 0.22% against the composite benchmark (adjusted to mirror the ethical guidelines of this fund) of -3.40%. Thus a very credible positive return was made when the benchmark index return was negative.

**2.3** The Income Fund continues to be invested in pooled funds investing in underlying bonds and equities offered by the Managers, Royal London Asset Management and in a small direct holding in the Savills Charities Property Fund. The Income Fund also achieved a very credible total return for 2018 of -0.08% against a benchmark of -1.18% in sterling terms.

## **3. INCOME DISTRIBUTIONS**

**3.1** In challenging market conditions the Growth Fund has earned 16.73p per unit against a target of 16.85p. The Trustees agreed to maintain the 2017 distribution of 17.0p per unit for 2018 and draw on reserves built up in previous years. This represents a yield of 3.46% on the unit price as at 31 December 2018.

**3.2** The level of income earned on the Income Fund fell marginally short of the 50.0p per unit target, as a result of the expected lower fixed interest payments on new bonds entering the fund replacing the higher fixed income payments on the older bonds which matured (have been repaid). The Trustees agreed to maintain the targeted distribution of 50.0p per unit by drawing on reserves and will monitor the position closely for 2019. This represents a yield of 4.18% on the unit price as at 31 December 2018.

**3.3** The average rate for 2018 declared by the Deposit Fund was 0.59%. The lag on contracts maturing meant that investors didn't see the benefit of the August base rate increase until the final quarter of 2018. The average rate payable in 2019 will, as usual, depend on prevailing money market rates.

## **4. OFFICE BEARERS**

**4.1** Under the terms of the constitution of the Investors Trust, Miss C Y Alexander is due to retire as Chairman. It is recommended that the Vice-Chairman, Mr B J Duffin, be appointed Chairman and Mr R D Burgon be appointed Vice-Chairman.

## **5. MEMBERSHIP**

**5.1** In accordance with the terms of the Constitution, the following three members are due to retire by rotation at 31 May 2019: Ms E Crichton, Mr J G Wilson and Mr M G S Yuille, and all three have indicated that they wish to seek re-election. It is recommended to the General Assembly that Ms Crichton, Mr Wilson and Mr Yuille be re-appointed members as from 1 June 2019.

**5.2** The Investors Trust welcomed nominations for Trusteeship and in October 2018, advertised in Life and Work magazine. From the nomination process and in accordance with the terms of the Constitution, it is recommended that Mr R Black be appointed a member from 1 June 2019.

**5.3** Dr F D Tosh tendered his resignation to the Chairman in January 2019, which she accepted with regret. The Trustees are grateful to Dr Tosh for his service and his helpful and insightful contributions to board meetings over the last 5 years.

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## **6. ANNUAL REPORT AND FINANCIAL STATEMENT 2018**

**6.1** Copies of the 2018 Annual Review and the Annual Report and Financial Statements for the year to 31 December 2018 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*

C Y ALEXANDER, *Chairman*  
B J DUFFIN, *Vice-Chairman*  
N ROBERTSON, *Secretary*





NOMINATION COMMITTEE MAY 2019

Proposed Deliverance

The General Assembly:

- 1. Receive the Report.
- 2. Appoint the Rev Rosemary Frew as Convener of the Ministries Council. (Section 3)
- 3. Make alterations to Standing Committees and Councils as set forth in the Report. (Section 5)

Report

1. BACKGROUND

1.1 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 national Councils and Committees. Each autumn, the Committee invites the submission of names from Kirk Sessions, Presbyteries, Ministers, The Guild, Councils, Committees and individuals with a view to bringing forward nominations to the General Assembly for approval. On behalf of the Church, the Committee would like to thank all of those who serve in this way, bringing their gifts, experience and vision to the various strands of work as illustrated within this Volume of Reports.

1.2 The Committee is again able to bring forward names to fill the anticipated vacancies for the 2019-2020 session, but would continue to invite Commissioners to promote this avenue of service to a wider audience across the Church. Our Councils and Committees really benefit from the involvement of Church members from all backgrounds and with different perspectives and experiences. We are particularly keen to receive nominations for younger people and under-represented groups. Commissioners will find a Nomination Committee pro-forma in their pigeon-holes during the course of the General Assembly, and we would ask you to consider approaching someone in relation to next year’s round of vacancies. Completed nomination forms should be submitted by 30 November.

2. NOMINATION PROCESS TO LEGAL BODIES

A change in the nomination process for appointments to legal bodies was passed by the General Assembly last year in response to the particular challenges of attracting nominations for service on those Panels, Committees and Commissions of the Church dealing with legal matters. This revised process was applied in the 2018-19 session, involving the Legal Questions Committee, Principal Clerk and Solicitor in gathering names to present to the General Assembly for these appointments. The Committee welcomes this new approach and considers it to be much improved. The names in question are reported within Section 5.

### 3. CHARITY GOVERNANCE

**3.1** The Nomination Committee is charged by the Assembly with implementing an open recruitment process for new Trustees of the Unincorporated Councils and Committees, in line with the General Assembly's determination in 2010.

**3.2** The Committee noted that the Convener of the Ministries Council is due to retire this year. In light of the fact that the incumbents will become members of the Council of Assembly and charity trustees for the Unincorporated Councils and Committees, the Nomination Committee engaged with the Ministries Council to ensure that their processes for identifying nominations for 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 these bodies. Being assured that due process has been followed, the Committee brings to the General Assembly the nomination of the Rev Rosemary Frew as Convener of the Ministries Council.

**3.3** There are two other Trustee vacancies, one of which it is proposed to fill with a reappointment (see Section 5). With regard to the process for filling the other Trustee vacancy, the Committee, in consultation with the Convener of the Council of Assembly, has decided not to fill this at present but to return to the matter in the light of the outcome of the Special Commission's Report to the General Assembly.

### 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 157 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):

- 56 nominations from Ministers (compared with 62 last year and 45 in 2017), with 25 being approached;

- 9 nominations from Kirk Sessions (compared with 13 last year and 32 in 2017), with 4 being approached;
- 24 nominations from Presbyteries (compared with 6 last year and 38 in 2017), with 14 being approached;
- 4 nominations from the Guild (compared with 2 last year and 4 in 2017), with 1 being approached;
- 15 nominations from Nomination Committee members (compared with 9 last year and 6 in 2017), with 6 being approached;
- 76 nominations from Councils and Committees (compared with 86 last year and 82 in 2017), with 71 being approached.

**4.4** A total of 105 vacancies required to be filled this year.

### 5. NOMINATIONS FOR APPOINTMENT TO COUNCILS AND COMMITTEES

**5.1** The Committee wishes to nominate the Rev Colin Renwick (Dunblane: Cathedral) for a second term, for three years, as one of the Vice-Conveners of the Judicial Commission. This reappointment requires the General Assembly to suspend Standing Order 122. It is anticipated that the Business Convener will arrange for that question to be put to the Assembly at the appropriate point in the proceedings.

**5.2** The Committee recommends the following appointments:

*\* denotes second term*

**Appeals Committee of the Commission of Assembly**  
*Convener Appointed* William Hewitt (Kilmarnock: St Andrew's and St Marnock's)

Philip Brodie\*, William Hewitt, *Conveners*  
 Helen Jamieson\*, Grahame Lees, *Vice-Conveners*

#### **Assembly Arrangements Committee**

*Minister Retiring* Bryan Kerr  
*Minister Resigned* Brian Porteous  
*Members Appointed* David Inglis (Monifieth), Beryl Luke (Kirkcaldy: St Bryce Kirk) (1 yr)

Fiona Smith, *Convener*  
 Donald McCorkindale, *Vice-Convener*

### **Audit Committee**

*Minister Resigned* Gary Peacock

*Minister Appointed* Graeme Glover (Jersey: St Columba's)  
(2yr)

*Member Resigned* Susan Zappert

*Members Appointed* Kenneth Baldwin (Gourock: Old Gourock  
and Ashton), Douglas Horn (West Kirk of Calder)

Andrew Croxford, *Convener*

### **Chaplains to HM Forces Committee**

*Minister Appointed* Alen McCulloch (Berneray and  
Lochmaddy l/w Kilmuir and Paible)

*Members Retiring* Alexander Bolland, Colin Hogg, Alistair  
Joss, Neil Morrison

*Members Appointed* Alexander Bolland\* (St Andrews: St  
Leonard's), Colin Hogg\* (Oxnam)

Marjory Maclean, *Convener*  
Carolyn Macleod, *Vice-Convener*

### **Church Art and Architecture Committee**

*Vice-Convener Retiring* James Alexander

*Vice-Convener Appointed* Andrew McCreath (Aberdeen:  
Midstocket)

*Minister Appointed* Bryan Kerr (Lanark: Greyfriars)

*Members Retiring* John Baker, Paul Faris, Marion Fyfe, David  
MacDougall, Alistair Smith

*Members Resigned* Sheila Garson, Andrew McCreath

*Members Appointed* John Baker\* (Edinburgh: Corstorphine  
Craigsbank), Robert Esson (Cruden) (3yrs), Marion Fyfe\* (Kirk  
and Sandbank), David MacDougall\* (Dundee: Fintry), Fiona  
Watson (Glasgow: Kelvinside Hillhead)

William Hogg, *Convener*  
Andrew McCreath, *Vice-Convener*

### **Church and Society Council**

*Vice-Conveners Retiring* Pauline Edmiston, Wendy Lloyd

*Vice-Conveners Appointed* Wendy Lloyd\* (Glasgow: Kelvinside  
Hillhead) (1yr), John Wilson (Howe of Fife) (1 yr)

*Minister Appointed* Justin Taylor (Kirkcaldy: Abbotshall)

*Members Retiring* Rona Mackie Black, Graeme Donald, Naomi  
Dornan, John Wilson

*Member Resigned* William Walker

*Members Appointed* Maqsood Bakhsk (Glasgow: Possilpark),  
Ian Cooper (Bearden: Westerton Fairlie Memorial), Irene  
Gillies (Glasgow: Colston Milton)

Richard Frazer, *Convener*  
Wendy Lloyd\*, John Wilson *Vice-Conveners*

### **Council of Assembly**

*Member Retiring* Norma Rolls

*Member Resigned* John Corrigan

*Member Appointed* Norma Rolls\* (Edinburgh: Palmerston  
Place)

Sally Bonnar, *Convener*  
David Watt, *Vice-Convener*

### **Ecumenical Relations Committee**

*Vice-Convener Retiring* Kevin Mackenzie

*Vice-Convener Appointed* Kevin Mackenzie\* (East Kilbride:  
Westwood) (1 yr)

*Minister Retiring* Ross Blackman

*Ministers Appointed* Ross Blackman\* (Hamilton: Old), David  
Coulter (Guernsey: St Andrew's in the Grange), Sally Russell  
(Corsock and Kirkpatrick Durham l/w Crossmichael, Parton  
and Balmaghie)

Alexander Horsburgh, *Convener*  
Kevin Mackenzie\*, *Vice-Convener*

### **Iona Community Board**

*Convener Retiring* Alan Kimmitt

*Convener Appointed* Thomas Gordon (Athelstaneford l/w  
Whitekirk and Tynninghame)

*Members Retiring* William Findlay, Joanna Love DCS

*Members Appointed* Joanna Love DCS\* (Glasgow: Colston  
Milton), Maggie Mackay (Glasgow: Newlands South)

Thomas Gordon, *Convener*

### **Judicial Commission**

*Vice-Convener Retiring* Colin Renwick

*Vice-Convener Appointed* Colin Renwick\* (Dunblane:  
Cathedral)

*Ministers Retiring* Adam Dillon, Thomas Pollock

*Minister Appointed* Marjory McPherson (Presbytery of  
Edinburgh)

*Elders Retiring* Jennifer Dick, Alastair Dunlop, Andrew Ireland

*Elders Appointed* Tim Edward (Edinburgh: Wardie), David  
McClements (Lenzie: Old), Bob McDougall (Cambuslang)

Richard McFarlane, Morag Ross\*, *Conveners*  
William Hewitt, Colin Renwick\*, *Vice-Conveners*

### **Judicial Proceedings Panel**

*Ministers Retiring* Hugh Conkey, Alan Garrity, Jane Howitt,  
Ann Inglis, Peter McEnhill, Ian McLean, Fraser Penny, Alan  
Reid, Fiona Smith

*Ministers Appointed* Hugh Conkey\* (Newtonhill), George  
Cowie (Presbytery of Glasgow), Sara Embleton (Edinburgh)

Reid Memorial), Alan Garrity\* (Caldwell l/w Dunlop), Thomas Gordon (Athelstaneford l/w Whitekirk and Tynninghame), Jane Howitt\* (Glasgow: St Rollox), Anne Logan (Edinburgh: High St Giles'), (Peter McEnhill\* (Kilmacolm: Old), Ian McLean\* (Montrose: Old and St Andrew's)  
*Elders Retiring* Hazel Hastie, Robert Hynd, Helen McLeod, Aileen Nimmo, William Windram  
*Elders Appointed* Hazel Hastie\* (Edinburgh: Drylaw), Helen McLeod\* (Forfar: St Margaret's), Janette Wilson (Edinburgh: Duddingston), William Windram\* (Bowden and Melrose)

### **Legal Questions Committee**

*Convener Retiring* George Cowie  
*Convener Appointed* Grant Barclay (Giffnock: Orchardhill)  
*Ministers Retiring* Alan Reid, Alison Swindells  
*Ministers Appointed* Victoria Linford (Stow: St Mary of Wedale and Heriot), Alan Reid\* (Kinross)  
*Member Retiring* Andrew Gibb  
*Members Appointed* Gilbert Anderson (Glasgow: Newlands South), Andrew Gibb\* (Edinburgh: Corstorphine St Ninian's)

Grant Barclay, *Convener*  
Barbara Finlayson, *Vice-Convener*

### **Life and Work Advisory Group**

*Convener Retiring* John Ferguson  
*Convener Appointed* John Ferguson\* (Peterculter) (1yr)  
*Minister Retiring* Tina Kemp  
*Minister Appointed* Tina Kemp\* (Helensburgh l/w Rhu and Shandon)

John Ferguson\*, *Convener*

### **Ministries Council**

*Convener Retiring* Neil Glover  
*Convener Appointed* Rosemary Frew (Bowden and Melrose)  
*Vice-Convener Retiring* John Dent  
*Vice-Convener Appointed* Brian Porteous (Kirkcaldy: Torbain)  
*Ministers Retiring* Graham Astles, Catherine Collins, Alistair Cook, Barry Dunsmore, Karen Fenwick, Mhorag Macdonald, Thomas Macintyre, Anthony Stephen  
*Minister Resigned* Brian Porteous  
*Ministers Appointed* Graham Astles\* (Bo'ness: St Andrew's), Alistair Cook\* (Hawick: St Mary's and Old l/w Hawick Teviot and Robertson), Karen Fenwick\* (Forfar: Lowson Memorial), Thomas Macintyre\* (Lerwick and Bressay), Robert Nicol (Dunkeld & Meikle: Aberfeldy l/w Dull & Weem, Grantully, Logierait & Strathtay), Gary Peacock (Irongray Lochrutton and Terregles), Teri Peterson (Gourock: St John's), Christopher Rankine (Hamilton: Hillhouse)

*Members Retiring* Jean McAleer, Gordon McBean, Iain Macleod, Anne Noble, Andrew Todd  
*Member Resigned* Alan Naylor  
*Members Appointed* Norman Gourlay (Arrochar), Iain Macleod\* (Stornoway: Martin's Memorial), Graham Ritchie (Kintore), James Stewart (Dunfermline: St Leonard's) (1yr), Andrew Todd\* (Burnside Blairbeth)

Rosemary Frew, *Convener*  
David McLachlan, Eleanor McMahon, Brian Porteous, Sarah Ross, *Vice-Conveners*

### **Mission and Discipleship Council**

*Vice-Convener Retiring* Martin Fair  
*Vice-Convener Appointed* Martin Fair\* (Arbroath: St Andrew's) (1yr)  
*Minister Retiring* Robert Milne  
*Minister Resigned* Mandy Hickman  
*Minister Appointed* John Notman (Dumfries: Troqueer)  
*Members Retiring* Peter Anderson, Lynne Eland, James Houston, Robert McQuistan  
*Member Resigned* David McFie  
*Members Appointed* Kathleen Aitken (Dunscore), Peter Anderson\* (Stewarton: John Knox), Lynne Eland\* (East Kilbride: Mossneuk), James Houston\* (Lochmaben), Ruth Mackenzie (Peterhead: New), Heather Major (Berwick upon Tweed: St Andrew's Wallace Green and Lowick) (1yr)

Norman Smith, *Convener*  
Martin Fair\*, Peter Gardner, Lynne McEwen, *Vice-Conveners*

### **Nomination Committee**

*Vice-Convener Retiring* John Collard  
*Vice-Convener Appointed* William Wishart (Edinburgh: St Martin's)  
*Ministers Retiring* Graeme Glover, Caroline Lockerbie, Carleen Robertson, Margaret Stein,  
*Minister Resigned* William Wishart  
*Ministers Appointed* Graham Finch (Kirkcudbright), Paraic Reamonn (Geneva), Julie Renwick (Earlston)  
*Members Appointed* Robin Downie (Applecross, Locharron and Torridon), Daniel Gunn (Dunblane: St Blane's)

Lynsey Kimmitt, *Convener*  
William Wishart, *Vice-Convener*

### **Panel on Review and Reform**

*Minister Retiring* Andre Groenewald  
*Minister Resigned* Alistair Cumming  
*Ministers Appointed* Walter Carswell (Hamilton: Cadzow) (2yr), Andre Groenewald\* (Edinburgh: Balerno)

*Member Appointed* Geoffrey Monk (Crossmichael, Parton and Balmaghie)

Jennifer Adams, *Convener*  
Christine Cavanagh, *Vice-Convener*

### **Presbyterial Commission**

*Convener Retiring* David Burns

*Convener Appointed* David Burns\* (Edinburgh: Colinton)  
*Vice-Conveners Retiring* Graeme Dalglish, Shona Haldane  
*Vice-Conveners Appointed* Graeme Dalglish\* (Edinburgh: Blackhall St Columba's), Shona Haldane\* (Edinburgh: Wardie)

David Burns\*, Roddy John Macleod,  
Ian Miller, *Conveners*  
Jonathan Brodie, Graeme Dalglish\*, Shona Haldane\*,  
Andrew Stevenson, Keith Stewart, *Vice-Conveners*

### **Safeguarding Committee**

*Convener Retiring* Karen Campbell

*Convener Appointed* Adam Dillon (Kirkintilloch: St David's Memorial Park)

*Minister Retiring* Bryce Calder

*Minister Resigned* Arthur Christie

*Ministers Appointed* Morag Muirhead (Fort William: Duncansburgh MacIntosh l/w Kilmonivaig), Julia Wiley (Armadale) (2yr)

Adam Dillon, *Convener*  
Caroline Deerin, *Vice-Convener*

### **Social Care Council**

*Vice-Convener Retiring* Irene McGugan

*Vice-Convener Appointed* Irene McGugan\* (Dunnichen, Letham and Kirkden) (1 yr)

*Members Retiring* Sheelagh Carradice, Kay Keith, David Matheson

*Members Appointed* Donna Gilmour (Edinburgh: St Andrew's and St George's West), Kay Keith\* (Brightons), Scott Reynolds (Monifieth)

Bill Steele, *Convener*  
Irene McGugan\*, Thomas Riddell, *Vice-Conveners*

### **Theological Forum**

*Ministers Retiring* Johnston McKay, Ruth Morrison

*Minister Resigned* Ian McDonald

*Ministers Appointed* Susan Hardman Moore (Comrie l/w Dundurn), Lynn McChlery (Cambuslang: Flemington Hallside), Ruth Morrison\* (Clydebank: Waterfront l/w Dalmuir: Barclay), Lance Stone (Amsterdam) (1yr)

Donald MacEwan, *Convener*  
Sarah Lane Ritchie, *Vice-Convener*

### **World Mission Council**

*Minister Retiring* Janet Mathieson

*Ministers Appointed* Robin McAlpine (Kirkcaldy: Bennoch), Janet Mathieson\* (Williamwood),

*Members Retiring* Peter Kershaw, Margaret Lance, Peter Murdoch, Lorna Tunstall

*Members Appointed* Steve Flower (Leswalt), Alison Murray (Linlithgow: St Michael's), Lorna Tunstall\* (Inchture and Kinnaird)

John Chalmers, *Convener*  
Maureen Jack, Alan Miller, *Vice-Conveners*

*In the name of the Committee*

LYNSEY KIMMITT, *Convener*  
JOHN COLLARD, *Vice-Convener*  
MARTIN JOHNSTONE, *Acting Secretary*

### **Addendum**

#### **Rev John K Collard**

This General Assembly marks the end of John Collard's term as Vice-Convener of the Nomination Committee. On behalf of the Committee we would like to record our gratitude and appreciation for his service as both a member from 2015 and Vice-Convener from 2017. We thank him for giving so generously of his time and abilities, whilst combining this with his service in parish ministry. His common sense and generosity of spirit have always ensured that the business of the Committee has been conducted in a spirit of inclusivity and good humour. We would like to wish him well for his future service within the Church.

*In the name of the Committee*

LYNSEY KIMMITT, *Convener*  
MARTIN JOHNSTONE, *Acting Secretary*





## MINUTES OF THE PROCEEDINGS OF THE NATIONAL YOUTH ASSEMBLY OF THE CHURCH OF SCOTLAND 2018

### INTRODUCTION

*"I want them to be encouraged and knit together by strong ties of love. I want them to have complete confidence that they understand God's mysterious plan, which is Christ himself."*  
Colossians 2: 2

The National Youth Assembly (NYA) is a platform for young adults to voice their opinions and actively participate in decision-making within the Church of Scotland (CofS). The annual residential event runs over the course of a long weekend, and offers young people with a connection to the CofS the chance to come together to explore their faith and tackle issues they feel are important to the Kirk.

Gartmore House once again played host to NYA from 17 – 20 August 2018. A total of 80 delegates aged 17 – 25 gathered for worship, discussions and fellowship. There were delegates from 23 presbyteries, including the Presbytery of England, and international delegates from Zomba presbytery in Malawi and the Evangelical Church in Lebanon joined us. We were also delighted to host ecumenical delegates from the United Reformed Church, Scottish Episcopal Church and the Church of England.

The welcoming atmosphere and ease with which we got to know one other was something a number of delegates (particularly first time attendees) commented on. Engaging with other young people within the CofS is vital in the development of our faith; hence NYA is an important and unique opportunity.

### DISCUSSIONS

*"Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen."* Ephesians 4:29

Delegates enthusiastically approach each NYA with the tenacity to have their voices heard and make a difference to the Kirk at a local, regional and national level. Over the course of the weekend, there are three main topics of discussion (each of them chosen by the young people at the planning weekend earlier in the year) which pertain to current events and issues within and out with the church.

This year, the three topics were Ends of Life issues, Being Ecumenical, and Social Media.

Each discussion benefitted from an input session presented by a guest speaker(s) who provided some background information and guidance as to how the delegates might best engage with the topic. This often involved posing questions for delegates to try to answer in their small groups prior to the Assembly coming together to discuss the topic as a whole.

Minutes were taken during the discussions, the outcomes of which were passed on to the team of youth reps who – led by the NYA moderator and clerk – work through the year to turn the talking into action and pave the way for an active, engaged church.

More information on these discussions and what the youth rep team have been working on through the year can be found in our supplementary report.

### End of Life issues

The End of Life discussion was split into three subtopics – funeral poverty, child bereavement, and life-limiting illnesses – with the input sessions delivered by Rev Bryan Kerr from Lanark, Gayle Taylor who is a bereavement support practitioner for Child Bereavement UK and a CofS minister, and Maureen O'Neill from Faith in Older People Scotland. In their small groups, delegates explored questions for each subtopic which included: "Is funeral poverty an issue in your area/community?"; "What is the Church's response to funeral poverty?"; "How has the culture of funerals/dying changed?"; "How can the Church help nurture people's faith in old age?"; and "How can the Church encourage conversations about end of life?"

Regarding funeral poverty, there was much discussion about how we should help people move away from seeing death as a negative and 'the end' considering the Christian faith says that those who believe in God will have life everlasting, and 'death has lost its sting'. Delegates felt that if we did this, we could help address the notion that spending large amounts of money on funerals amounts to a more respectful send off. The Youth Assembly also felt the Kirk should endeavour to make more people aware of the fact that conducting funerals is part of a CofS minister's role, meaning they provide this service free of charge. Whilst delegates

recognised that CofS ministers' workloads are tremendous and growing given the current climate of churches amalgamating due to a lack of ministers, it was suggested that an ecumenical solution could be found to ensure everyone in Scotland has access to a cost-efficient and personal funeral.

For child bereavement the Youth Assembly acknowledged how this differs from other forms of bereavement because, regardless of a child's age, parents do not expect to outlive their kids. Therefore, local bereavement groups proved a popular pastoral response to bereavement – one that all churches could realistically offer. Most Churches offer a Quiet or Blue Christmas service for people who find the festive season difficult for whatever reason, so it would be logical for churches to establish ways of supporting people experiencing bereavement throughout the whole year, especially those living with the loss of a child.

Maureen's presentation on life-limiting illnesses led delegates to discuss how everyone is on a faith journey regardless of their age or health. The Youth Assembly therefore agreed we must better cater for all stages of the journey and recognise that while the Message never changes, how we nurture people's faith at different stages in their life can look very different. Delegates praised the dementia-friendly churches initiative but felt more resources or ways of 'doing church' for people with life-limiting illnesses could be explored further.

### **Being Ecumenical**

The evening before our Being Ecumenical discussion, delegates engaged in a fun and informative ecumenical human library following the success of the interfaith library at NYA 2017. For this, guests from the Methodist Church, United Free Church, Scottish Episcopal Church, United Reformed Church, Salvation Army and the Baptist Union spoke about how they practice their Christian faith. This gave delegates a deeper understanding of how other denominations operate, and helped spark some thought as to how the CofS can forge better relations with other denominations.

When it came to the discussion itself, delegates heard from Rev Dr Liam Fraser about the work of the CofS's Ecumenical Relations Committee to help the Youth Assembly think about ecumenism in Scotland and what it could look like in the future. Delegates then moved into their small groups to discuss the impact of there being more than one Church; what young people can do at a local level to improve

relations with other Christians, and whether we should work towards there being only one Church in Scotland.

Overall, the Youth Assembly thought having more than one Church was beneficial – the end goal is the same and if we're all exhibiting God's Kingdom here on earth as we are called to do, it shouldn't matter how we go about doing this.

Another of the key points that arose from the discussion was that Christians are united by the same core beliefs so should not focus on what divides us. The Youth Assembly felt it would be helpful to remember that being united doesn't mean being unitary, so collaborative working doesn't mean removing or undermining these differences. In fact, there was consensus that denominations can learn from one another seeing as not all congregations connected to the same denomination do things identically. If we worked with our denominational siblings at a local level, Christians could effectively deliver what is best for their communities as we could draw on more resources – whether that be people, buildings, or finance. Delegates believed this would send a strong message to people of other faiths and non-faith who think we 'can't get along'. Considering political and religious situations at home and abroad, this is a poignant message and Christians should aim to be an example for others.

Despite delegates' experiences of ecumenism spanning a wide spectrum, everyone agreed that if we focused on what we have in common and respected the things that divide us, then our differences should not get in the way of doing God's work. Having a solid understanding of why other denominations operate the way they do was therefore considered vital for ecumenism to be fruitful.

### **Social Media**

Jane Bristow and Jill Stevens from the CofS's Communications Department led the final discussion on Social Media, and their presentation spurred delegates to consider how we live out our faith online, and how local congregations and the national Church can use social media more effectively.

Many delegates said they were already managing their church's social media accounts, and others shared how they expressed their faith online and gave some ideas and tips for delegates to use. One of the big pluses of social media – especially Facebook – is the ability to advertise events, which could allow churches to connect with people who would not necessarily know the timings of local church services or when they are holding their next coffee morning or fete. This

would help churches engage with their local community by interacting with other local groups online and sharing each other's content.

Considering the day previous the Assembly discussed ecumenism, a number of delegates highlighted that online forums or groups could be utilised to foster better relations locally between denominations.

When it came to delegates discussing what barriers they have encountered to expressing themselves as Christians online, many felt that social media is an already intimidating and judgemental platform without declaring yourself a Christian. Some delegates indicated that because our Christian friends know we're a Christian, there is less pressure to publically reveal our faith, whereas the fear of non-Christian friends finding out about our faith was felt more strongly, hence why many conceal this part of them.

On a positive note though, delegates did feel that because social media is populated with typically light-hearted and fun content, it can be one of the best places to tackle the stigma that comes with being a Christian. Memes were considered a simple and creative way of sharing your faith whilst also being funny at the same time.

For something a vast majority of delegates use daily, the Youth Assembly struggled to identify clear-cut ideas about social media. Whilst much of the messaging around us concludes that social media is bad for people's mental health, confidence and social life, the delegates wanted their local congregations to embrace the positives that using social media effectively and safely can bring. Many therefore felt empowered to return to their churches with plans to equip church members with the tools to use social media wisely, in order to boost their church's presence online.

The Kirk is being tasked to think radically, and more effective and frequent use of social media would appear to be a logical aspect of that based on the Youth Assembly's thoughts on how the church at all levels should be more joined up and visible through social media.

## WORSHIP

*"Because Your love is better than life, my lips will glorify You. I will praise You as long as I live, and in Your name I will lift up my hands." Psalm 63:3-4*

Worship is a fundamental part of what NYA is – moving, thought-provoking, emotional, and uplifting. Coming

together as one body in Christ to praise our Creator is an essential part of everyone's faith journey, and doing it in a room with people of a similar age to you is, as a young person, extremely powerful. While everyone's Youth Assembly experience is different, with every delegate at a different stage in their faith journey, worship forms a central part of a delegate's NYA story. Worshipping together in one place, everyone coming from a variety of backgrounds is amazing and inspiring.

This year's worship was themed on the People of God. The six sessions were :

- The People of God Gathered
- The People of God Renamed
- The People of God in All Generations
- The People of God as Family
- The People of God Remember
- The People of God as One Body

For Friday evening's opening worship, we celebrated the gathering of the Assembly by singing some of the delegates' favourite hymns which they had been asked to submit prior to the event. For the hymns that were chosen, the delegate that put forward that hymn introduced it and why it is their favourite. This was really special because singing a hymn knowing how much it means to someone in the room added another dimension to worship. Towards the end, delegates were asked to decorate a small envelope with their name, and then place it within the word 'FAITH' which was written on large black boards at the front of the hall. Come the end of the weekend, this had been filled with a thoughtful note from delegates' small group leaders.

On Saturday evening, we worshipped in a smaller room within the main house, allowing for a more personal and reflective worship to take place. Delegates had to sit closer together to fit in a circle formation. In the centre of the room there was a pallet with loose ribbon laid beside it. As we had discussed End of Life issues during the afternoon, worship focused on stories of when God called people of different ages, backgrounds and experiences to do His work. During a time of quiet contemplation, delegates were invited to tie or weave a piece of ribbon onto the pallet in reflection.

As in previous years, we attended Sunday morning worship at Gartmore Parish Church. This is always a highlight for the Assembly, so we would like to extend our sincere thanks to

the minister and congregations of Gartmore and Buchlyvie for their very warm welcome. It was a pleasure to host members of the congregation for lunch back at Gartmore after the service, which we hope strengthens our relationship.

On Sunday evening, the delegates were split into groups to move around different rooms where they watched short dramatizations where some of the more minor characters in the Bible took centre stage. After moving around the rooms and hearing all the different stories, we joined for communion. Communion is a pivotal part of our faith in the CofS, so it is always a powerful and emotional worship session at NYA, and feedback suggests it is a highpoint for several delegates.

Monday morning worship had delegates participate in their small groups, led by their small group leaders. Small group leaders were tasked with developing their own worship session, allowing for a more informal and personalised session to be shared.

In the afternoon we worshipped once more, reflecting upon the People of God as One Body. This was an important symbol to finish on; having begun the weekend seeing ourselves as individuals gathered together from all over, to then being in communion with one another and part of One Body in Christ as we leave and go our separate ways.

Much of the feedback regarding the worship was extremely positive with delegates praising and thanking the worship team for the work they put in. Given the large number of young people in attendance who hailed from congregations with very few other people their own age, the chance to gather as a large body to worship is an incredibly special experience.

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## WORKSHOPS

*"Let us discern for ourselves what is right; let us learn together what is good." Job 34:4*

Over the weekend delegates attended a range of different workshops led by a variety of people who shared their expertise and experiences. Delegates attended one of four creative workshops on the Saturday afternoon to explore Conversations in Prayer, Preparing and Leading Worship, The Bible: Don't Go It Alone!, and How Can We Do Politics Differently. On the Sunday, delegates attended one of four issue-based workshops that looked at Community

Development, Forces Chaplaincy, Faith in Schools, and International Experiences.

These workshops provided space for conversations and learning beyond the three discussion topics that occur over the weekend, enabling delegates to find out more about something that is of particular interest to them.

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## MODERATOR OF THE GENERAL ASSEMBLY

*"Our mouths were filled with laughter, our tongues with songs of joy. Then it was said among the nations, 'The Lord has done great things for them.' The Lord has done great things for us, and we are filled with joy." Psalm 126: 2-3*

The NYA was pleased to welcome the Rt Rev Susan Brown on the Friday evening. Delegates were grateful to her for taking the time to visit the Assembly, participate in worship and share her experiences. In typical Susan fashion, she was humorous, joyous and endearing as she spoke about her year as the Moderator so far and what she was looking forward to in her role.

The young people were encouraged by her enthusiasm and the zealousness with which she spoke about her faith and work with the CofS. They also enjoyed the energy with which she approached the Moderator's challenge, where she competed (more like cheated!) in a mini-golf course against the NYA Moderator and Clerk.

The delegates were also very appreciative of Susan's gifts of fabric bracelets for all the delegates which read "Peace be with you" like the purple ones she handed out at the General Assembly last year.

The NYA as a whole is delighted to be afforded the chance to work with the CofS Moderator throughout 2018-2019, and further details of the co-operation of the two Moderators can be found in our Supplementary Report.

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## FELLOWSHIP

*"For where two or three gather in my name, there I am with them." Matthew 18:20*

During NYA there is a real sense of community among the young people. Regardless of whether someone is a newbie or a veteran of the Youth Assembly, everyone is made to feel welcome and friendships quickly form. For young people who are often one of a few, if not the only, young adult in their congregation, fellowship with other young Christians at NYA is a significant part of the experience. This community

spirit thrives on the delegates' shared passion for the CofS, their drive to get involved with the issues of the day, and the love and support they find in one another.

Over the course of the weekend, delegates work in their small groups, which helps relationships form and build, and allows them to grow and develop their faith in a safe and relaxed environment. Social activities such as the ceilidh and the small group challenge also enable delegates to unwind and further strengthen relationships with one another away from the intense discussions of the day. As such, friendships formed at NYA are incredibly strong, and the sense of belonging is keenly felt by the young adults as the weekend goes on.

Many delegates meet other young people from their presbytery for the first time at NYA, and the weekend demonstrates that while an individual might be the only member of their congregation under a certain age, they are not by any means alone in the Kirk. It is this sense of belonging and the determination to show the CofS that we want to contribute to decision-making processes and discussions that inspires many of the young adults to get involved with the Church across all levels.

For some of the young adults, the community spirit continues throughout the year as they work as part of the youth rep team to further the discussions and implement action at local, regional and national levels. Others find fellowship with their peers at CoSY gatherings which run in some presbyteries throughout the year, with groups in Stirling and Fife recently starting up too.

One way or another, creating opportunities to meet together in worship and fellowship is of vital importance to young people in the CofS. Over the course of the Year of Young People 2018, there was a concerted effort to establish more events for young people to showcase their talents and contributions to the Kirk, as well as to socialise and bond together. This has been noted by young people within the Church, and much appreciated by them, and it is hoped these efforts do not dwindle now that YoYP has passed.

## CONCLUSION

*"For I know the plans I have for you," declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future." Jeremiah 29:11*

As always, there was a blatant and contagious enthusiasm for the weekend overall, with a number of delegates

commentating on the friendly atmosphere, accessible topics and the community of friends they found. At a time when we are constantly reminded that Church attendance is in decline and the future of ministry a challenge for so many, it is invigorating to witness young adults of the Kirk meet in good spirit and with hopefulness of a bright and active future. Engaging with topics which were relevant and important to everyone made discussions flow easily and helped the delegates engage with one another comfortably.

NYA continues to work with a number of bodies within the CofS, and are as always instrumental in growing and developing the faith of many young Christians across the country. As we have seen, the passion, knowledge and experiences the young adults have to offer the Church is inspiring; it is something the CofS can be proud of.

Through the year our youth rep team have been working hard to take forward the key points from the weekend and have turned the discussions into action. A deeper insight to their work and further information on NYA 2018 and our Moderator and Clerk's year can be found in our supplementary report. This and information about the NYA can be found on our webpages

**[www.churchofscotland.org.uk/nya](http://www.churchofscotland.org.uk/nya).**

Next year's National Youth Assembly will take place at Gartmore House from Friday 16 to Monday 19 August 2019, and is open to anyone aged 17 – 25 with a connection to the CofS. It is hoped to continue the trend of welcoming first time attendees to add to the large number of delegates who come year after year. Our topics for discussion will be:

- Hate Speech
- Missional Buildings
- Testimony and Confirmation.

TAMSIN DINGWALL, *Moderator*  
SEONAI D KNOX, *Clerk*





## MISSION AND DISCIPLESHIP COUNCIL MAY 2019

### Proposed Deliverance

#### The General Assembly:

1. Receive the Report.
2. Affirm that the Council's first priority over the period 2019-2021 is to encourage the creation and deepening of a culture of discipleship. *(Section 2)*
3. Thank the congregations who piloted the Conversations materials and instruct the Council to promote them further. *(Section 2.5)*
4. Encourage the Council to prepare appropriate resources for congregations to explore ways of making Church an accessible and welcoming place for the 'Millennial Generation' and 'Generation X'. *(Section 3.7)*
5. Instruct Presbyteries and Kirk Sessions to engage with the characteristics of discipleship and explore how they are worked out in their own local context. *(Section 2.5)*
6. Instruct the Council to offer Young Adult (18-30) Residential Events from 2019/2020, and Young People (11-18) Residential Events from 2020/21, subject to available resources. *(Section 5.4)*
7. Instruct the Council to commission an initial Youth Attitudes Survey. *(Section 5.4.2)*
8. Instruct the Council to explore the feasibility of developing an app for young people, and to develop appropriate social media channels in the meantime. *(Section 5.4.3)*
9. Instruct the Council to begin work on developing resources around what it means to have young people involved in decision making in the Church. *(Section 5.4.4)*
10. Instruct the Council to explore the value and feasibility of a pilot co-mentoring scheme and to report back to a future General Assembly. *(Section 5.4.5)*
11. Instruct the Council to work with Presbyteries on developing regional events to encourage engagement by and involvement of children and young people, and to support a culture of questioning. *(Section 5.4.6)*
12. Instruct the Council to explore the value of a National Week of Service and report to a future General Assembly. *(Section 5.4.7)*
13. Instruct the Legal Questions Committee to consider a new method of Presbytery youth representation at the General Assembly, including exploration of how to compensate for the loss of the ten National Youth Assembly representatives. *(Section 5.4.8.3)*
14. Instruct the Legal Questions Committee to explore reducing the minimum age of eldership to 16. *(Section 5.4.9.1)*
15. Instruct the Theological Forum, to explore the concept of church membership in relation to age. *(Section 5.4.10.2)*
16. Instruct the Council to explore rebranding the Church's work with Children and Young People. *(Section 5.4.11.1)*
17. Instruct the Council, in consultation with the Church and Society Council, Ministries Council, and others as appropriate, to explore the feasibility of a distinct Children and Youth Committee, and to report to the General Assembly of 2020. *(Section 5.4.12.4)*
18. Instruct the Council to explore with the Council of Assembly the prioritisation of resources for working with children and young people. *(Section 5.6.1.1)*
19. Acknowledge the considerable work undertaken by the National Youth Assembly over the years and encourage people to attend the service of thanksgiving and celebration on 19 October 2019. *(Section 5.5.1)*
20. Thank & discharge the Young People and the Church of Scotland Working Group.
21. Instruct the Council to explore the feasibility of ideas emerging from the Worship Audit - specifically a worship resource bank; local worship events; sharing of best practice; signposting to existing resources; and the development of training resources in response to any identified gaps in current Presbytery provision. *(Section 12)*

22. Encourage congregations to continue to use the Church Without Walls Report and associated materials as a means of re-imagining and refreshing the local Church. (Section 21.1)
23. Encourage Kirk Sessions and congregations to make best use of Life Stories as they develop a culture of invitation. (Sections 22.1 and 24)
24. Urge Kirk Sessions and congregations to engage with the stories and lessons in the book, *Seeing Afresh: Learning from fresh expressions of church*. (Section 25.1)
25. Give thanks for Life and Work, and its army of volunteer distributors, as the magazine celebrates its 140th anniversary this year. (Section 28)
26. Urge congregations to consider digital or print subscriptions to Life and Work. (Section 28)
27. Urge congregations to explore the discounted cost of advertising a vacant charge or church vacancy in Life and Work to support their search. (Section 28.4)
28. Urge Kirk Sessions to use the resources listed in Appendix V and to promote their usage in the wider congregation. (Appendix V)

## Report

### 1. INTRODUCTION

John Robinson, in his book, *The New Reformation*, writes:

***“We have got to relearn that “the house of God” is primarily the world in which God lives, not the contractor’s hut set up in the grounds.”***

**1.1** When we take seriously Jesus’ commandment to “follow me,” we recognise that the place where we are called to follow Jesus is not within the Church alone, but in the world where we are set and called to be disciples. Jesus calls us to follow him; to be disciples.

**1.2** In the last twelve months, the Council has taken this commandment to heart, exploring what it means to follow Jesus, and reflecting anew on what discipleship in its fullest sense means. The question asked at the very beginning of last year’s Report was whether we are helping people to follow Jesus and to grow in faith; and the Council offers a resounding yes in the following reflection on its work in the last twelve months, and in looking forward to what lies ahead.

**1.3** As part of its commitment to resourcing, connecting, and inspiring, members of the Council, and staff members, have been on the road. The Convener and Secretary have been grateful to be partners in conversations with Presbyteries, and look forward to the conversations continuing. Similarly, members of the Council’s Rural Working Group have continued the programme of Rural Roadshows, engaging in places as diverse as Braemar, Orkney, Uist, Glenluce, Skelmorlie, and Longniddry. A day conference on Digital Church was held in Inverurie, and the contributions to this conference can be found at <http://bit.ly/2EGCYK7>.

**1.4** The Council has continued with its exploration of new ways of being Church, equipping God’s people for mission and ministry, and, at the same time, seeking to deepen and re-create a culture of discipleship, enabling the deepening of faith, encouraging learning, and reflecting critically on our practice in worship, whilst bringing about creative change alongside affirming all that is good in our tradition. This work has been carried out against the background of a volatile, uncertain, complex and ambiguous world.

**1.5** The Council wishes therefore to offer a reflection on its work, against the background of its mission. In addition

to these reflections, the Council also asks a series of questions and these are highlighted in boxes throughout the following paragraphs encouraging the reader, and the Church, to engage with the issues raised in the Report.

## 2. DISCIPLESHIP

**2.1** In the Council's report to last year's General Assembly, the following definition of Discipleship, from the Anglican Communion, was accepted by the Assembly.

**2.2** *"Discipleship is a God-ward transformation which takes place when individuals and communities intentionally, sacrificially and consistently live every aspect of their daily life in commitment to following Jesus Christ. It is a lifelong, whole-life reorientation which will have challenging implications for our self-identity, our belonging within community, our belief systems and our daily behaviour."*

**2.3** The Council stands by this definition, and also offers a much pithier expression, in a much older formulation; the Prophet Micah says that what the Lord requires of us is to do justice, and to love kindness, and to walk humbly with God. (Micah 6:8, NRSV).

**2.4** In taking this theme seriously, the Council has adopted, following some concentrated work by its Discipleship Working Group, a set of six characteristics of discipleship:

- **Faith as a journey of discovery**  
How we listen to and learn from God as we seek to grow closer to God
- **Understanding who we are**  
Living life in all its fullness through understanding how God sees us and how God wants to use us
- **Whole Life Worship**  
How we worship God with all our heart, soul, strength and mind, both in times of worship and beyond
- **Prayer**  
How our journey of faith is shaped by listening to and conversing with God
- **Being a servant**  
How we go about loving our neighbour, inside and outside our Church community

### • **Discipling one another**

How we shape others', and our own, faith journey through, for example:

- Being intentional about discipleship;
- Sharing our faith;
- Evangelising;
- Connecting with those in our community;
- Journeying with others.

How could the characteristics of discipleship shape the life of your Church community?

**2.5** And in exploring these six characteristics, the Council intends to explore this through a six point programme. These six aspects would be:

### • **Conversations in discipleship**

This would build on work done on *Conversations in Prayer* and *Conversations in Worship*, the latter of which is available on the Church website at (<http://bit.ly/2C6DDmo>). Reference is made elsewhere to the need to talk about our faith journey and to be open; this tool will be the first piece of work, to be launched at the General Assembly.

### • **Characteristics of discipleship**

We intend to develop a resource which explores the above characteristics of discipleship, which would be issued as a free publication for all congregations, and it will be something which is easily accessible, on the one hand for individuals and congregations where talk of discipleship is common currency, and, on the other hand, for people who are embarking on the journey, with a small chapter on each characteristic.

### • **Study guides**

Each of the above characteristics merits a book on its own, and a study guide with six parts, drawing on biblical resources to develop a deeper understanding of each of these characteristics will be a useful resource. These could be used either for a half day or for an evening study group.

- **Encourager training**

With relationship at the heart of discipleship, (see the Micah text above), developing and modelling discipleship will be critical. The Council has been part of the Path of Renewal Steering Group, and affirms the work in those congregations who have journeyed together as part of the Path of Renewal. Lessons learned from their experiences have shown the value of a network of people committed to a common purpose. The role of Barnabas in the early Church is a good example today; a development of a similar network of discipleship encouragers would be critical.

This will require a significant effort on the part of the Council, and will dovetail with the Follow Me themes for the next two years.

- **Suite of resources**

We are aware of a wide range of resources, both within the Church of Scotland, on its website, and beyond. Further exploration of these resources, and scoping them, wherever they come from, and signposting to them will be the final piece of work. Indeed, much of this would be to identify work already done, and to draw people's attention to such resources. This will also help us to identify those areas where there are few resources, giving a needs assessment of what new resources are required. It may be that other parts of the Church are already producing material, e.g. the Bible studies and prayers arising out of the Africa Report to the 2018 General Assembly (<http://bit.ly/2H8MSpp>).

- **Case studies**

Finally, the value of good stories cannot be stressed enough. Allowing people to know how others have engaged with creating and deepening a discipleship culture is critical. Stories encourage, motivate, and invigorate. The use of story, reflecting different contexts and different gifts, reinforces the message that we are not offering definitive answers, but offering tools for the Spirit to use and work with in different places.

### **3. GENERATIONAL CHALLENGES AND CHARACTERISTICS**

**3.1** The General Assembly of 2018 instructed the Council to investigate and recognise the realities of everyday life of the 'Millennial Generation' (25-40 year olds) and

'Generation X' (30-50 year olds) and explore ways to make our Church an accessible and welcoming place for them.

**3.2** A further instruction to the Council of Assembly also instructed that Council, in consultation with the Mission and Discipleship Council, to facilitate and promote a national dialogue between elders younger than 40 and actively seek their views and reflect these in the Radical Action Plan.

**3.3** The instruction to the Council of Assembly is reflected within the Radical Action Plan and there are proposals there about exploring ministry with those in the age range specified. The Mission and Discipleship Council recognises, however, that information on ages of our elders is not collected, and neither is there any information on the age range of those who are admitted by profession of faith to membership in the Church of Scotland. In responding to these deliverances, the Council asks that in the future, the age of newly ordained elders, and those admitted by profession of faith, be collected and aggregated into the same age groupings used by the Nominations Committee of the General Assembly in its processes. The Council would further draw attention to the need for an in depth assessment of how the research needs of the wider Church might usefully be met in a constructive way. Addressing this question is part of the Radical Action Plan contained in the Council of Assembly's report to this year's General Assembly.

**3.4** In investigating and recognising the realities of everyday life of the 'Millennial Generation' (25-40 year olds) and 'Generation X' (30-50 year olds) and exploring ways to make our Church an accessible and welcoming place for them, the Council recognises, among a whole range of issues, the challenges of housing; employment issues; pension funding; and a retirement age which appears to be receding into an as yet unidentified future.

**3.5** That said, the two groups, while having some overlap, are not identical, and there are different attributes in each group. The Panel on Review and Reform did some work on generational characteristics, with regard to living in a digital age, reflecting on millennials and Gen Xers, and this information can be found at section 2 of the Panel's report to the 2012 General Assembly.

**3.6** Given that the 2016 Scottish Church Census, conducted on a particular Sunday in that year, reported that the average age of those in the Church of Scotland on that

day was 60, the challenge is there for all to see. What makes Church accessible and welcoming for millennials, or Gen Xers, will perhaps be different from what makes church accessible and welcoming for the age group which constitutes the Church's core membership; that said, the basics of courtesy, welcome, and a friendly face apply across all generations. In his book on the Scottish Church Census, Peter Brierley lists some of the differences between generations succinctly in a table reproduced as Appendix I, drawing on an article from 2013. He cites differences such as preferences for particular leadership styles; working patterns; and attitudes to authority, among other things.

**3.7** Elsewhere in this report, reference is made to a resource book, *Building the Body*, and within this book, there is a workshop on Generational Attitudes for congregations to apply. The Council is also committed to producing further resources or tools for congregations to use.

**3.8** How to be inclusive, accessible, and welcoming is not just a question for these generational constituencies, of millennials and Gen Xers, but for the whole Church; and the task which the Council was given by the 2017 General Assembly on how the work of the National Youth Assembly might be continued and embedded within the life of the Church requires a similar set of responses.

Who is my neighbour, and what would be good news for them?

What would be good news for someone in the age groups referred to above?

## **4. CHILDREN AND YOUNG PEOPLE WORKING GROUP – JOINT STATEMENT**

**4.1** Last year's General Assembly instructed the Church and Society Council, the Mission and Discipleship Council, and the Ministries Council to coordinate the Church's contribution to the nurture and support of young people in an integrated way, by establishing a cross-council Young People and Education Action Group. That group has met in the intervening period, and offers the following statement:

**4.2** We believe that in living out the generous love of God and enabling life in all its fullness, the Church of Scotland has a particular responsibility towards young people in Scotland. As is outlined in the report, *Aspirations for ministry with children and young people in the Church of*

*Scotland*, such a responsibility is about allowing God's mission to shape the Church, and beyond it, the world in which we live.

**4.3** We recognise that across the life of the Church there is a great deal of positive work undertaken both with and for young people and their families. In particular this work is characterised by:

- A desire to learn from and support young people;
- A desire to enable their voices to be present within our decision-making structures;
- An intention to take seriously the discipling of our young people;
- An incarnational and relational approach;
- An emphasis on supporting local action;
- A gospel bias towards the poorest and most marginalised;
- An aim to bring different generations together;
- And wherever appropriate, an impetus to work ecumenically and across different faiths.

**4.4** We believe that with greater collaboration across the national structures of the Church of Scotland such work could be more effectively encouraged and resourced, but recognise that this would signify a significant shift in current ways of working and existing pieces of work. Over the next 12 months we would wish to commit to bringing together key areas of our work relating to the flourishing of young people, bringing a report to the General Assembly of 2020 on how we have done that.

## **5. NYA AND ITS FUTURE**

### **5.1 Introduction**

**5.1.1** The 2017 General Assembly instructed the Council 'to address the proposals contained within its report on the subject of the National Youth Assembly Review.' This instruction tasked the Council with creating a working group, involving Council members and young people. The fuller remit can be found in Appendix II.

### **5.2 Process**

**5.2.1** Following the selection process outlined at section 2.1 of Appendix II, the working group began its task in October 2017.



**5.2.2** Its first action was to commission three surveys, one designed for young people (for the group's purposes this was anyone aged between 11 and 30), one designed for congregations, and one designed for Presbyteries. The responses to these surveys can be found at Section 3 of Appendix II.

## **5.3 Analysis**

### **5.3.1 Key Principles**

**5.3.1.1** On analysing all the information gathered the group came to the understanding of the value and importance of having the right people with the right attitude in the right places with the right support. In our current climate with limited funds and staff, changing the culture around ministry with young people will be no easy task.

**5.3.1.2** The group's analysis clearly showed the importance of the local in the faith formation of young people, and recognised the benefits of that being supplemented by opportunities at a regional and national level.

**5.3.1.3** Moreover, the results of the surveys could be categorised into three key principles which should guide any future work:

- young people need community;
- young people need to participate;
- young people need to be empowered.

### **5.3.2 Young People Need Community**

**5.3.2.1** Faith is nurtured and grown best when it is done as part of a community. However it is important to note that this does not exclusively mean a community of peers, it also means an intergenerational community. Through evidence and reading the group determined that local churches are the best places for the intergenerational relationships to naturally form; relationships that would enable young people in their faith formation.

**5.3.2.2** Many local congregations have relatively few young people in them. The group therefore concluded that it would be beneficial for the national church to offer spaces and means for young people, particularly those without a group of peers in their local congregations, to form community and develop their faith together.

**5.3.2.3** The effectiveness of residential experiences in intentionally forming community for an intense period and therefore meaningfully helping develop the faith of young people was too significant to ignore. In order to maximise

their potential, young people also need means with which to continue the relationships built after they have gone back home.

### **5.3.3 Young People Need to Participate**

**5.3.3.1** The information gathered showed that young people need to be active participants in faith forming practices rather than passive recipients; they need to be equipped and enabled to read the Bible and pray for themselves rather than have someone do it for them. So too do they need to be within a culture of questioning whereby safe spaces are provided at which they are encouraged to explore their questions and develop their faith without judgement.

**5.3.3.2** Being able to participate in a life of faith as a young person through engaging in acts of worship and service increases the likelihood of a lifelong faith developing. People have different spiritual styles and therefore encounter God in different ways. Enabling young people to experience a variety of styles of worship is an important part of equipping them to develop their relationship with God. Equally important is facilitating young people to get involved in acts of service as this is where they will tangibly see God at work in and around themselves.

### **5.3.4 Young People Need to be Empowered**

**5.3.4.1** At the moment many young people are feeling disempowered when it comes to being involved in leadership and decision making. They believe they have God given gifts, wisdom and creativity to share but, while they are willing, they are unable to do so due to the current structures and cultures in our Church.

**5.3.4.2** From the evidence gathered, the Church, at all levels, needs to cultivate a culture of invitation with our young people and empower them to be involved. The challenge therefore is how we do this.

## **5.4 The Way Forward**

### **5.4.1 Residential Experiences**

**5.4.1.1** The surveys referred to above showed that residential experiences were key in the faith formation of young people. It is therefore proposed that the Church runs a series of national residential weekends, in place of the single NYA event, for different age groups as outlined below.

#### **5.4.1.2 Faith Formation for 11-18 Year Olds**

**5.4.1.2.1** At present there are no events at a national level for those of secondary school age. An annual series of three

weekends, in different parts of the country, on the same theme, specifically for young people, is envisaged. In order to integrate the weekends, and the young people involved, within the whole Church of Scotland, it was thought that using the Church of Scotland theme for that year would be appropriate.

**5.4.1.2.2** The costs associated with running residential events can be high and should not be borne solely by the national Church. It is expected that each young person attending would pay somewhere in the region of £50 to £80 (this would be the same for each venue). As the events are designed for faith formation the group consider it appropriate to be strongly urging local congregations and/or Presbyteries to bear most of, if not all of, the costs for their young people to attend. If costs still formed a barrier to attendance it may be possible to seek the approval of a future General Assembly to appeal to individuals and churches for money to set up a fund that individuals could apply to for support.

#### **5.4.1.3 Something Bigger in Partnership**

**5.4.1.3.1** Whilst there are benefits from being part of a small community residential experience, there are also benefits from being part of a much larger residential experience. Similarly there are many benefits from meeting together with those from other denominations. It is therefore suggested that the Council explore the possibilities of being involved in a larger scale residential experience through working in partnership with others.

#### **5.4.1.4 Faith Formation for 18-30 Year Olds**

**5.4.1.4.1** With the ending of the NYA, it would be wrong to leave this age group unsupported. It is proposed that each academic year, two weekends would be run, one in the north of the country and one in the south. The aim would be faith formation and the programme could be built around the Church of Scotland theme.

**5.4.1.4.2** Depending on the venues, it is expected that there would be 50 places available, for those with a live connection to the Church of Scotland, on each weekend.

**5.4.1.4.3** As with the weekends for 11-18 year olds, these weekends would see a cost to the participants of approximately £50 to £80 (this would be the same for each venue). Again the Council would strongly urge local congregations and/or Presbyteries to bear a large proportion of the costs for their young adults to attend as appropriate.

#### **5.4.1.5 Cost to the National Church**

**5.4.1.5.1** It is anticipated that running the five national residential weekends a year would not cost the national Church more than the single NYA event currently does; in fact it is likely to be less. That said, to fund the NYA in the last few years the Council has drawn on a special trust fund which will be exhausted in 2019.

#### **5.4.2 Youth Attitudes Survey**

**5.4.2.1** One of the common criticisms about the NYA was that the opportunity to get involved was only available to a small proportion of young people; in the group's deliberations they sought to explore how as many as possible could be involved in shaping the work of the Church on a national level. Ideally the group wanted to propose something that would be available to all young people in the Church of Scotland and not affected by whether they live in Edinburgh, Shetland, or indeed Rome.

**5.4.2.2** The group were also aware of a lack of research specifically amongst young people in the Church of Scotland around what they think. All such information would be instrumental in the work of the Church at all levels.

**5.4.2.3** To achieve this it is proposed that the Church of Scotland undertake an annual *Youth Attitudes Survey*. The survey of young people and their attitudes would be disseminated each year in August, with responses due by the end of September. A report of the results would be launched the following January. The survey would contain a mixture of general questions which would remain the same each year to a get longitudinal picture. Other questions could be more specific to the work currently being undertaken by the national Church and therefore be different each year.

**5.4.2.4** It is anticipated that the first survey be distributed in August 2019 so that the first results are published in January 2020; a fitting start to a new decade.

#### **5.4.3 App**

**5.4.3.1** One of the common findings from the surveys was that many young people simply did not get to hear about what opportunities were available to them. It is therefore proposed that an app for smart phones and tablets be developed specifically for young people. The app would provide a direct channel of communication with young people, with the added benefit of also fostering a sense of Church of Scotland identity and helping build community.

**5.4.3.2** It would be important that any app created could also play a part in the faith formation of young people and engage them in decision making. This could be done through offering tools such as daily prayers, weekly Bible verses to ponder, questions for discussion, polls, etc. This would enable the app to be much more appealing as it would require active engagement. It would also enable us to respond to current events and gather opinions in shorter timescales than are currently available through the NYA.

**5.4.3.3** The group recognise more work is needed on the feasibility of creating an app. So that the potential benefits are not completely lost, it is proposed that in the meantime new social media channels specifically for young people are launched (replacing the current NYA channels). These new channels should use branding as outlined in section 6.11 of Appendix II.

#### **5.4.4 Decision Making Resources**

**5.4.4.1** It was clear from the survey results that there is a lack of clarity, as a whole, as to what it means to have young people involved in decision making (see 5.3.2.1). There is therefore a need to develop resources that clearly explain what it encompasses, and to encourage and enable local congregations to involve young people in decision making. Further proposals appear at 6.4.2 of Appendix II.

**5.4.4.2** It is proposed that resources be produced and disseminated to local congregations. Part of this would be a checklist with questions which local churches should be asking.

#### **5.4.5 Co-Mentoring Scheme**

**5.4.5.1** Knowing that young people need to be empowered (see 5.3.4) the group considered ways this could be done nationally, particularly in the area of decision making. The Council therefore propose a co-mentoring scheme where young people are offered the chance to team up with those currently serving on councils/committees.

**5.4.5.2** Such a scheme would give valuable insight for the young people as to how decision making occurs at a national level, and through the mentoring relationship, provide them with encouragement and support in what they are doing on a local level. As a co-mentoring scheme the mentoring relationship would work both ways with the mentors gaining new insight and ideas from the young people.

**5.4.5.3** It is proposed that a pilot scheme be introduced in the summer of 2020 and run for a year. If such a scheme was

successful it could continue and expand with a new group of young people.

**5.4.5.4** Once the national scheme is successfully established resources could be created to encourage and equip Presbyteries and congregations to offer similar schemes, thereby providing a larger selection of young people the opportunity to be involved and benefit.

**5.4.5.5** It is envisaged that the scheme be facilitated by the proposed children and youth committee (see 5.4.12) in conjunction with others as appropriate.

#### **5.4.6 Regional Events**

**5.4.6.1** One of the core findings from the NYA review was that there was a need for young people to continue to build on the relationships formed throughout the rest of the year; the group considered how this could be done on a regional level. The Council therefore proposes that a series of day or evening events be run regionally each year.

**5.4.6.2** It is thought there could be events for 11-18s and for 18-30s with the possibility that they could be run together with small groups organised around age being utilised. By being more regular young people will be enabled to stay connected between the weekend residential events and community will be more effectively built.

**5.4.6.3** It is envisaged that these events be run regionally by Presbyteries/groups of Presbyteries/equivalent, with support from the national Church if required, in terms of ideas and resources. This would enable the events to be tailored to the needs of the young people in different areas.

#### **5.4.7 National Week of Service**

**5.4.7.1** Having identified that young people need to actively participate in faith forming practices, the group considered possible ways of engaging them in acts of service. The group also explored the benefits of such acts of service being done through the local Church intergenerationally.

**5.4.7.2** It is therefore proposed that an annual week of service initiative be introduced for the whole Church to participate in.

**5.4.7.3** Being run in local areas, Presbytery mission Conveners should be encouraged to organise congregations getting together to meet the needs of their communities. This should be a whole Church intergenerational initiative.

**5.4.7.4** As with the Together We Pray initiative, resources could be created nationally and disseminated to be

contextualised locally. Initial ideas of resources could be Bible study aids to help people understand the importance of serving communities, and a booklet of ideas to help people think missionally.

**5.4.7.5** It would perhaps be worthwhile piloting the idea in one or two Presbyteries/areas before rolling it out nationally.

#### **5.4.8 General Assembly Youth Representation**

**5.4.8.1** The National Youth Assembly provides an opportunity for young people to have their voice heard and shape the direction of the Church at a national level. It is vitally important that in moving away from the model of the NYA, the Church does not lose this important opportunity and also cause an overall reduction in the number of youth representatives at the GA.

**5.4.8.2** Added to this is concern about the one place per Presbytery system for youth reps, which regularly sees some places not filled, while some young people are unable to attend because the one Presbytery place has already been taken.

**5.4.8.3** It is therefore proposed that the Legal Questions Committee consider different models for youth representation at the General Assembly, with a view to moving away from the one Presbytery one youth rep place system. Whilst doing this, special attention should be given to the ten youth reps places currently reserved for representatives of the NYA.

#### **5.4.9 Eldership**

**5.4.9.1** Recognising the need for young people to be empowered (see 5.3.4 above) it is proposed that the Legal Questions Committee be asked to consider the possibility of reducing the minimum age for ordination to the Eldership to sixteen to fall in line with the Scottish voting age.

**5.4.9.2** At the same time, the group would encourage the Legal Questions Committee to consider the encouragement of elders serving for a season, whilst being ordained for life.

#### **5.4.10 Membership**

**5.4.10.1** Whilst it is the group's understanding that there is no minimum age requirement in Church law for becoming a church member, the survey responses suggested that on occasion local age limits are imposed.

**5.4.10.2** It is proposed therefore that the Theological Forum, in conjunction with those engaged in ministry with children and young people consider membership of the Church of

Scotland and the implications of this for children and young people.

**5.4.10.3** In conjunction with this it is proposed that Kirk Sessions are reminded that current legislation allows people of any age to become members and so congregations are to be encouraged to actively engage young people in thinking about membership.

#### **5.4.11 Branding**

**5.4.11.1** The NYA review of 2017 outlined the power of a name. There is no doubt that in this time of development, this work, at a national level, would benefit from a branding exercise.

#### **5.4.12 A Children and Youth Committee**

**5.4.12.1** The NYA has provided an important platform for young people to be involved in the decision making processes of the national Church. In moving away from the NYA, it is vitally important that alternative methods of engaging young people in decision making are developed.

**5.4.12.2** The group are aware that whilst they have been undertaking their work, the Special Commission has been tasked with thinking about structural change, the Council of Assembly has been creating a Radical Action Plan and through the Young People and Education Action Group cross-Council discussions have been emerging trying to find a way of improving collaboration in the area of work with children, young people and families.

**5.4.12.3** It would therefore be somewhat imprudent at this juncture to offer a fully worked out proposal. Instead the group offers the concept of a Children and Youth Committee with the following principles to shape its nature which we believe would be beneficial for the whole Church.

**5.4.12.4** A Children and Youth Committee would:

- report directly to the General Assembly to allow the Church to direct its workload and budget and be informed of its work.
- be responsible for national policy and planning of children and youth ministry, and the resourcing of this work at a regional and local level.

- have a significant proportion of young people serving on it alongside ministers, elders and children and youth work practitioners. The participation of young people serving on this committee is essential so meetings should occur out with school-time. It is suggested that weekend meetings are the norm.
- be convened by someone with a strong background in children and youth ministry who is able to facilitate meetings which include those of different generations. There should be two vice-Conveners, at least one of whom should be a young person.

## **5.5 Priorities and Timeline**

### **5.5.1 Giving Thanks for the National Youth Assembly**

**5.5.1.1** Since its inception in 1994, the National Youth Assembly has navigated a series of transitions. What can be affirmed has already been identified earlier in this report. Its place in faith formation for countless numbers of young people, and its role as a safe place for young adults to be involved in the decision making within the Church, will remain as the key elements of its story. Many have the National Youth Assembly to thank; whether for helping people to grow in faith, or for its encouragement in following a call into leadership within the Church. It is right at this time to stop and give thanks:

- for the positive aspects of the witness of the National Youth Assembly;
- for all those who have contributed to its life, as participants, staff, and volunteers;
- and for the key contribution which the National Youth Assembly has made to the life of the Church of Scotland.

**5.5.1.2** A service of thanksgiving and celebration for the National Youth Assembly has been organised for 19 October 2019, and the Council would encourage attendance on that day.

### **5.5.2 Priorities**

**5.5.2.1** The group believe they have distilled the endless possibilities into a group of proposals that is manageable and appropriate for a denomination of our size. However priorities will still have to be made as undertaking everything outlined in section 5.4, whilst also supporting and resourcing local work with children and young people, based on the current level of staff and budget, is not feasible.

**5.5.2.2** As a Council, the residential experiences (outlined in 5.4.1) and the Children and Youth Committee (outlined in 5.4.12), together with rebranding (outlined in 5.4.11) are core responses and of the highest priority.

**5.5.2.3** The youth attitudes survey (5.4.2), app (5.4.3), decision making resources (5.4.4) and co-mentoring scheme (5.4.5) are deemed important and desirable and therefore still of high priority.

**5.5.2.4** The regional events (5.4.6) and national week of service (5.4.7) are thought to be very worthwhile but perhaps not of high priority.

**5.5.2.5** Whilst considering the priorities of the various proposals it is also important to consider the position of priority given to work with children and young people across the Church.

### **5.5.3 Timeline**

**5.5.3.1** It is proposed that there is a gradual build over the next few years.

**5.5.3.2** So there is some continuity in the provision for young adults (18-30s), the group propose rebranding (5.4.11), conducting an initial youth attitudes survey (5.4.2), introducing the young adult residential weekends (5.4.1.4) and launching new social media channels (5.4.3.3) are undertaken in the first year, August 2019 to August 2020. Alongside this would be further development on the Children and Youth Committee proposals (5.4.12) and discussions with others about a larger scale residential event (5.4.1.3).

**5.5.3.3** It is proposed that in the second year (August 2020 to August 2021) the residential weekends for young people (11-18s) are introduced (5.4.1.2), a pilot co-mentoring scheme (5.4.5) and a pilot week of service (5.4.7) are undertaken, decision making resources are developed (5.4.4), and Presbyteries embark on running regional events to encourage a culture of questioning (5.4.6).

**5.5.3.4** If the pilot schemes have been successful then in the third year (August 2021 to August 2022) it is proposed to launch the week of service nationally and to build on the national co-mentoring scheme by producing resources for similar things to be undertaken locally and regionally (5.4.5.4).



## 5.6 Conclusion

### 5.6.1 Challenges

**5.6.1.1** With understanding of the value and importance of having the right people with the right attitude in the right places with the right support, the Church is presented with perhaps its greatest challenge. The area of children and youth ministry has suffered from underfunding and understaffing at a national level over the last decade and has been heavily reliant in recent years on special trusts held by the Council which will have been exhausted by the end of 2019. Therefore additional resources would be needed in order to undertake the extra work envisioned and outlined in section 4.

**5.6.1.2** Whilst this will require a significant investment from the national Church, we believe the benefits will be substantial. One of the sayings associated with the Reformed Church in history, '*Ecclesia Reformata, Semper Reformanda*' – the Church reformed, always in need of reforming, can be lived out through enabling the new range of provision proposed, and allowing the young people of our denomination to reform the provision they access and thereby participate in building the Church.

**5.6.1.3** Of course the changes envisaged at a national level require the Church at a local and regional level to also move forward and consider what changes they need to adopt in order to engage young people in faith forming practices and decision making more effectively. The *Aspirations for ministry with children and young people in the Church of Scotland* resources recently produced by the Council are to be commended in this regard.

## 6. DEVELOPING MINISTRY WITH CHILDREN AND YOUNG PEOPLE

**6.1** While a significant amount of time, energy, and resource was invested in the working group exploring Faith Formation and Decision Making, many other activities occurred in 2018 as the Council sought to support congregations to engage in the Year of Young People (YOYP) initiative, spearheaded by the Scottish Government. There are many heartening stories from congregations of the impactful initiatives they have undertaken to involve children and young people more in the life of the Church.

Stories telling how congregations have engaged with the Year of Young People can be found at <http://bit.ly/2Vw8dgK>

The Council also ran a number of national and regional events for leaders, volunteers, academics and ecumenical partners, utilising a key thinker in the area of ministry with children and young people, Dr Andy Root. These events focused on faith formation in a secular age and saw over a hundred delegates wrestling with how they might enable children and young people to follow Christ. Delegates:

- explored cutting edge theological thinking in relation to faith formation and discipleship for all (including children and youth);
- engaged in theological reflection in relation to the Church's ministry to children and young people;
- and also provided learning from work in this area from across the reformed tradition.

**6.2** Videos (<http://bit.ly/2H88aDQ>) of the talks were recorded so that those who could not attend on the day can also benefit.

**6.2.1** The feedback from the conference was very positive, with such comments as:

- 'For personal reasons I was not in the best frame of mind arriving in the morning, but I was absolutely blown away by Andy. He articulated well and with good humour things I felt instinctively but did not have the academic background to capture. I cannot wait to share his stuff with my Kirk Session and congregation.'
- 'Andy is AMAZING. He's smart, well-researched, and very easy to listen to. Fantastic all around. I left feeling invigorated and challenged. I feel like he gave me a structure and vocabulary for something I knew was happening... but didn't know how to describe.'
- 'My congregation needs to do some serious thinking, reflecting and praying about our ministry with those under the age of 50 (never mind children and young people). What I've learnt combined with the videos and other resources will be a key part of taking this forward.'

**6.3** The Council is seeking to support congregations to continue the momentum of developing their ministry with children and young people beyond the YOYP. All kirk sessions received in January 2019 a resource to enable engagement with the *Aspirations for ministry with children and young people* as approved at the 2018 General Assembly. The resource provides a theological foundation for the '*Aspirations*', whilst enabling congregations to discuss how



the practical outworking of these might arise in their particular context. This will be followed up by further resources, events and additions to the significant online content already available for ministry with children and youth (<http://bit.ly/2EGe9hr>) and online learning (<http://bit.ly/2SCw5gw>).

**6.4** Furthermore, as a follow-up to the YOYP the Council has partnered with the Girls' Brigade, the Boys' Brigade and the Guild in the lead up to their intergenerational walks/guided walking initiative, 'The Big Footprint', which took place on 20 April 2019, Easter Saturday. Walks took place all over the country, with the Moderator of the General Assembly of the Church of Scotland taking part in one in Glasgow in the morning and Edinburgh in the afternoon. The aim of the initiative was to support young people in developing their faith journey through this activity. The Council worked with a group of young people to produce a reflective resource (<http://bit.ly/2tNttSZ>) for use during their walk on that day. The resource was designed so that it could also be of use for similar future activities. We are very grateful to the General Trustees of the Church of Scotland for their grant to us from the Sir Duncan Carmichael Fund which went towards covering the cost of this initiative.

## 7. CHILDREN AND YOUNG PEOPLE AND COMMUNION

**7.1** Following on its work about Children at Communion, the Council was instructed by the General Assembly of 2018 to "*develop creative, instructive and grace-filled pathways for the spiritual development of children and young people in order to support congregations in welcoming them to the Lord's Table, and to produce, in consultation with the Theological Forum, a resource on the theology and practice of Communion in the 21st Century Church of Scotland.*"

**7.2** Following discussions on how to address the above deliverance sections, it was recognised that there is a close interconnectedness between baptism, profession of faith, and membership, and the recognition that young people receiving the sacrament of Holy Communion does not happen in isolation from other rites. Equally, none of these are only for a specific age group. Hence the Council has decided to address this via a two-stage approach.

**7.3** Phase 1, focusing on Children and Communion, is being progressed in 2018-2019, for delivery in early 2020. We are planning on producing a congregational resource, exploring various theological and practical aspects of

children receiving communion. This will be supplemented by some additional web based resources and papers. A reference group has been gathered, to advise and work on specific areas of work, comprising people with an interest and/or specialism in this area. This has included collaboration with representatives from the Theological Forum.

**7.4** Phase 2 will then involve producing further theological, liturgical and practical resources to support individual faith journeys. These will focus on services of blessing, baptism, communion and profession of faith and membership of the Church of Scotland. We also intend to further develop the Life Events/Rites of Passage section on the Church of Scotland website; see also the pages on Ritual and Remembrance (<http://bit.ly/2H857eM>) on the website.

How welcoming is your church for children and young people, and for others?

## 8. DEVELOPING THE ELDERSHIP

### 8.1 Elder Emeritus

**8.1.1** Representatives from the Eldership Working Group (EWG) met with representatives from the Legal Questions Committee (LQC) to discuss the concept of formalising the process by which an elder can transition to Elder Emeritus, as proposed by the EWG at the 2018 General Assembly. It became evident that there was a broader issue at play, which the LQC has identified through its work on reviewing the Church Court Acts that can be expressed in the question: can eldership be exercised meaningfully, within a congregation, without requiring Kirk Session membership? We decided it was important to consult with the Theological Forum on this question. It provided its view that can be summarised as: 'We understand ordination to be something which is for life. However, we did not see that as something which implied unending presence on a Kirk Session. We see membership of a Kirk session as something related to but not identical with being an elder. We see no theological barrier to an elder retiring from a Kirk Session, serving on a Kirk Session for a limited amount of time, or taking a sabbatical.'

**8.1.2** Hence, the concept of formalising the status of Elder Emeritus has been superseded by discussions on broader and more far reaching adjustments to the status of an elder which the Legal Questions Committee will be reporting on in due course.

## 8.2 Elders' Conference

**8.2.1** The Council also sought to assist elders to respond to the call that the EWG has brought to the General Assembly over the last couple of years, that the eldership develop a renewed focus around intentionally promoting a culture of discipleship at individual and congregational levels. Its first step was to run an eldership conference on 27-28 April 2018 in the Scottish Police College at Tulliallan. This was attended by 146 delegates and focused on the theme of 'A Journey of Discipleship'. Keynote talks introduced characteristics of Christian discipleship and delegates chose from 30 different workshops which provided practical ideas and suggestions for serving as an elder. Videos (<http://bit.ly/2EF78gM>) of the key note talks are available for those who were not able to attend the conference.

**8.2.2** The feedback from the conference was very positive, with such comments as:

- 'I really did not know what to expect, yet, from Friday night, I found the experience totally uplifting and educational. The choice of keynote speakers was inspirational and there was so much variety in the workshops to learn from. And to soak up so much experience from other delegates was fantastic – I felt like a sponge!'
- 'Many people say that our Church is dying and that is certainly not the case, especially if everyone can start to unpack what they have learnt over the last few days. I have met so many people at the conference who walk in the path of the cross, following our Saviour. They all have their stories to tell.'
- 'I greatly enjoyed the opportunity to discuss topics with others. It was interesting how quickly one moved from not wishing to take part in group discussion to becoming confident to speak about faith beliefs.'

**8.2.3** This will be followed up by a further elders' conference, 7-9 June 2019, (<http://bit.ly/2XwxKYI>) which will further explore the discipleship theme.

## 8.3 Pastoral Care

**8.3.1** A second conference on the theme of pastoral care, delivered on 10 November 2018 in Dunfermline, saw approximately 460 delegates participating. They were provided with resources and practical guidance, including a free copy of the new *Learn: Pastoral Care* publication (<http://bit.ly/2XvnfVB>).

Contributors to the publication delivered talks on specific themes such as:

- Relationships and separation;
- Loneliness and isolation;
- Caring for children and young people;
- Mental health struggles;
- Dementia;
- Caring for the terminally ill;
- Bereavement.

**8.3.2** We are delighted to provide videos (<http://bit.ly/2T81xZi>) of the various sessions for those who were not able to attend the conference.

**8.3.3** The feedback from the conference was very positive, with such comments as:

- 'A sense of duty was probably my main motivation for signing up and I have to confess that I set off this morning with no expectations. But, I came home feeling inspired and uplifted and thanking God that he had encouraged me to take part.'
- 'The speakers were all excellent, the atmosphere was loving and embracing and the fellowship was terrific. I came away feeling encouraged, reassured, better informed and spiritually uplifted. What I experienced today will certainly give me more confidence to engage in pastoral outreach but it also had a deeply moving effect on me as an individual.'
- 'From the warm welcome on arrival to the closing worship, it was inspiring, informative, challenging and enabling.'

**8.3.4** The desired long term outcome of the conference was to equip congregations to develop their pastoral care ministry in whatever way works for their particular context, and Council has already heard feedback from those who have begun a significant process of development following attendance at the conference.

**8.3.5** If you would like to make developments to your pastoral ministry, the Council invites you to engage in a programme of learning using the conference videos.

**8.3.6** We are also making plans for follow-up conferences. We would also encourage use of the new *Learn: Pastoral Care*

publication, details of which are available at <http://bit.ly/2C0ps2f>.

**8.3.7** This publication has a section that specifically addresses the deliverance section from the 2018 General Assembly, about the need for an awareness of the issues experienced by divorcing couples, their children and wider families.

## 9. LEARNING DISABILITIES DAY CONFERENCE

**9.1** On 16 June 2018 the Learning Disability Working Group held its third conference in Perth which approximately 60 attended. It was a real honour to listen to those with Learning Disabilities about the importance of their personal faith, their love of church and the ways it has enriched their lives. We explored the resources (<http://bit.ly/2IXZqTp>) produced by the Learning Disability Working Group (LWDG) including the *Discussion Starter* publication, film and Action Pack. Lots of fun was had in the Music for All sessions as we learnt how to worship inclusively.

**9.2** The feedback from the conference was very positive, with such comments as:

- 'I thought it was very worthwhile. The coming together of many people from all areas of Scotland was very encouraging.'
- 'It has given me the additional confidence to take things forward with the kirk session.'
- 'Good conference, very inclusive. It made you think and realise what you can do/what needs to be done.'

**9.3** The LWDG has successfully completed its work at present. The resources mentioned above were developed to meet the needs identified across the Church in the consultation process of 2014. The Council expresses its gratitude to those who have contributed to this programme of work. The needs of those with learning difficulties will continue to be addressed within the context of the Council's own remit, while recognising that far wider issues around disability, accessibility, and inclusion are the responsibility of the whole Church.

How does your church make use of national opportunities to grow your faith?

## 10. RESOURCING THE RURAL CHURCH

**10.1** As already mentioned, further Rural Resourcing Roadshows were run in August and September 2018. The Rural Working Group (RWG) has enjoyed meeting over 100 people who are seeking to keep rural church as the beating heart of their often isolated community. Feedback showed that the roadshows were much appreciated by those participating.

**10.2** Council shared our eight new rural resources (<http://bit.ly/2Vsb9L9>) and would like to encourage use of these, in particular the Rural Event Resource Boxes. These Resource Boxes were put together as a response to our consultation with rural congregations which identified that lack of equipment can be a barrier to running events in rural venues. To help alleviate this problem the boxes include all the audio visual equipment you might need to run an event, and they are free to borrow. One is located in Drumnadrochit, and the other in Edinburgh. These can be booked by emailing [mandd@churchofscotland.org.uk](mailto:mandd@churchofscotland.org.uk).

**10.3** The Rural Working Group also took the time to find out, from the grassroots, what the major challenges and opportunities of rural ministry are and what the RWG can do to help. Much that was positive about rural ministry was identified when participants were asked to identify what was the greatest opportunity in rural ministry.

**10.4** Most of the opportunities identified were centred on the particular positive place that churches still have in rural communities, a place which encourages involvement within the community and Christian Service (often seen to be separate from talking about faith/Jesus/God which many recognised as something they could improve on).

**10.5** However, there were some significant concerns raised when people were asked to identify what was the greatest challenge to rural ministry.

**10.6** Three themes emerged, which would probably be reflected across the Church:

- attitudes towards central structures/governance, characterised by the perception that "the current Church structure is unfit for purpose; that Presbyterianism is no longer relevant; and that central structures restrict and hold back innovation;"

- limited resources leading to burn out, characterised by the feeling that there are too many tasks and not enough money compared with what is available in the Church community;
- lack of ministers.

**10.7** The Council is aware of these issues, and is working towards addressing them; last year, in its Report to the General Assembly, the Council drew the Church's attention to resources (<http://bit.ly/2GS1JW4>) with some hints and tips about relieving the administrative burden, and we are working with other Councils on these issues.

What are you doing to share resources and work with neighbouring parishes and ecumenical partners?

## **11. LAY TRAINING IN DISCIPLESHIP**

**11.1** The General Assembly of 2018 instructed the Council, in collaboration with other partners, to explore the development of a programme of education and training on discipleship aimed at lay members of congregations and to report to the General Assembly of 2020.

**11.2** Since the 2018 General Assembly the Council has spent some time researching a number of examples of Lay Training Programmes. This has enabled the Council to identify some common features within these, and to clarify the difference between these examples, and the Council's complementary work on 'Creating and Deepening a Culture of Discipleship'. The next steps for the Council will be to meet with the other Councils and groups mentioned in the original deliverance section and also with academic providers already delivering aspects of lay training, with the aim being to share the Council's initial findings and to see how they might be shaped by these discussions. The Council will also undergo a consultative exercise to produce an evidence base for its proposals, as well as working in response to the proposals in the Radical Action Plan with regard to the most appropriate infrastructure to deliver training and formation programmes in an integrated manner.

## **12. WORSHIP AUDIT**

**12.1** The Council was instructed by the General Assembly of 2018 to carry out an audit on the range of training being used to train local Worship leaders and how local Worship leaders are deployed.

**12.2** Each Presbytery was asked to supply information about any training that has or had taken place, how the worship leaders were recruited, trained, supported/managed and deployed. We also invited a view of how the national church might support local worship training in the future.

**12.3** A summary report can be found in Appendix III. The Council will now request more detail on each of the schemes to see if there are areas of content that we can provide in addition to what is already available. Further, the Council would carry out a scoping exercise in relation to responses given to the question 'How can the national offices help?' This would specifically explore questions around:

- the creation of a resource bank;
- sharing of good practice;
- local events;
- resources on formal training;
- and signposting to training resources available.

## **13. NATIONAL DAY OF PRAYER**

### **13.1 Helping the Church 'Pray and learn to pray'**

**13.1.1** A prayerful life is essential if we are to learn to hear the call to follow Jesus and sieve out all the other voices.

**13.1.2** The Council was invited to support the work of the Church of Scotland National Day of Prayer 'Together We Pray'. This was done through input into the writing of the core material which helped congregations pray for the future of the Church of Scotland and the ongoing work of the Radical Action Plan. Further details of that project can be found in the Report of the Council of Assembly.

## **14. CONVERSATIONS IN PRAYER**

**14.1** In particular we provided a new *Conversations in Prayer* resource which has enabled groups of people across Scotland to engage in meaningful conversation about their experiences of prayer, what has been helpful or difficult and how we might support one another to grow in prayer. As with our *Conversations in Worship* resource, participants have found that the time spent exploring the questions together is often relaxed yet profound; natural, yet extraordinary. The resource is available to download and print from the Church of Scotland website (<http://bit.ly/2tHMMWo7>).

**14.2** The Council would like to thank the Guild in particular for their enthusiastic support of our 'Conversations' resources. We would also like to express our huge thanks to the 20 congregations who gathered to pilot the initial draft of *Conversations in Prayer* and the very helpful comments and suggestions that we used to create a conversation starter that would be helpful to the whole church.

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## **15. PRAY NOW**

**15.1** The annual prayer book 'Pray Now' took the title and theme *Together We Pray*. The book offers 52 meditations, prayers and evening blessings based on prayers found within the pages of scripture. The final section comprises a series of 12 reflections on how prayer is expressed through sound in different circumstances and environments. The book was included in the National Prayer Day packs sent out to every congregation and is available to purchase from the Saint Andrew Press website (<http://bit.ly/2EDk5HR>).

**15.2** The Council is extremely grateful to all of the contributors who, once again, have written profound and deeply moving prayers to help the church to pray.

**15.3** In 2019-2020 the Council will take time to investigate new ways to resource the church through Pray Now. We will explore a variety of formats of prayers for seasons such as Advent, Lent, Pentecost and Creationtide, as well as national prayer events such as *Together We Pray* and *Thy Kingdom Come*. The Council will also explore how we might offer Pray Now resources to support any other emerging themes or significant events in the life of the Church of Scotland, for example *Heart and Soul* or the General Assembly.

**15.4** This will mean however that there will not be the usual annual book of 52 prayers in one volume. We hope however that our new approach will allow for the brand of Pray Now to be more responsive to the life of, and events in, the Church of Scotland and to assist the church to continue to grow in prayer.

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## **16. CHURCH HYMNARY 4 (CH4) PROJECT**

**16.1** For centuries, the doctrine and devotional life of the church has been largely shaped by the music we use and how we use it. Whilst it is often said that 'we are what we eat', it may well be true in the church to say 'we are what we sing'.

For the last two years, the Council has been working on a new music resource, to present the music of CH4 in a user friendly fashion. This project is now live.

**16.2** The Church of Scotland website (<http://bit.ly/2GRR1DR>) hosts streamable recordings of each of the songs in CH4 for anyone to listen to and learn. Many have multiple recordings available, including different tunes (e.g. the variety of tunes which can be used for 'The Lord is my Shepherd'). Each hymn is tagged to make searching simple and intuitive. Users who register are able to create and save playlists. Featured playlists link with our weekly worship resource to allow people to listen to the suggestions made by each of those writers. Seasonal articles and playlists offer suggestions and rationale for songs that might be useful to consider for particular Sundays.

**16.3** This new music resource aims both to transform the way congregations and worship leaders engage with the rich and powerful music contained within the pages of CH4, and to expand their diet and knowledge, while finding new sources of nourishment. The resource is especially useful to those unfamiliar with the contents of CH4 and those who are unable to read music.

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## **17. WEEKLY WORSHIP**

**17.1** Our Weekly Worship resource continues to support thousands of worship leaders in their preparation for worship, particularly worship teams working in congregation who have no minister. This year sees an even wider range of ecumenical writers and themed material.

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## **18. WEEK OF PRAYER FOR CHRISTIAN UNITY**

**18.1** The Church of Scotland has a presence within the ecumenical writing group for the Week of Prayer for Christian Unity. The material is widely used throughout the Church in Scotland and this year with the ecumenical influence within our Weekly Worship resource, the material has been promoted more widely.

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## **19. SPIRITUALITY OF CONFLICT**

**19.1** The Council continue to support the delivery of biblical reflection, prayers and meditations that engage specifically with conflict and reconciliation. Now in its third year, these materials 'look at conflict through the lens of the Gospels and the Gospels, through the lens of conflict'. The reflections and prayers aim to assist us find hope amidst



conflict in the pages of scripture and the words and actions of Jesus and then find ways to share that together in public worship. They can be accessed, for free here (<http://bit.ly/2H9TZhj>).

How does your worship help people encounter God and follow Jesus?

## 20. CARTA

**20.1** The Committee on Church Art and Architecture (CARTA) has dealt with 404 cases since the 2018 General Assembly. Many of these required a significant amount of time from staff and Committee members, particularly the 170 cases requiring a visit to congregations, sometimes multiple times.

**20.2** The Committee and the General Trustees have now developed a Memorandum of Understanding document which will help clarify the nature of the relationship they have with one another and how each operates in respect to local congregations. The Committee will also review its meeting schedule to see if it might be helpful to congregations to mirror the meeting schedule of the General Trustees Fabric Committee from June 2019 onwards.

**20.3** The Memorandum makes it clear that CARTA is primarily an adviser to the General Trustees, who are obliged to consult CARTA before making a decision regarding the alteration of the interior of a building. It clarifies that the Trustees are not obliged to follow the advice of CARTA whilst recognising that in most cases the advice that CARTA gives has been well received. It is worth noting that the General Trustees implemented the advice of CARTA in every case in 2018.

**20.4** Over the past year CARTA has supported 50 congregations in planning for new Audio Visual installations. Due to the highly technical nature of this work, CARTA has been involved in recruiting a professional AV Consultant who could advise Congregations, CARTA and the General Trustees on the schemes most suited to local needs and budget.

**20.5** The recruitment process is ongoing at the time of writing with interviews set for early April 2019.

## 21. CHURCH WITHOUT WALLS (CWW)

**21.1** In turbulent times and with so much change ahead, the Council (through its CWW Group) continues to enthusiastically endorse the Church Without Walls report, delivered to the General Assembly of 2001, believing that its founding principles are both thoroughly radical and timelessly relevant. Though nearly 20 years have elapsed from the report's publication, its emphasis on missional engagement with the wider community, based on vibrant worship, relationships and discipleship built on the gifts of all God's people chimes perfectly with the Council's ongoing priorities.

**21.2** The journey of discipleship is one that we make together. While we each have some responsibility for our own faith journey, we are not alone as Christians. The Church Without Walls Mission Development Team has been privileged to support those in congregations as they work together as a community of faith, to discern how to better support and nurture one another, and also how as a congregation they can better serve the wider communities of which they are a part. In journeying with congregations and Presbyteries we have heard remarkable stories of faith and action. These stories have come from a wide variety of people and situations, but one element which is common to all, is that they are stories of discipleship being worked out in community.

## 22. LIFE STORIES

**22.1** Another important aspect of discipleship is to play our part in discipling others, and this often happens naturally when we work, learn and worship together. It also happens when Christians encounter their friends, family, neighbours and colleagues in everyday life. We are delighted that people have chosen to share their story with us and the wider church these stories can be found at <http://bit.ly/2EmKcBC>.

**22.2** Learning from the church in Africa, the telling and retelling of our stories of faith is a key element of a church that is growing and thriving, yet it is not always something that comes naturally in our own experience of church. The Why Believe? Group have been privileged to hear and collect stories of faith from around our denomination, and in 2019 are hoping to add to that anthology of faith, as others are willing to tell their story too.

What is your story, and who can you share it with?



## 23. FUTURE FOCUS

**23.1** For ten years the Council has been offering Future Focus as a resource for the church. It is a customised, facilitated process to support churches in discernment, envisioning and planning for the future. It helps local churches to embed the four shaping principles of Church Without Walls, holding together:

- the gospel;
- the gifts of the people;
- the wider community;
- and how the church works in relationship with others in the specific context of that parish.

**23.2** While it is an engagement with particular congregations at a particular place and time, for some it has also been the start of a new way of widening engagement and ownership within the congregation and wider community, which has carried on beyond the Future Focus process. It operates on a principle of inclusion; as many voices are heard as possible, and every contributor has value. It uses techniques and exercises designed to enable those of differing personalities, communications and learning styles to participate fully. Often simply making time and space to have a conversation together is in itself a catalyst for creativity and development.

**23.3** Since its introduction, the CWW team has facilitated Future Focus in over 120 congregations, across 32 Presbyteries (other facilitators in Presbyteries and congregations have also been delivering Future Focus in addition to this). In 2013, to make the resource more accessible, the team introduced 'The Way Ahead' – a version of the material to allow congregations to begin the Future Focus process without waiting for an available staff facilitator. The Council continues to develop the material and the process, and over the last year has been working with skilled volunteers to enable Future Focus to be offered to a greater number of congregations.

**23.4** More information, including helpful Frequently Asked Questions videos and links to The Way Ahead material, is available at <http://bit.ly/2IN1nBQ>.

**23.5** In the course of a decade a great many group exercises have been tried and developed by the team, many of which are useful to work through on their own, even if not part of a larger process. In February a new resource *Building*

*the Body: Learning activities for growing congregations* was released (<http://bit.ly/2TdKFAA>). The book, designed to help congregations and groups deepen their discipleship through reflecting on faith, experience, envisioning and planning for the future, contains over 50 exercises with step-by-step instructions, worksheets and handouts. It is hoped that this will encourage the kind of conversations which makes Future Focus so valuable, a more regular part of our congregational life together.

## 24. WEEKEND OF INVITATION

**24.1** The journey of discipleship does not necessarily start with becoming a member of a congregation. To get to that point, a person must have heard the Christian message, and at some point will have been invited to join with a group of Christians. For some that might be an invitation to a church service, or to an Alpha course, a social event, or just a meal or coffee with friends. The prevailing culture in a large part of our denomination is to begin that inclusion with children's work, relying on family members to bring their children along. The reality today is that around 20% of Church of Scotland congregations report having no children, and the vast majority of adults in our population have never been introduced to church or faith as children. Therefore, we must learn new habits of engaging with adults whose only connection with church is their encounter with each of us as individuals.

**24.2** Seeking to support the development of a culture, not just of welcome, but of invitation, the Council has again partnered with Weekend of Invitation (<http://bit.ly/2UbTwPq>). For the second year running, a series of roadshows was offered in October 2018, attended by approximately 200 people and around a dozen congregations have taken part in a mentoring scheme provided by Weekend of Invitation. There are also a number of useful resources available for congregations on the Weekend of Invitation website.

**24.3** From the Weekend of Invitation 2018 there has already been real cause for celebration, as people have stepped up to the challenge and moved out of their comfort zone to invite someone to church. Follow the progress of Weekend of Invitation in the Church of Scotland on our blog <http://bit.ly/2HdAODD>.

Who are you going to invite to church?

## 25. FRESH EXPRESSIONS IN SCOTLAND

**25.1** Over the last year, Fresh Expressions Development Worker, David McCarthy, has been examining the impact of Fresh Expressions in Scotland. Following on from an initial survey in 2015-2016 which revealed over 50 initiatives which had the potential or intention to become fresh expressions of church, in-depth interviews with leaders of a number of projects were carried out in 2018 and, along with reflections on a number of topics highlighted in the interviews, the findings have been published in *Seeing Afresh: Learning from fresh expressions of church* <http://bit.ly/2HFCpbQ>.

**25.2** The report of the Joint Emerging Church Group contains more in-depth information about the Church's partnership with Fresh Expressions.

## 26. HEALTH AND HEALING

**26.1** In November 2018 we worked again in collaboration with the Guild of Health and St Raphael to host the Denis Duncan Lecture, this time in Kings College, Aberdeen. The Lecture was hosted by Rev Dr Doug Gay, Principal of Trinity College, titled 'Discipleship as Relearning Self and World – a healing vision of human life'. Similar to last year, the lecture attracted people from a variety of denominations, ages and locations, as well as a mix of people who were lay or ordained. For those unable to attend, the lecture was live streamed by Sanctus Media and can be seen here <http://bit.ly/2H96rxU>.

**26.2** Prior to the lecture we invited 20 people with an interest and experience of working in the area of health and healing. These included:

- hospital chaplains;
- pastoral advisers;
- retreat centre directors;
- children's workers;
- social activists;
- community workers;
- and people who run healing services or who have an interest in services of prayers of healing.

**26.3** We gathered for an afternoon and explored three questions:

- What in terms of healing has been happening in Scotland?

- What is currently happening?
- Where are the gaps and what is needed?

**26.4** The Council will be reflecting on the output and will continue to work with the Guild of Health and St Raphael on how we might help congregations fulfil the commands of Jesus to 'preach the Gospel and heal the sick'.

**26.5** As part of that afternoon, we piloted our new *Conversation in Healing* resource aimed at enabling groups to reflect on how they encounter health and healing in their lives, the questions it raises for them and how they might explore it further. Again, we are enormously grateful to the variety of local congregations and groups who piloted the initial draft. The feedback was crucial to how the resource was greatly improved thereafter.

**26.6** The second draft is currently being tested and will be available on the Church of Scotland website when the second pilot phase is complete.

## 27. GO CREATE

**27.1** Words are not the only way of sharing the gospel message though. Francis of Assisi is sometimes credited with saying, 'Preach the Gospel at all times; use words if necessary'. While this phrase has sometimes been used, sadly, as permission to stop communicating the gospel with any words at all, it is nevertheless true that words are not always the best medium. In light of this, *Go Create* is a new resource for congregations, crammed with easy arts and crafts ideas for outreach through every season of the church's year. The intent of the resource is to enable the mission of the local church to communicate aspects of the Christian faith to a wide variety of people in different ways, and allowing different gifts in the congregation to be used in mission. The book is available from Saint Andrew Press (<http://bit.ly/2GTugub>).

## 28. LIFE AND WORK

**28.1** The Council was asked to review two things by the 2018 General Assembly, namely the provision of copies to regular Forces' Chaplains and the categories of those in service of the Church who should receive a promotional copy of Life and Work. It should be noted that no-one receives a free copy of Life and Work, and that Parish Ministers receive a promotional copy.

**28.2** Following discussion with the Committee on Chaplains to Her Majesty's Forces, that Committee agreed to pay for subscriptions for those regular chaplains who wished to read Life and Work. Six chaplains are now in receipt of the magazine of the Church of Scotland.

**28.3** The Business Committee also undertook a detailed analysis of those who currently receive promotional digital copies of the magazine. What is crucial here is the ability to promote Life and Work to a wider audience and encourage subscription sales. After careful consideration and lengthy investigation, the Committee is satisfied that those who are best placed to promote Life and Work are already in receipt of a digital copy of the magazine.

**28.4** The Committee is aware of a decline in the advertising of vacant charges. With this in mind, it has reduced the cost of these adverts to encourage vacancy committees to consider using Life and Work as a recruitment tool.

**28.5** The Gaelic Supplement is produced on a quarterly basis by a team of volunteers and the magazine's Business Manager is working with the Gaelic Group to ensure this free supplement remains sustainable. The Committee is grateful for the work of this group of committed volunteers.

**28.6** In the past, an audio edition of Life and Work had been provided by a local talking newspaper programme, but this group is no longer able to provide an audio edition. Work continues on a new audio edition of the magazine. This was tested in early 2019 and is due to go online later in the year.

**28.7** Despite the challenges facing Life and Work, the magazine continues to perform well and celebrates its 140th anniversary this year.

**28.8** The Committee keeps the business aspects of the magazine under constant review to ensure best value for the Church and is pleased to report that the magazine delivered a higher than anticipated contribution of almost £36k in 2018. Those who subscribe are thanked for their gracious loyalty and support of Life and Work. The wider work of the Church benefits from this.

### **28.9 Life and Work Advisory Committee**

**28.9.1** The Life and Work Advisory Committee met on two occasions in 2018 and was utilised on a small number of occasions to support the work of the Editor.

**28.9.2** The Guidelines for the Committee drawn up following the 2010 Review of Editorial Independence have

been reviewed by the Committee which believes they remain fit for purpose. The Guidelines are available as Appendix V.

### **29. ST ANDREW PRESS**

**29.1** Saint Andrew Press' publishing year runs from 1 October to 30 September, and in the year ending 30 September 2018, six new titles were published, an increase of two from the previous year:

- Two regular annuals – *Stories of Encounter*, the Pray Now volume for 2018, and the *Church of Scotland Year Book*, which again required no subsidy because of strong advertising revenue.
- Doug Gay's pithy and humorous title on preaching *God be in my Mouth* and *Time for Reflection* by Steve Younger, a comprehensive handbook for school chaplains and all with responsibility for ensuring the spiritual development of children and young people.

**29.2** Two Learn volumes, *Pastoral Care* and *Children and Young People*, were published, adding excellent titles to this expanding series of colourful, well-designed resources for the Church. Due to delays in the arrival of the Learn titles especially, income was down some £30k on the previous year. However, the publishing programme for the current 2018-19 is looking strong with performance so far well ahead of budget and eight scheduled titles.

**29.3** Planned visits by the Publishing Director to the Church's national offices allow for a flow of new proposals, and visits by the Marketing Director aim to ensure effective communication and promotion of the Church of Scotland's publications.

### **30. SCOTTISH STORYTELLING CENTRE**

**30.1** The Mission and Discipleship Council owns both the Scottish Storytelling Centre (SSC) and John Knox House. Since 2015, the cultural programme of the SSC has been the responsibility of Traditional Arts and Culture Scotland (TRACS) through a three-year contract that ended in 2018. TRACS have secured confirmed funding until March 2021, to allow for continuity in the cultural programme offered by the SSC. The Council is currently engaged in discussions with all interested parties to determine how this relationship develops in the coming years.

**30.2** The SSC continues to deliver on its purpose to be a resource for the arts and culture, not only in Edinburgh, but

nationally and internationally, through its varied and accessible nature. The work of the SSC attracts 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.

**30.3** The SSC has enjoyed a successful year in terms of visitors, audience numbers, and turnover, meeting all contractual budgetary targets and delivering successful public programmes of activity. The calendar year contains three major festivals, all of which are popular and creatively engaging. These are TradFest Edinburgh Dùn Èideann, the Edinburgh Festival Fringe and the Scottish International Storytelling Festival. The 2018 public programme included two St Andrew's day events as part of the Fair Saturday movement, partnering with Multi Cultural Family Base. The SSC also delivered a number of events and workshops in partnership with the Scottish Mental Health Arts Festival, PAMIS and the Scottish Recovery Network.

**30.4** In addition to the public programme of events, the venue is in demand as a space where other organisations can collaborate, hold conferences and discussions, and launch policy/project developments. The SSC is popular with third sector organisations. This strand of the business is vital to the ongoing financial pressures faced and is currently being used to capacity, with occasional use by Councils of the Church when space has not been available within the Church Offices in George Street.

**30.5** The SSC is central to the ongoing Edinburgh's Netherbow developments, alongside Creative Scotland, TRACS, Edinburgh UNESCO City of Literature Trust, the City of Edinburgh Council, and in partnership with neighbouring organisations in the area. This is a new proposal to develop the area around the building as 'Edinburgh's Netherbow' – a focus for celebrating the literature and related arts 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 prospect of significant development to improve the museum. The future is being informed by discussions and workshops.

*In the name of the Council*

NORMAN SMITH, *Convener*  
MARTIN FAIR, *Vice-Convener: Church Without Walls*  
PETER GARDNER, *Vice-Convener: Resourcing Worship*

LYNNE MCEWEN, *Vice-Convener: Congregational Learning*  
ANGUS MATHIESON, *Council Secretary*  
RON CLARKE, *Team Leader: Congregational Learning*  
GRAHAM FENDER-ALLISON, *Team Leader: Resourcing Worship (until 11 April 2019)*  
LESLEY HAMILTON-MESSER, *Team Leader: Church Without Walls*

*In the name of CARTA*

BILL HOGG, *Convener*  
JAMES ALEXANDER, *Vice-Convener*  
GRAHAM FENDER-ALLISON, *Team Leader: Resourcing Worship (until 11 April 2019)*

### Addendum

#### James Alexander

Jim Alexander has been a tremendous asset to the Committee on Church Architecture, serving as a member for many years, before becoming our Vice-Convener, whilst also being an active member of our Stained Glass Group.

In his time with the Committee, Jim has travelled thousands of miles around Scotland visiting congregations, listening to their plans and offering expert advice on issues relating to architecture, maintenance, worship, community outreach, conservation and innovation. Jim has also contributed to the debates and decisions made at the Committee, often offering very creative solutions to schemes that may not have been possible, without his input.

Jim has been tireless in serving the local church through the Committee and we would like to extend our thanks to him for all he has done with us.

#### Graham Fender-Allison

Graham Fender-Allison served as Team Leader for Resourcing Worship for just over five years, having previously been Worship Development Worker and Regional Development Officer, in the preceding 7 years. Over the years Graham has produced many resources including the *Conversations in...* series, *Pray Now*, and *Starters for Sunday* (now Weekly Worship).

As Secretary of CARTA, Graham has been responsible for over 1,300 cases, ranging from door knobs, war memorials and stained glass to pew removals and refurbishments. His vision has enabled 360 degree filming of church buildings, along with Quick Guides, and the CH4 project launched at this General Assembly.

We wish Graham well in the future and are grateful to him or all that he has done.

*In the name of the Council*

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ANGUS MATHIESON, *Council Secretary*  
 RON CLARKE, *Team Leader: Congregational Learning*  
 LESLEY HAMILTON-MESSER, *Team Leader: Church Without Walls*

*In the name of CARTA*

BILL HOGG, *Convener*

## Appendix I

### GENERATIONAL CHARACTERISTICS

Topic	Gen Y	Gen X	Boomers
<b>Year born</b>	<b>1983-2001</b>	<b>1964-1982</b>	<b>1945-1963</b>
<b>Lives</b>	In a shared house with friends, or a rented flat with partner	In family home; children might be any age from toddlers to teenagers	In family home with partner; children have grown up and moved out or (for the less fortunate) boomeranged home. Owns his home outright, but is lender of first resort to his highly mortgaged Xer children.
<b>Workplace attire</b>	Casual clothing, including jeans and sneakers, for meetings and day-to-day work	Suit and tie for client meetings; suit and no tie, or smart separates, for day-to-day work	Suit and tie
<b>Accessories</b>	iPad	Smartphone	Wristwatch, Blackberry
<b>Works best</b>	On collaborative projects, given encouragement, training and mentoring	Given freedom to choose the best process to reach the desired result	In teams, given strong direction on tasks
<b>Leadership style</b>	Sociable, consultative, unassuming, optimistic	Informal and hands-off; results-focussed, with high expectations	Supportive, hands-on, but with clear delineation between manager and team
<b>Loyalty to employer</b>	Low; not career-focussed, but likes to build a network of professional contacts to ensure any career move will be to an interesting and rewarding role	Moderate; works hard, but has no qualms about changing jobs to climb the career ladder	High; willing to make sacrifices for the good of the company
<b>Water-cooler conversation</b>	Anything and everything, including personal life and plans to change career	Changes with the business, holidays, kids, home improvement, the 1990s	Sport, politics, television, grandchildren, the 1960s



Topic	Gen Y	Gen X	Boomers
Year born	1983-2001	1964-1982	1945-1963
<b>Likes</b>	Communicating via Twitter and text, multitasking, frequent rewards and recognition, active focus on professional development	Deserved rewards, efficient systems, regular feedback, communicating by email or telephone	Face-to-face communication, respect for authority, dedication to work, enthusiasm
<b>Dislikes</b>	Scepticism, condescension, lack of clear instructions, feeling an employer does not share beliefs and priorities	Micro management, focus on process rather than results, gimmicky training and incentive programmes, laziness, distraction	Workplace conflict, competition, overly bureaucratic or disinterested managers

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## Appendix II

### CHILDREN AND YOUNG PEOPLE – DECISION MAKING AND FAITH FORMATION

#### 1. REMIT

**1.1** The 2017 General Assembly instructed the Council 'to address the proposals contained within its report on the subject of the National Youth Assembly Review and as part of that process to create a working group of fourteen people comprising seven members of the Mission and Discipleship Council and seven young people (including former and current members of the National Youth Assembly, youth workers and other young people), young people to form the majority of the group and the group to be co-chaired by a young person and a member of the Council, and to bring an interim report to the General Assembly of 2018 considering the vision, scope, structures and resourcing that engage young people in spiritual formation and decision making processes at all levels of the Church.'

#### 2. PROCESS

##### 2.1 Working Group Selection

**2.1.1** In June 2017, the Council selected seven people to be part of the working group and Esther Nisbet and Norman Smith were invited to co-chair it. This initial group had the

task of selecting an additional seven young people who would join them to carry out the work. Applications were invited from across the Church and open to anyone of secondary school age and above with a particular interest in those under 30.

**2.1.2** The application form and references submitted by applicants were used to select people who demonstrated: a willingness to engage positively throughout the process; an ability to see beyond their own situation; a live church connection with the Church of Scotland; the capability to see outside the box; a vision for the discipleship of young people; and a willingness to listen to different points of view.

**2.1.3** The seven young people were selected in September 2017 and created a working group that reflects the spread of gender, age, geographical and economic lives that young people within the Church of Scotland live.

##### 2.2 A Journey into the Unknown

**2.2.1** Meeting for the first time in October 2017 the group felt the weight of the task on its shoulders. As we set out to imagine change, we felt something like how we imagine Abraham would have felt as he left the security of what he knew and ventured into the unknown.



*By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going. Hebrews 11:8*

**2.2.2** As a group we sensed that God was calling us to embark on a journey into something new and we were confident that he would lead us along the way. But we were keenly aware that we did not know where we were going or, if we are honest, if we really wanted to go. So it was with excitement and trepidation that we set out on the journey together.

### **2.3 Our Journey**

**2.3.1** Our initial meetings involved exploring what information we would need and from whom in order that the process of envisioning new ways of doing things was built from an informed position.

**2.3.2** In February 2018 we circulated a series of three electronic surveys; one designed for young people (for our purposes this was anyone aged between 11 and 30); one for congregations; and one for Presbyteries. By the closing date we had received 119 responses to the youth survey, 488 responses to the congregation survey and 9 to the Presbytery survey.

**2.3.3** In conjunction with the surveys, we approached some of our ecumenical partners to see what we could learn from them, and undertook background reading, paying particular attention to recent research and developments in the field of youth ministry. Our background reading included the Sticky Faith and Growing Young research from the Fuller Youth Institute, the Rooted in the Church research from the Church of England, the work of John Roberto on faith forming ecosystems and our own Aspirations for Ministry with Children and Young People in the Church of Scotland.

**2.3.4** Once all the information had been gathered we spent several months analysing it, trying to distil the key principles that any future work would need to be based upon. Only then did we begin to consider what could be envisioned for the future.

**2.3.5** As we thought about future possibilities we were mindful of the dual aspects of our remit; engaging young people in faith formation and enabling them to be involved in the decision making processes of the Church of Scotland.

**2.3.6** This report and recommendations offered within is the culmination of the work undertaken and a summary of the journey we travelled together.

## **3. SURVEY RESULTS**

**3.1** Due to the very low response rate to the survey that we sent presbyteries, (see 2.3.2) we were unable to draw generalised conclusions, so discounted it from further analysis. We present the results from the youth and congregation surveys below according to the dual aspects of our remit, decision making and faith formation, in the local, regional and national spheres.

### **3.2 Decision Making Locally**

**3.2.1** During our initial readings of the survey results we were heartened by the impact being involved in decision making was having on young people when it was facilitated well. However we were struck by the lack of understanding from local congregations around what being involved in decision making actually is and could be for young people. Being involved in decision making means having the opportunity to influence the decisions made, not necessarily being the one making the final decision through a vote or holding a particular role.

**3.2.2** Upon further analysis, we found that a majority seemed to understand the eldership as the only leadership position and/or decision making opportunity available, meaning there is little possibility of under 18s being involved in those congregations. This is compounded by our model of eldership where you are not only ordained for life but you serve for life too. As seen by the number of long service certificates being awarded to elders today; historically, elders were often ordained when they were in their 20s, but now, some 50 years on, that same practice appears not to be occurring.

**3.2.3** 16% of respondents to the congregation survey said they did not think young people should be involved in decision making at all. The predominant reason given for this was that their faith would not be mature enough.

**3.2.4** The youth strategy adopted by the General Assembly in 2006 gave an encouragement to congregations to involve young people in their decision making. At that time it was hoped that the work of the National Youth Assembly (NYA) would filter down and be built upon locally. Our survey results however suggest that this has not occurred. 40% of the 11-30 year olds who responded to our youth survey indicated that they had never been involved in decision making within their congregation. *"The adults make all the decisions. It's 'their' church."* A further 22% indicated

that they had been involved in decision making but only on somewhat trivial matters about things they were directly involved in such as choosing which charity the Sunday School would support, or what to do at the youth group end of year party.

**3.2.5** From the survey results it became very apparent that we needed to ask the question of how we can enable decision making to be done effectively at a local level.

**3.2.6** That said, the survey results did also show glimmers of hope. 82% of respondents to the congregation survey indicated a desire for young people to be more involved in decision making at a local level and saw the involvement of parish ministers as key to this happening. Some congregations had utilised the flexibility to enable non-elders to be involved in groups and committees offered by the unitary constitution, to invite young people to get involved.

**3.2.7** Those who had the opportunity to serve on a nominating committee found this to be an effective way of being involved in decision making. *“Being on a nominating committee and actively involved in what was going on, taking and shaping decisions and having things to do, has been far more helpful in developing my faith than being in groups where I have just been a passive participant.”* This opportunity is however relatively scarce and for those able to take it up, often short lived.

### **3.3 Decision Making Regionally**

**3.3.1** The overall picture from our surveys was that there is little happening on a regional level to engage young people in decision making. Only 24% of the 11-30 year olds who responded to our youth survey indicated that they had been involved in decision making regionally despite 73% of the respondents to the congregation survey suggesting that they should be.

**3.3.2** The responses to our youth survey suggested there was a problem with perceptions and communication; many respondents simply had never heard of Presbytery or been invited to get involved. *“I’ve never had the chance to be involved in making decisions in the church regionally, but I would jump at the opportunity.”* Similarly, the majority of the respondents to the youth survey who had not already attended the General Assembly as a youth rep had not heard of the opportunity to represent the Presbytery.

**3.3.3** From the survey results it became apparent that we needed to ask the question of how we can create a more invitational culture around young people being involved in decision making at a regional level.

**3.3.4** We were however heartened to hear of Presbyteries trying things such as having youth representative places on Presbytery, enabling young people to be members of Presbytery committees and arranging gatherings of young people.

### **3.4 Decision Making Nationally**

**3.4.1** In many senses the responses to our surveys suggested that engaging young people in decision making is occurring best at a national level. Some young people have been able to serve on councils and committees; the National Youth Assembly and General Assembly youth reps programme enable many to have their voice heard within the church. Through our Members of the Scottish Youth Parliament their voice is also heard in a wider sphere. However, on further analysis of the survey responses we found that there were areas of concern.

#### **3.4.2 National Youth Assembly**

Whilst there was a lot of passion for NYA from those that had attended, 43% of the respondents to the youth survey said that they had never heard of the NYA, whilst 20% said they had not been able to attend.

#### **3.4.3 Scottish Youth Parliament**

There are currently two members of the National Youth Assembly who are elected to serve as Members of the Scottish Youth Parliament representing the NYA and through them the Church of Scotland. A concern was raised as to whether our membership of SYP could continue if the NYA no longer existed.

#### **3.4.4 General Assembly Youth Reps**

A significant concern arose through our survey responses about the one place per Presbytery system for youth reps, which regularly sees some places not filled, while some young people, particularly in the larger Presbyteries or those with a significant student population, are unable to attend because the one Presbytery place is already filled by someone else.

#### **3.4.5 Councils and Committees**

Only 14% of the respondents to our youth survey had served on a council or committee, 14% did not want to be involved,

and 39% had not heard about the opportunity. Perhaps most noticeably 33% responded that they were not able to be involved. Respondents mentioned difficulties around the time and structure of meetings and that there was little culture of invitation.

### 3.4.6 Age Profile

There are currently few ways for those under 17 to be involved in the decision making processes of the church at a national level; this was a significant concern that came through from the survey responses.

**3.4.7** Taking into account all of these concerns, it became apparent that we needed to consider how we can create a variety of means by which a larger proportion of the young people in the church can be involved in decision making at a national level including those of a younger age.

## 3.5 Faith Formation Locally

**3.5.1** We were struck during our initial readings of the survey results by how young people perceive a lack of opportunity to develop their faith in their local congregation, whilst we were encouraged by the impact on young people which such opportunities were having, where they were available and done well.

**3.5.2** In the survey sent to congregations, we asked how well they considered their church supports young people in faith formation. 48% responded with a positive score, 21% with a negative score and 31% with a neutral score. Interestingly this almost directly correlated to the responses given for how well congregations considered they support young people through financial and physical resources; 50% responded positively, 23% responded negatively and 27% responded neutrally.

**3.5.3** On further analysis, we found some interesting contrasts between what opportunities were available to young people and what was most effective in helping them develop their faith. Whilst only 47% of respondents said they had been involved in a Bible study/small/home group, of those, 91% said these had helped develop their faith. The more widely available activities such as church services (87% of respondents attended) and Sunday Schools (81% of respondents attended) saw a smaller proportion find them helpful in developing their faith; 74% and 70% respectively.

**3.5.4** There was a similar contrast between the uniformed organisations. Whilst 24% of respondents said they had attended the Boys' or Girls' Brigade, 79% of them said they

were helpful in developing their faith. 48% of respondents said they'd attended Scouts or Guides; 21% of them said they were helpful in developing their faith.

**3.5.5** The top ten most effective activities for helping develop the faith of young people as outlined by the respondents to our survey are:

- Bible study/small/home group 91%
- National events 89%
- Residentials 87%
- Youth group/fellowship 86%
- Exploring faith group (e.g. Alpha) 85%
- Boys'/Girls' Brigade 79%
- Regional/city wide events 78%
- Church services 74%
- Youth club 71%
- Sunday School 70%

**3.5.6** When asked to explain which of the faith practices they had been involved had been the most effective in helping them explore and develop their faith 35% mentioned worship, 21% mentioned the Bible, 18% mentioned fellowship and discussion, 17% mentioned prayer, 6% mentioned serving and 3% mentioned retreats. Overall, 84% mentioned practicing faith in their community most helped develop faith with only 16% mentioning practicing faith on their own.

## 3.6 Faith Formation Regionally

**3.6.1** The overall picture from the surveys was that while regional faith formation events are effective in developing the faith of young people, there are not that many opportunities to be involved. Only 34% of respondents to the youth survey said they had been involved in regional or city wide events with 78% of those saying such events had been helpful in developing their faith. Where opportunities exist they are predominantly run by other organisations such as Scripture Union Scotland.

**3.6.2** 73% of respondents to the youth survey said they thought meeting with others regionally would be helpful in developing their faith, 18% were unsure and 9% thought it would not be helpful.

**3.6.3** The congregational survey raised issues around a lack of volunteers in many congregations to take young people to such events, and problems particularly in rural or priority areas around accessibility.

**3.6.4** From the survey comments it is clear that we are missing an opportunity to help develop an identity and understanding of the wider work of the Church of Scotland amongst young people.

### **3.7 Faith Formation Nationally**

**3.7.1** Overall the national picture presented by the survey results was similar to that of the regional. Only 30% of respondents to the youth survey said they had been involved in national events, but of those, 89% said such events had been helpful in developing their faith. The Church of Scotland currently does not provide events for young people that are intentionally aimed towards faith formation. Whilst the NYA and GA youth reps programme are similarly focussed on decision making, a significant by-product has been their effectiveness in developing the faith of attendees. This was highlighted by many of the responses to our youth survey.

**3.7.2** 55% of respondents to the youth survey said they thought meeting with others nationally would be helpful in developing their faith, 30% were unsure and 15% thought it would not be helpful. When asked what they would like to see on a regional or national level, respondents to the youth survey mentioned a mixture of activities involving worship, discussion and fellowship. Furthermore, opportunities to attend a residential experience with others from a broader area were desired.

## **4. LEARNING FROM OTHERS**

### **4.1 Ecumenical Partners**

**4.1.1** We approached a variety of ecumenical partners to see what they were doing with young people in the areas of decision making and faith formation, including:

- United Reformed Church (URC)
- United Free Church (UFC)
- Salvation Army (SA)
- Quakers (Religious Society of Friends)
- Baptist Union Scotland (BUS)
- Vineyard Churches UK and Ireland
- The Methodist Church in Britain
- Presbyterian Church in Ireland (PCI)
- Presbyterian Church USA (PCUSA)

**4.1.2** Each denomination offered a wide variety of activities for young people, predominantly focused on faith formation; most offered activities for those of secondary

school age, some also offered activities for 18 to 25 year olds. Despite most of the denominations covering geographic areas far larger than Scotland, they were very similar in offering a range of national events.

**4.1.3** Many of the denominations had some sort of scheme which sought to intentionally develop leadership skills in young people; for example the BUS has a school of leadership for those in S5 and S6, and the PCI has an internship programme and a leadership course called Emerge.

**4.1.4** Several of the denominations also offered opportunities for young people to be involved in acts of service; for example the Methodist Church has its ONE programme which gives opportunities to serve in the UK and abroad. In most cases such opportunities are part of a national scheme, organised and administered locally, such as the PCUSA Young Adult Volunteer (YAV) programme.

**4.1.5** The URC and the Methodist Church stood out as engaging young people in decision making effectively, both involving a wider age range than the Church of Scotland currently does through the NYA and GA youth reps. Interestingly both these denominations learnt heavily from the NYA model when it was in its early years.

**4.1.6** Each denomination had an investment in national staff, paid to support what was going on locally and regionally and to initiate work nationally. In many cases these national staff were aided by regional staff.

## **5. ANALYSIS**

### **5.1 Key principles**

**5.1.1** On analysing all the information gathered we came to the understanding that we need to have the right people with the right attitude in the right places with the right support. In our current climate with limited funds and staff, changing the culture around ministry with young people will be no easy task.

**5.1.2** Our analysis clearly showed the importance of the local church in the faith formation of young people, and recognised the benefits of that being supplemented by opportunities at a regional and national level.

**5.1.3** Moreover the results of the surveys could be categorised into three key principles which should guide any future work:

- Young people need community
- Young people need to participate
- Young people need to be empowered

## **5.2 Young People Need Community**

**5.2.1** Faith is nurtured and grown best when it is done as part of a community. It is important to note that this does not exclusively mean a community of peers; it also means an intergenerational community. Through our evidence and reading we determined that local churches are the best places for the intergenerational relationships to naturally form that enable young people in their faith formation.

**5.2.2** Many local congregations have relatively few young people in them. We therefore concluded that it would be beneficial for the national church to offer spaces and means for young people, particularly those without a group of peers in their local congregations, to form community and develop their faith together.

**5.2.3** The effectiveness of residential experiences in intentionally forming community for an intense period and therefore meaningfully helping develop the faith of young people was too significant to ignore. In order to maximise their potential, young people also need means with which to continue the relationships built after they have gone back home.

## **5.3 Young People Need to Participate**

**5.3.1** The information we gathered showed that young people need to be active participants in faith forming practices rather than passive recipients; they need to be equipped and enabled to read the Bible and pray for themselves rather than have someone do it for them. So too do they need to be within a culture of questioning whereby safe spaces are provided at which they are encouraged to explore their questions and develop their faith without judgement.

**5.3.2** Being able to participate in a life of faith as a young person through engaging in acts of worship and service increases the likelihood of a lifelong faith developing. People have different spiritual styles and therefore encounter God through different ways. Enabling young people to experience a variety of styles of worship is an important part of equipping them to develop their relationship with God. Equally important is facilitating young people to get involved

in acts of service as this is where they will tangibly see God at work in and around themselves.

## **5.4 Young People Need to be Empowered**

**5.4.1** At the moment many young people are feeling disempowered when it comes to being involved in leadership and decision making. They believe they have God given gifts, wisdom and creativity to share but, while they are willing, they are unable to due to the current structures and cultures in our church.

**5.4.2** From the evidence we gathered, the church, at all levels, needs to cultivate a culture of invitation with our young people and empower them to be involved. The challenge therefore is how we do this.

## **6. THE WAY FORWARD**

### **6.1 Residential Experiences**

**6.1.1** Our surveys showed that residential experiences were key in the faith formation of young people; they build community and provide spaces where young people can participate in faith practices. At present most opportunities are provided either by local congregations if they have the numbers and volunteers or by other non-denominational organisations. Having considered that it would be beneficial for the national church to offer spaces and means for young people, particularly those without a group of peers in their local congregations, to form community and develop their faith together (see 5.2.1) it is therefore proposed that the church runs a series of national residential weekends, in place of the single NYA event, for different age groups as outlined below.

### **6.1.2 Weekends for 11-18 Year Olds**

**6.1.2.1** At present there are no events at a national level for those of secondary school age. Therefore a series of three weekends each year held in different parts of the country on the same theme, specifically for young people with a live relationship with the Church of Scotland are envisaged. In order to embed the weekends and indeed the young people involved in the whole Church of Scotland it was thought that using the Church of Scotland theme for that year as the theme for the weekends would be appropriate.

**6.1.2.2** The weekends themselves would involve a mixture of exploring the Bible, prayer and fellowship. A series of workshops are envisaged, with an additional option of getting involved in a service project in the local community



being a possibility depending on location and practicalities. The programme for the events would be created from topics young people are talking about, such as those arising from a youth attitudes survey (see 6.2) and app, (see 6.3) should they be developed.

**6.1.2.3** The weekends would run from a Friday evening to a Sunday afternoon during school term time. In order to make them accessible to young people from across the country within an academic year it is envisaged holding one weekend in a venue in the north of the country sometime in September, one weekend in a venue in the south sometime in November, and one weekend in a central venue sometime in February. Depending on the size of available venues we would envisage there being 50 spaces for young people on each weekend. With a staff member supporting the events, there would also be a reliance on input from adult volunteers to help run them and fulfil appropriate safeguarding ratios.

**6.1.2.4** The costs associated with running residential events can be high and should not be born solely by the national church. It is expected that each young person attending would be required to pay somewhere in the region of £50 to £80 (this would be the same for each venue). As the events are designed for faith formation we consider it appropriate to be strongly urging local congregations and/or Presbyteries to bear most of, if not all of, the costs for their young people to attend. If costs still formed a barrier to attendance it may be possible to seek the approval of a future General Assembly to appeal to individuals and churches for money to set up a fund that individuals could apply to for support.

### **6.1.3 Something Bigger in Partnership**

**6.1.3.1** Whilst there are benefits from being part of a small community residential experience, there are also benefits from being part of a much larger residential experience. Similarly there are many benefits from meeting together with those from other denominations. It is therefore suggested that we explore the possibilities of being involved in a larger scale residential experience through working in partnership with others.

### **6.1.4 Weekends for 18-30 Year Olds**

**6.1.4.1** With the ending of the NYA it would be wrong of the national church to leave this age group unsupported. It is proposed therefore that each academic year two weekends would be run, one in the north of the country sometime in January and one in the south sometime in August. Such

weekends would be similar to those for the 11-18 year olds in that the aim would be faith formation and the programme could be built around the Church of Scotland theme.

**6.1.4.2** Depending on the venues used it is expected that there would be 50 places available on each weekend for those with a live connection with the Church of Scotland.

**6.1.4.3** As with the weekends for 11-18 year olds, these weekends would see a cost to the participants of approximately £50 to £80 (this would be the same for each venue). Again we would consider it appropriate to be strongly urging local congregations and/or Presbyteries to bear a large proportion of the costs for their young adults to attend, particularly if they are in need.

### **6.1.5 Cost to the National Church**

It is anticipated that running the 5 national residential weekends a year would not cost the national church more than the single NYA event currently does; in fact it is likely to be less. That being said, to fund the NYA in the last few years, the Council has been reliant on a special trust fund which will be exhausted in 2019.

## **6.2 Youth Attitudes Survey**

**6.2.1** One of the common criticisms about the NYA was that the opportunity to get involved was only available to a small proportion of young people. During our deliberations, we were conscious of creating means by which as many as possible could be involved in shaping the work of the church on a national level. Ideally we wanted to propose something that would be available to all young people in the Church of Scotland and not affected by whether they live in Edinburgh, Shetland, or, indeed, Rome.

**6.2.2** We were also aware of a lack of research specifically amongst young people in the Church of Scotland around what they think about church; what their views of God are; how they see their church as part of the community; what their home life is like; how they engage in faith outside the church setting; what pressures they face at school; who they look up to; how they engage in spiritual practices at home etc. All such information if it was able to be gathered would be instrumental in the work of the church at all levels as we seek to minister more effectively with children and young people.

**6.2.3** To achieve this therefore it is proposed that the Church of Scotland undertake an annual *Youth Attitudes Survey*. The survey would be disseminated via local



congregations to young people at the start of each academic year in August with responses due by the end of September. A report of the results would be launched the following January. It is envisaged that the survey would be available electronically and contain a mixture of general questions which would remain the same each year to get a longitudinal picture. Other questions could be more specific to the work currently being undertaken by the national church and therefore be different each year.

**6.2.4** It is anticipated that the first survey be distributed in August 2019 so that the first results are published in January 2020; a fitting start to a new decade.

### **6.3 App**

**6.3.1** One of the common findings from our surveys was that many young people simply did not get to hear about what opportunities were available to them. It is therefore proposed that an app that could be used on smart phones and tablets be developed specifically for young people. The app would be regularly updated with information about forthcoming opportunities and therefore provide a direct channel of communication from the national church to young people. This would have the added benefit of also fostering a sense of Church of Scotland identity and helping build community.

**6.3.2** It would be important that any app created could also play a part in the faith formation of young people and engage them in decision making. This could be done through offering daily prayers, weekly Bible verses, questions for discussion, polls, etc. This would enable the app to be much more appealing as it would require active engagement. It would also enable us to respond to current events and gather opinions in shorter timescales than are currently available through the NYA.

**6.3.3** In discussing the possibility of an app there were many uncertainties around costs, timescales, maintenance, expertise and impact on staff. The group therefore recognised that more work needed to be done on the feasibility of creating an app. So that the potential benefits are not completely lost, it is proposed that in the meantime new social media channels specifically for young people are launched (replacing the current NYA channels). These new channels should use branding as outlined in section 6.11.

### **6.4 Decision Making Resources**

**6.4.1** It was clear from our survey results, that there is a lack of clarity, as a whole, as to what it means to have young people involved in decision making (see 3.2.1). There is therefore a need to develop resources that clearly explain what it encompasses utilising for example Roger Hart's ladder of participation model (<http://bit.ly/2Ehb7m>), sharing good news stories, and to encourage and enable local congregations to involve young people in decision making.

**6.4.2** It is proposed that resources be produced and disseminated to local congregations. It is envisaged that part of this would be a checklist with questions local churches should be asking. Using this checklist could possibly become part of the local church review and Presbytery review processes.

### **6.5 Co-mentoring Scheme**

**6.5.1** Knowing that young people need to be empowered (see 5.4) we considered ways this could be done nationally, particularly in the area of decision making. We therefore propose introducing a co-mentoring scheme whereby young people are offered the chance to team up with those currently serving on councils/committees for a year.

**6.5.2** Such a scheme would give valuable insight for the young people as to how decision making occurs at a national level and through the mentoring relationship provide them with encouragement and support in what they are doing on a local level. As a co-mentoring scheme the mentoring relationship would work both ways with the adults gaining new insight and ideas from the young people.

**6.5.3** It is proposed that a pilot scheme be introduced in the summer of 2020 and run for a year. If such a scheme was successful it could continue and expand with a new group of young people.

**6.5.4** Once the national scheme is successfully established resources could be created to encourage and equip Presbyteries and congregations to offer similar schemes, thereby providing a larger selection of young people the opportunity to be involved and benefit.

### **6.6 Regional Events**

**6.6.1** One of the core findings from the NYA review was that there was a need for young people to continue to build on the relationships formed throughout the rest of the year,

the group considered how this could be done on a regional level. The group therefore proposes that a series of day or evening events be run regionally each year.

**6.6.2** These events would be designed to help create a culture of questioning, providing safe spaces for young people to tackle the difficult subjects that many local congregations feel unequipped to approach. Standing alone from the national residential events which a limited number of people will be able to attend, these regional events have the potential to provide something for larger numbers.

**6.6.3** It is thought there could be events for 11-18s and for 18-30s with the possibility that they could be run together with small groups organised around age being utilised. By being more regular, perhaps one per term, young people will be enabled to stay connected between the weekend residential events and community will be more effectively built.

**6.6.4** It is envisaged that these events be run regionally by Presbyteries/groups of Presbyteries/equivalent, with support from the national church if required in terms of ideas and resources.. This would enable the events to be tailored to the needs of young people in different areas.

## **6.7 National Week of Service**

**6.7.1** Having identified that young people need to actively participate in faith forming practices (see 5.3), we considered possible ways of engaging them in acts of service. We also explored the benefits of such acts of service being done through the local church intergenerationally.

**6.7.2** It is therefore proposed that an annual week of service initiative be introduced for the whole church to participate in. Held in June to coincide with National Volunteering Week and therefore maximise publicity and reach, we envisage a variety of acts of service being undertaken throughout the country with young people as an integral part.

**6.7.3** Being run in local areas, Presbytery mission Conveners should be encouraged to organise congregations getting together in local areas to meet the needs of their communities. This should be a whole church intergenerational initiative.

**6.7.4** As with the Together We Pray initiative, resources could be created nationally and disseminated to be contextualised locally. Initial ideas of resources could be

Bible study aids to help people understand the importance of serving communities, and a booklet of ideas to help people think missionally.

**6.7.5** It would perhaps be worthwhile piloting the idea in one or two Presbyteries/areas before rolling it out nationally. This would enable good news stories and ideas to be collated for use in the resources.

## **6.8 General Assembly Youth Representation**

**6.8.1** The National Youth Assembly provides the young people who attend an opportunity to have their voice heard and shape the direction of the Church at a national level. Minutes of the NYA are presented to the General Assembly for comment and question, and at least ten of their number attend the General Assembly as youth representatives, alongside those provided by Presbyteries. It is vitally important that in moving away from the model of the NYA we do not lose this important opportunity for their voice to be heard and also cause an overall reduction in the number of youth representatives at the GA.

**6.8.2** Added to this is the concern raised through our surveys about the one place per Presbytery system for youth reps, which regularly sees some places not filled, while some young people, particularly in the larger Presbyteries or those with a significant student population, are unable to attend because the one Presbytery place is already filled by someone else.

**6.8.3** It is therefore proposed that the Legal Questions Committee be asked to consider different models for youth representation at the General Assembly, with a view to moving away from the one Presbytery one youth rep place system. Whilst doing this special attention should be given to the ten youth reps places currently reserved for representatives of the NYA.

## **6.9 Eldership**

**6.9.1** Recognising the need for young people to be empowered (see 5.4) it is proposed that the Legal Questions Committee be asked to consider the possibility of reducing the minimum age for ordination to the Eldership to sixteen to fall in line with the Scottish voting age.

**6.9.2** At the same time, the group would encourage the Legal Questions Committee to consider the possibility of elders serving for a season, whilst being ordained for life.

## **6.10 Membership**

**6.10.1** Whilst it is our understanding that there is no minimum age requirement in church law for becoming a church member, the stories we received from young people as they answered our survey suggested that it is common practice for local congregations to impose such a limit.

**6.10.2** It is proposed therefore that the Theological Forum in conjunction with those engaged in ministry with children and young people consider thoughts around membership of the Church of Scotland and the Body of Christ and the implications that has for children and young people.

**6.10.3** In conjunction with this it is proposed that Kirk Sessions are reminded that current legislation allows people of any age to become members and so congregations are to be encouraged to actively engage young people in thinking about membership.

## **6.11 Branding**

**6.11.1** The NYA review of 2017 outlined the power of a name; for many there was a great affection shown when the words National Youth Assembly were mentioned but for others the same words brought confusion, indifference, and disdain. There is no doubt that in this time of development our work on a national level would benefit from a branding exercise.

## **6.12 A Children and Youth Committee**

**6.12.1** As mentioned previously the NYA has provided an important platform for young people to be involved in the decision making processes of the national church. In moving away from this model of provision it is vitally important that alternative methods of engaging young people in decision making are developed.

**6.12.2** As part of our deliberations we considered and would recommend the model of a Children and Youth Committee which would have the possibility of bringing together many of the different strands of the Churches work with children and young people whilst also enabling young people to be directly involved through membership of the committee.

**6.12.3** We are aware that whilst we have been undertaking our work, the Special Commission has been tasked with thinking about structural change, the Council of Assembly has been creating a Radical Action Plan and through the Young People and Education Action Group cross-Council

discussions have been emerging trying to find a way of improving collaboration in the area of work with children, young people and families.

**6.12.4** It would therefore be somewhat imprudent at this juncture to offer a fully completed proposal. Instead we offer the concept of a Children and Youth Committee with the following principles to shape its nature which we believe would be beneficial for the whole church.

**6.12.5** A Children and Youth Committee would:

- Report directly to the General Assembly to allow the church to direct its workload and budget and be informed of its work.
- Be responsible for national policy and planning of children and youth ministry, and the resourcing of this work at a regional and local level.
- Have a significant proportion of young people serving on it alongside ministers, elders and children and youth work practitioners. The participation of young people serving on this committee is essential so meetings should occur out with school-time. It is suggested that weekend meetings are the norm.
- Be convened by someone with a strong background in children and youth ministry who is able to facilitate meetings which include those of different generations. There should be two Vice-Conveners, at least one of whom should be a young person.

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## **7. PRIORITIES AND TIMELINE**

### **7.1 Priorities**

**7.1.1** Throughout our work the group has dreamed big dreams. We have also been mindful of the current climate with limited funds and staff, at all levels of the church. 'What level of provision do we need to offer?' and 'when is good enough good enough?' have been questions we have considered during the course of our deliberations.

**7.1.2** We believe we have distilled the endless possibilities into a group of proposals that is manageable and appropriate for a denomination of our size. However priorities will still have to be made as undertaking everything outlined in section 6, whilst also supporting and resourcing local work with children and young people based on the current level of staff and budget is not feasible.

**7.1.3** As a group we consider the residential experiences (outlined in 6.1) and the Children and Youth Committee (outlined in 6.12), together with rebranding (outlined in 6.11) as core responses to the remit we were given and therefore of the highest priority.

**7.1.4** The youth attitudes survey (6.2), app (6.3), decision making resources (6.4) and co-mentoring scheme (6.5) are deemed important and desirable and therefore still of high priority.

**7.1.5** The regional events (6.6) and national week of service (6.7) are thought to be very worthwhile but perhaps not of high priority.

**7.1.6** Whilst considering the priorities of the various proposals it is also important to consider the position of priority given to work with children and young people across the church.

## **7.2 Timeline**

**7.2.1** Launching all the new streams of work at the same time would be over-ambitious and somewhat unwise, particularly given any structural changes proposed by the Special Commission, even if sufficient funding and staff time were available. It is proposed therefore that there is a gradual build over the next few years.

**7.2.2** So there is some continuity in the provision for young adults (18-30s) we propose rebranding (6.11), conducting an initial youth attitudes survey (6.2), introducing the young adult residential weekends (6.1.4) and launching new social media channels (6.3.3) are undertaken in the first year, August 2019 to August 2020. Alongside this would be further development on the Children and Youth Committee proposal (6.12) and discussions with others about a larger scale residential event (6.1.3).

**7.2.3** It is proposed that in the second year (August 2020 to August 2021) the residential weekends for young people (11-18s) are introduced (6.1.2), a pilot co-mentoring scheme (6.5) and a pilot week of service (6.7) are undertaken, decision making resources are developed (6.4), and Presbyteries embark on running regional events to encourage a culture of questioning (6.6).

**7.2.4** If the pilot schemes have been successful then in the third year (August 2021 to August 2022) it is proposed to launch the week of service nationally and to build on the national co-mentoring scheme by producing resources for similar things to be undertaken locally and regionally (6.5.4).

## **8. CONCLUSION**

### **8.1 Challenges**

**8.1.1** Having come to the understanding that we need to have the right people with the right attitude in the right places with the right support, we are presented with perhaps our greatest challenge. The area of children and youth ministry has suffered from underfunding and understaffing at a national level over the last decade and has been heavily reliant in recent years on special trusts held by the council which will be exhausted by the end of 2019. Therefore additional funds and staff would be needed in order to undertake the extra work envisioned and outlined in section 6.

**8.1.2** Whilst this will require a significant investment from the national church, we believe the benefits will be substantial. One of the sayings associated with the Reformed Church in history, – *'Ecclesia Reformata, Semper Reformanda'* – the church reformed, always in need of reforming, can be lived out through enabling the young people of our denomination to reform the provision they access and thereby participate in building the Church.

**8.1.3** Of course the changes envisaged at a national level require the church at a local and regional level to also move forward and consider what changes they need to adopt in order to engage young people in faith forming practices and decision making more effectively. The 'aspirations for ministry with children and young people in the Church of Scotland' resources recently produced by the Council are to be recommended in this regard.

### **8.2 Vision**

**8.2.1** Having set out on the journey together with excitement and trepidation, the working group has concluded its work with this report. It is now for the whole Church to take forward this area of ministry. The challenges are great but the God whom we serve is greater.

### **Membership**

Norman Smith, Co-Chair  
Esther Nisbet, Co-Chair  
Tamsin Dingwall  
Emma Dunn  
Stef Fowler  
Lynne McEwen  
Matthew McKenzie

Michael Mair  
Iris Maxfield  
Scott Paget  
Olivia Paterson  
Amy-Louise Scott  
Mhairi Summers  
Somer Umeed

## Appendix III

### WORSHIP AUDIT

#### 1. REMIT

**1.1** In 2018 the General Assembly instructed the Council *'in consultation with the Ministries Council, to carry out an audit of the range of training which Presbyteries and congregations are using to train local worship leaders, and how local worship leaders are recruited and deployed, and to report to the General Assembly of 2019'*.

**1.2** What follows is a copy of the survey questions, summary of responses and recommendations for next steps.

#### 2. QUESTIONS

**2.1** Are there any programmes or resources used at Presbytery or congregation level for training local worship leaders? Please provide a brief description. How was the idea of worship training received in your Presbytery?

**2.2** How do you recruit local worship leaders? Please include how you identify people who will receive training and who does the recruiting.

**2.3** How are local worship leaders deployed/used once they have been trained?

**2.4** Are there any insights from your Presbytery that you think would help us to develop worship training resources?

**2.5** Is there anything the Councils and Committees could do that would help you in training people to lead worship? For example, developing or sharing resources, organising gatherings or hosting conferences.

**2.6** Is there anything else that you would find useful for training people to lead worship?

#### 3. SUMMARY OF RESPONSES

**3.1** Responses were received from 28 Presbyteries, of which 20 have some sort of worship training in place; six

have none and two are in the process of developing resources.

**3.2** Eight Presbyteries specified that they are using existing training resources and six have adapted existing resources or developed their own. On the whole the concept of worship training has been well-received, with only one Presbytery reporting a negative reaction.

**3.3** Church members are usually identified and recruited by ministers and Kirk Session (18); in six presbyteries members self-refer for training.

**3.4** Eight training courses are accredited by Presbytery.

**3.5** Subsequent supervision was reported by five Presbyteries and further training is offered by six.

**3.6** In 20 Presbyteries trained worship leaders are used exclusively in their own charge or linked or neighbouring charges. Four reported that worship leaders are deployed more widely across the presbytery.

#### 4. INSIGHTS FROM PRESBYTERIES

**4.1** It is widely accepted that there is a need for more worship leaders. However there is a conflict between some Presbyteries' desire for assessed and accredited worship leaders and other who wish to start with the wealth of talent and different perspectives that church members are keen to offer. Any wider provision must ensure that Presbyteries continue to have flexibility in how they provide training and must not be overwhelmed by additional paperwork.

**4.2** Trainees need to be given the confidence and opportunity to lead worship. There is a desire for some sort of standardisation but training must be easy to implement and adaptable/relevant to the local context.

#### 5. HOW CAN THE NATIONAL OFFICE HELP?

**5.1** There was a positive response to the suggestion of a resource bank and the ability to share good practice, to allow the organic development of worship training in a local context.

**5.2** Some were receptive to the idea of local events offering further guidance or training, and would welcome the production of regular resources, offering formal



instruction or training for leaders and guidance on standards.

**5.3** Others are simply looking for signposts to existing materials. There is some concern about the clarity around the roles of Readers and Worship Leaders.

## **6. RECOMMENDATIONS FOR NEXT STEPS**

**6.1** Given the variety of training courses and schemes in use it is recommended that the Mission and Discipleship Council request copies of courses and training schemes in use or in development.

**6.2** This would allow Council to identify if there are any gaps in the provision and undertake a scoping exercise to see if and how, we can provide meaningful and sustainable input - whilst avoiding duplication of what is already available.

**6.3** This should also consider how best to respond to the suggestions and ideas given in response to the questions 'How can the national office help?'

## **Appendix IV**

### **LIFE AND WORK EDITORIAL ADVISORY COMMITTEE**

#### **Guidelines for Members and the Nomination Committee of the General Assembly**

1. The Committee members should be selected as people who represent a wide range of theological opinion and perspectives, with an interest and particular gifts to offer the Committee, for example journalism, magazine production, former contributors.
2. The Committee will meet at least twice per annum with the Editor to ensure that they are familiar with the current issues and challenges which he or she faces in producing a magazine which is readable and saleable to a wide audience within the Church and beyond.
3. The Committee will be contacted by the Editor when he or she believes a perspective or particular issue requires some guidance and opinion from a group trusted by the Church to be honest and concerned about the integrity of the magazine and its service in the mission of the Church.
4. While the Editor is expected to listen attentively to the views of the Editorial Advisory Committee, the editor is in no way bound by their views and must be seen as responsible for the decisions taken in relation to content and presentation of the magazine. Part of the function of the Editorial Advisory Committee is to offer support, reflection, and, when appropriate, pastoral care to the Editor.
5. The Committee may co-opt members with particular gifts or information who do not necessarily fulfil the requirements of the Church for full membership of a General Assembly appointed Committee. This would allow the participation of members of other denominations in the work of the Group without endangering the legal status of the Committee.
6. The membership would be seven with an independent Convener appointed by the General Assembly and the Principal Clerk as an ex officio member. It would be the expectation that members might be reappointed occasionally, but the normal rules of years of service would apply and the Committee membership would change on a yearly basis. This would make the necessity for face to face meetings clear, though the Editor would be able to initiate additional meetings when necessary, and consult by email or telephone, when this proved to be expedient.
7. Each member would be expected to recognise the independence of the Editor in the exercise of his or her duties, and be happy to allow their advice to be rejected. This makes a strong demand on the membership which may feel passionately about certain issues and find that the Editor is not in agreement with them. The Advisory Committee should, however, be used by the Editor as a "sounding board" for ideas and for insight into perplexing situations, and able to engage with the Committee and justify decisions when they are clearly contrary to the advice given.
8. It is clear from the above and the report to the General Assembly of 2010 that the editorial independence of Life and Work is asserted and that the Advisory Committee operates in a collaborative, but not regulatory, manner in relation to the Editor.



## Appendix V

### NEW RESOURCES FROM THE MISSION AND DISCIPLESHIP COUNCIL

#### Online/downloadable resources

52 Weekly Worship contributions (<http://bit.ly/2EGQgGF>)

CARTA Inclusion guidance (<http://bit.ly/2GS6xuA>)

CH4 (<http://bit.ly/2GRr1DR>)

Conversations in Prayer (<http://bit.ly/2tHMW07>)

Eldership conference training videos 'A Journey of Discipleship' (<http://bit.ly/2EF78gM>)

Faith Formation in a secular age training videos (<http://bit.ly/2H88aDQ>)

Learning Disabilities conference training resources (<http://bit.ly/2ITvIPo>)

Learn: Pastoral Care training videos (<http://bit.ly/2T81xZi>)

Relational ministry re-imagined training videos (<http://bit.ly/2Ue6BI7>)

#### Publications/hard copy resources

*Building the Body: Learning Activities for Growing Congregations* (<http://bit.ly/2TdKFAA>)

*Go Create* (<http://bit.ly/2GTugub>)

*Learn: Pastoral Care* (<http://bit.ly/2C0ps2f>)

*Pray Now: Together We Pray* (<http://bit.ly/2EDk5HR>)

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The Church of Scotland

PART II –  
REPORT, SUPPLEMENTARY  
REPORTS AND  
MINUTE OF APPEAL HEARING

# **JESUS SAID: FOLLOW ME!**

**and I will make you  
fish for people.**

**And immediately they  
left their nets and  
followed him.**

General Assembly 2019

[www.churchofscotland.org.uk/ga](http://www.churchofscotland.org.uk/ga)



## GENERAL ASSEMBLY 2019

### **Report, Supplementary Reports and Minute of Appeal Hearing**

- 33/1 ..... Report of the Special Commission on Structural Reform
- 34/1 ..... Supplementary Report of the Church and Society Council
- 33/1 ..... Supplementary Report of the Council of Assembly
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## REPORT OF THE SPECIAL COMMISSION ON STRUCTURAL REFORM

### Proposed Deliverance

#### The General Assembly:

1. Receive the report.
2. Appoint with effect from 1 June 2019 a new trustee body, to be named the Assembly Trustees, to replace the Council of Assembly in accordance with Appendix 1.
3. Instruct the Selection Committee to propose to this General Assembly the names of twelve trustees, each to serve from 1 June 2019 for periods of one, two or three years, including a Convener, a Vice-convenor and an Administrative trustee.
4. Instruct the Assembly Trustees to appoint a senior management team to oversee the work of the Unincorporated Councils and Committees (SC011353) in accordance with the terms of Appendix 1 and to take steps immediately to appoint a Chief Officer and, where necessary, additional temporary support to facilitate the process of change.
5. Instruct the Assembly Trustees to begin a process of reducing the administrative costs within the central organisation of the Church by 20%-30%, to initiate a review of the staff pay grade scheme and report to the General Assembly of 2020.
6. Instruct the Assembly Trustees to prepare plans for a reduction in the number of Councils and to bring recommendations to the General Assembly 2020.
7. Instruct the Assembly Trustees to initiate discussion of ways in which the Social Care Council and Crossreach can become a more self-sustaining and financially viable organisation at "arm's-length" within SC011353 and to report progress to the General Assembly 2020.
8. Appoint a new Assembly Business Committee to replace the Assembly Arrangements Committee with effect from 1 June 2019 in accordance with Appendix 2.
9. Instruct the Selection Committee to propose the names of eight members of the Assembly Business Committee to this General Assembly, including a Convener and Vice-convenor.
10. Instruct the Assembly Business Committee to prepare plans for the General Assembly 2020 to ensure that progress on structural reform is adequately considered in all its dimensions, and, in particular, that the Assembly Trustees are given the fullest opportunity to report on progress achieved on matters of strategy, finance, governance, and staffing.
11. Instruct the Assembly Business Committee, in consultation with the Legal Questions Committee, to bring forward amendments to Standing Orders to ensure that each Trustee is included as a corresponding member of the General Assembly when not otherwise a commissioner.
12. Instruct the Assembly Business Committee to report to the General Assembly 2020 on ways in which the composition and format of the General Assembly can more effectively and efficiently serve the work of the Church.
13. Discharge the Panel on Review and Reform with effect from 1<sup>st</sup> June 2019 and thank its Convener, members and officers for their service.
14. Instruct the Assembly Trustees to make provision for adequate research and analysis to be undertaken in order to inform the vision, strategy and policies of the Church.
15. Commend the work of the Principal Clerk in facilitating Presbytery reform and encourage him to continue this process with a view to reducing significantly the number of Presbyteries within the next five years.
16. Thank the Convener and members of the Council of Assembly for their service to the Church.
17. Thank the officers of the General Assembly, and staff members of all Councils and committees for their commitment, dedication, and hard work.
18. Thank all those who have constructively engaged with the Special Commission whether in person or in writing.
19. Thank and discharge the Special Commission.

## Report

### Introduction

Following a report of the Council of Assembly to a meeting of the Commission of the General Assembly on 3 October 2018, a Special Commission of five members, independent of the Councils of the Church, was appointed 'to consider the matters within the following remit, to consult widely and to report to the General Assembly of 2019.

- a. To review the governance structures of the Church of Scotland Charity number SC011353 and make recommendations for a trustee body which would conform to best practice (including the avoidance of conflicts of interest) in terms of charity law while being true to Presbyterian church polity.
- b. To recommend key principles for a national structure which is "lean and fit for purpose to lead reform" (GA 2018) and which would ensure that the General Assembly can effectively and efficiently direct its Councils and Committees so that they prioritise their work and resources to support the mission of the local Church.
- c. To recommend what further work should be done to embed these principles and review the current pattern of Councils and Committees in order that these might better focus on the Church's understanding of its vocation to be a national church engaged in mission.'

The five members of the Special Commission are Rev Professor David Fergusson (New College, Convener), Sarah Davidson (Scottish Government), Right Rev Peter Forster (Bishop of Chester) until 25 March 2019, James McNeill QC, and Morag Ross QC. Nomi Pritz-Bennett (PhD student at New College) has acted as secretary and research assistant to the group. We have also received valuable support from Susan Taylor at 121 George Street.

The Commission has met 18 times in plenary session over a six-month period. During these meetings and in numerous other informal discussions we have sought to engage with a wide range of office-bearers and employees within SC011353. Discussions have also taken place with the Council of Assembly and the Clerks Forum, while a wider consultation exercise was held through the Church of Scotland's website. The Special Commission wishes to thank all those who have been willing to speak with us in person and to present their views in writing, despite the short period in which we have undertaken our work. Although compressed, we have found

the time-frame of six months sufficient. The well-focussed oral and written submissions made us immediately aware of the critical issues in the minds of contributors with numerous themes being readily apparent. Specially created electronic databases, for which we are grateful, have given us immediate access to all available materials on the national work of the Church. And our respective backgrounds within the Church have enabled us to engage with each other at detailed levels.

In light of all of our meetings and investigations we agree with the concerns underlying the remit. There is urgent need for a group of trustees unhindered by conflict of interest. A revised structure is required to enable the General Assembly effectively to direct prioritisation of the work of the Church. The principles to govern these matters can now be embedded. Given concerns as to proper stewardship of resources, these issues should be tackled without delay.

### Presbyterian Church Government

According to the mainstream Reformed tradition, the two marks of the church are Word and sacrament. At the time of the Reformation, this led to a renewed appreciation of the local church as the place where the Word of God was proclaimed, the sacraments administered, and oversight exercised. Set within its parish community, the church was visible through its regular weekly worship together with the pastoral care, education and mission that were essential to the people's calling of God. Notwithstanding this local focus, the Church of Scotland was never ordered simply as a congregational organisation. Each parish church was under the oversight of a regional body which came to be known as the Presbytery. This court had several functions including worship and witness, mutual support and encouragement, and oversight of all matters relating to the life and work of congregations and parishes. These regional bodies in turn were regulated by the highest court, the General Assembly, which through its legislative powers sought consistency of doctrine, discipline, and practice while overseeing a system of territorial coverage. But the presence of the Church was primarily manifested at the local level, with the higher courts exercising a responsibility towards its maintenance and welfare. At the national level, the Reformed church continued to exercise a vital and visible part in Scottish civic life which continues to this day. Yet the Kirk's prominence has depended in large measure on the traction it gained from its presence in each parish community.

Arguably, this system served the Kirk well for the best part of four centuries. It produced a stable form of church government that shaped the life of the nation in what Tom Devine has called 'the parish state'.<sup>[1]</sup> But with the rapid decline in membership since the mid-1950s and the evident dissociation of Scottish society from organised religion, it has proved less well equipped to adapt to changing circumstances. Since the 1950s, the Church of Scotland has lost c80% of its membership, and it is now half the size it was in 2000. With membership declining at c4% per annum, we should anticipate a smaller church with reduced resources which will require to take some hard decisions about its priorities and dispositions. As G. D. Henderson once suggested, although Presbyterianism works well under settled conditions, it has had more limited success as a pioneering agency.<sup>[2]</sup>

Despite the decline in membership, congregational giving has remained at impressive levels. But income is now flat-lining and is expected to decrease in the years ahead in light of demographic trends. Congregations increasingly comprise a disproportionate number of retired people and the predictions are that these trends are likely to continue for the foreseeable future. This of course is not a counsel of despair. The Church has an important and exciting missiological task in a changing social landscape and many congregations are meeting these challenges faithfully and imaginatively. But the prospects for further numerical decline and the likelihood of a much smaller Church of Scotland in the next 10-20 years cannot be ignored.<sup>[3]</sup>

### The Path of Reform

Notwithstanding the efforts of several bodies and commissions dating back to the Committee of Forty in the 1970s, the church has found itself increasingly hampered by structures that were intended to maintain and regulate the life of a much larger organisation.

The case for change has been consistently made by a succession of commissions and working groups. Their work is outlined in Dr Doug Gay's recent work on *Reforming the Kirk*, a work to which the Commission is indebted.<sup>[4]</sup> Since our recommendations may be seen as consistent with a single trajectory of thinking, including much that is argued by Doug Gay, we note the following.

*Church without Walls* (2001) – this comprehensive report called for far-reaching reform at every level of church government.<sup>[5]</sup> The accent here falls on the local church as a place of worship and an agency for mission. Power, resource,

responsibility and initiative should be devolved to a greater extent to the local level. More flexible and efficient structures are required to facilitate the work of congregations, though the report closes by noting a longstanding resistance to change within the Church of Scotland based on an admixture of fear and power. Many of the recommendations of *Church Without Walls* are still being sifted, adapted and partially implemented. The work of this Special Commission may be seen as continuing that process.

*Commission on Review and Reform* (2008) – chaired by Lord Brodie, this commission was established following an overture to the General Assembly expressing concerns about the increased centralisation of power.<sup>[6]</sup> Again, the thrust of the report was towards a more decentralised church through the emergence of a smaller number of better resourced Presbyteries – this led to the report of the Panel on Review and Reform (see below). Serious questions were also raised about the cost and effectiveness of the General Assembly with its hefty volume of reports and quantity of deliverances that can baffle even the most determined and seasoned of commissioners. Similar criticisms of the Assembly are not hard to detect at earlier times. For example, more than twenty years ago in an acute analysis in *Life and Work*, Dr John Chalmers described some of the obvious difficulties in the way the General Assembly functions. The Blue Book is neither well read nor understood by most commissioners as they leave after a week of deliberations, and soon the annual process begins over again. 'When you take into account the cost of taking men and women out of their parishes, the Assembly actually costs more than we spend on new churches or providing development opportunities for our ministers. That's a lot of money – but what do we get for this investment?'<sup>[7]</sup>

*Panel on Review and Reform Report* (2011) – following a process of consultation, the Panel submitted proposals that were directed towards a new system of c13 Presbytery assemblies.<sup>[8]</sup> This represented a radical shift from a polity of 46 Presbyteries, but the proposals were defeated on the floor of the Assembly. In examining this episode, Doug Gay has argued that Presbytery reform can only succeed if it is accompanied by a simultaneous reform of the central church. The Commission shares this view which has been confirmed by our realisation of how the Church of Scotland ought to function as an organic body with many interlocking parts. The creation of fewer but larger and better resourced Presbyteries makes sense only if there is some devolution of initiative and resource from the centre to the regions.

Without such a transfer, neither additional funding nor the increased powers in relation to strategy, mission and allocation of resource will make much sense. Accordingly, the Commission takes the view that a necessary accompaniment to its proposals is that element of the current Radical Action Plan (proposed by the Council of Assembly) which proposes a rapid reduction in the number of Presbyteries. And the improved functioning of these larger Presbyteries will require some simultaneous rethinking of how they can better relate to the General Assembly, a matter which we understand is being considered by the Legal Questions Committee. Nothing should be allowed to stand in the way of this restructuring of Presbyteries.

In surveying this body of material, we are struck by i) how much of it adumbrates our recommendations in this report and ii) how slow the Church has been to bring about the radical structural reforms that have been recommended in the past. Our situation has now become critical in terms of finance, numbers, and the evident dysfunctions of our organisation. Without immediate change, it is unlikely that the Church can operate in a way that will command the confidence of its members, ministers and employees.

### **Council of Assembly**

One of the recommendations of the Committee of Forty was the establishment of an Assembly Council in 1978. The growth of increasingly large and powerful Boards (later Councils) and Committees (with staff and budgets) reporting directly to the General Assembly was judged to require greater oversight and coordination. Hence, the primary remit of the Assembly Council was to coordinate the work of the central Councils and to set budgets and staffing levels in accordance with strategic priorities.<sup>[9]</sup> Whether this ever worked satisfactorily is questionable.

In 2004, this became a Council of Assembly with a stronger emphasis upon envisioning a strategy for changing times and acting as a catalyst for change in the Church of Scotland. The report of 2004 recommended that the new body have stronger financial and administrative oversight of the central organisation.<sup>[10]</sup> At the same time, the old Boards and Committees were reorganised. With the emergence of Councils, the current organisational structure was established. And, following the advent of new charities legislation, the voting members of this body became the trustees of SC011353 upon the recommendation of a further special report. This made the reasonable point that since the Council of Assembly exercised functions of oversight,

stewardship and management it was already acting *de facto* as the trustee body.<sup>[11]</sup>

Yet since its inception (or reinvention) the Council of Assembly has laboured under several systemic difficulties relating to composition, financial management, and its relationship to the other Councils. These were listed in the report brought by the Council itself to the Commission of Assembly in October 2018. Our findings support its conclusions.

Following full and frank discussions with a range of office-bearers, we offer the following observations. These confirm our judgement that the Council of Assembly in its present form is incapable of acting satisfactorily as a trustee body owing to i) conflicts of interest, ii) a confusion of oversight with the day-to-day running of an organisation, iii) a diffusion of fund holders in the organisation, and iv) an unsatisfactory relationship with the General Assembly. In its report to the Commission of Assembly, the Council alluded to inherent tensions which had not been mitigated and believed that there was a pressing need to create mechanisms for a clearer prioritisation of the work of the Church. In considering this, the Commission has come quickly to the view that we should not expect our trustees to labour with an impossible remit; hence, we propose the formation of a new trustee body with a different composition, much more specific financial powers, a clearer relationship to the senior management team, and significant adjustments in its relationship to the General Assembly. In our view, these proposals provide conformity with best practice in terms of charity law and Presbyterian church polity, as we have been asked to recommend.

*Membership* – the voting members of the Council of Assembly include conveners of each of the other Councils, thus generating a conflict of loyalties, particularly with respect to the allocation of resources. Where conveners (accompanied by secretaries as non-voting members) are faced with the challenge of securing resource for the work of their Councils, the wider strategic vision of the Council of Assembly can be compromised. If too many people are seated around the table (around 30 people can currently attend the Council of Assembly), the group is less likely to function well. Low levels of participation amongst some members, especially the General Assembly appointees, can result in their feeling disempowered and marginalised. Several have complained to us of the way in which discussion tends to be dominated by Council representatives. We have

heard frequent complaints of a 'silo' mentality inside the central organisation, in part exacerbated by the control of restricted funds. This is confirmed by the recent Transformational Change report commissioned by the Council of Assembly. In its executive summary, the report states that 'starkly disproportionate levels of funding across the Councils are resulting in protectionist attitudes, leading to an imbalance in the Senior Management Team's overall ability to perform tasks collaboratively. The issue of historic budget setting is furthermore impacting adversely on the ability of support services to perform their crucial roles within the organisation. As a result, a wasteful duplication of roles within and across Councils is commonplace, and the potential to issue a coherent message of high quality across the organisation is lost.'<sup>[12]</sup>

*Function* – The current remit of the Council of Assembly fails to reflect that the principal duty of charity trustees is to preserve and deal with the charity's assets in accordance with its purposes. Much of the remit reflects the responsibility to act in an executive capacity as regards the day-to-day management of the work of Councils and Committees. We note that in many organisations these functions would be clearly separated with the executive staff members being accountable to the trustees. For this reason, oversight and executive functions should be more clearly distinguished in any future structure and this has been our aim in introducing a new set of proposals for governance.

*Management* – the Secretary of the Council of Assembly has been required to line manage up to 14 senior staff within the organisation. This has compounded the remit of the Council, again confusing trusteeship with day-to-day management, while also highlighting the blurred lines dividing the responsibility of General Assembly office-bearers and Council appointees. In recent years, the Church has alternated between having a separate appointee as secretary to the Council of Assembly and combining this post with that of Principal Clerk. This duality of control has occasioned different concerns around the workload and a potential for conflict. There may be no perfect solution here, but our view is that the current formal remit, and therefore the required skillset, of the Principal Clerk is quite different from that of a senior executive manager of staff and activities within SCO11353. From all of our consultation, we are in no doubt that the proper management of staff and activities within the central offices deserves and requires a properly qualified senior executive, as would be obligatory in any organisation of comparable size and complexity. The roles of Principal

Clerk and Senior Executive are complementary as each will release the other to focus on her or his principal duties to the Church. The function of the Chief Officer, a new post that is being proposed for this purpose, is essentially that of director of administration. As accountable to the trustee body, the office-holder cannot be a member of it. The responsibility for the development of vision, strategy and overarching policy will belong to the trustee body as guided by the General Assembly, and it will be for the Chief Officer, working with the trustees, to implement that vision, strategy and policy. The primary remit of the Chief Officer will thus be inward-facing in relation to organisational leadership and the management of staff and resources, rather than as a representative of the Church of Scotland in the wider public domain. The skillset and experience required for this role is likely to attract someone with a track record of senior executive leadership in an organisation of comparable scale, with strategic and operational delivery experience.

*Reporting* – the Council of Assembly reports directly to the General Assembly, as do the other Councils and committees of the church. This generates a further problem around coordination of strategy and establishment of priorities, when the Assembly can give approval (as it usually does) to whatever is proposed by these other bodies. The role of the Council of Assembly is consequently limited at the General Assembly, as it tends to report as one amongst many Councils thus compromising the oversight and coordination that it ought to exercise. This is compounded by a system that prevents members of the Council of Assembly serving as commissioners *ex officio*. They are thus unable to participate in discussions at the highest court of the church in which they exercise an important trustee role. It has also been pointed out to us that members of the Council of Assembly often have access to the reports and deliverances of other Councils only after these have gone to press. There appears to be little scrutiny, filtering, or opportunity for aligning reports with the established priorities of the organisation. In part, this may be explained by the very tight time-frame within which reports have to be compiled and submitted for publication. We find this absence of scrutiny by the Council of Assembly surprising given that its primary function is one of coordination and oversight. With an overall failure to impose a coordination of strategy and the establishment of priorities, approvals given by the Assembly can be piecemeal, involve duplication and result in waste of resources.



*Strategy and Priorities* - A further complaint concerns the absence of any common understanding, whether expressed formally or not, of the clear, strategic priorities of the Church of Scotland. These priorities would need to be consistent with the Articles Declaratory and the expressed will of the General Assembly. Yet several persons in positions of leadership have complained to us that they are having to interpret strategic priorities for themselves, a point that is also stressed in the Transformational Change report. This prevents the work of the Church being carried out effectively, causes confusion and duplication, and puts an undue burden on leaders. In our view a new trustee body, freed from internal conflicts of interest between Councils, should be able to carry out the present remit of the Council of Assembly to assist the Assembly to determine strategies and to set priorities and monitor delivery. There is no reason why, as in any large, national organisation, this cannot be done systematically through a well-prepared rolling programme devised by trustees, committees and working groups. A clearly articulated set of priorities would also be of much benefit to the General Trustees in aligning their work with that of the General Assembly.

*Finances* - although the Council of Assembly is required to authorise expenditure, in practice its financial powers are limited by the extent to which some funds are restricted and others designated for the work of individual Councils. The lack of clarity surrounding many of these creates difficulties for all concerned. The task of determining which funds are restricted and whether their status can be altered has taken some time but, we understand, will soon be completed. Councils are incurring annual deficits, especially Social Care and the Israeli entities. These deficits have to be made up from reserves. The operating loss for 2018 (excluding exceptional items such as losses on investments and gains on property sales) was £5m. The principal contributors were Ministries £(1.1m), Social Care £(1.5m) and the Israeli entities £(1m). Since at least 2015, budgets, management accounts and annual outturns have shown net annual deficits varying between £2m and £7m. Budgets and forecasts have often been at variance. In scrutinising the minutes of the Council of Assembly over a four-year period, the Special Commission was dismayed to see how little attention appeared to be devoted to discussion of financial matters, and this despite the detailed work of its Finance Group and warnings sounded by some of its members. We take one example. At meetings of the Council of Assembly in November and December 2016, the deficit for 2016 was being forecast at

£4m against a budgeted deficit of £3.2m and the budget for 2017 was being revised to a deficit of £4.7m from a forecast of £1.3m. Whilst members of the Council expressed 'concern', the Council engaged in no further discussion over 2017 as to how to respond to this lack of budgetary control. Only in December 2017 were serious questions asked, when the Council's Finance Group reported that the detailed budget deficit for 2018 was £4m against a forecast of £2.3m and that 2019 would present serious challenges because of reducing congregational contributions and a continuing and significant reduction in legacy income. Even so there was no urgency expressed: merely that firmer budget measures "might be required".

A related concern is the relentless growth of posts and staff costs within the central Councils and committees. At the end of 2018, 245 persons (217 full-time equivalent) were employed within SC011353, at an annual payroll cost of £9.9m. This represents a growth in numbers of c10% from 222 (198 full-time equivalents) since 2013 with a cost rise of over 20% from £8.2m. Even allowing for inflation, the rising cost of the central staffing complement seems unaffordable, given the reduced size of the Church of Scotland and the anticipated decline in congregational income (currently c £47m). Successive General Assemblies have added to central staff numbers without proper discussion of the optimal size of the central organization. A smaller and leaner bureaucracy will be needed for the years ahead, especially if larger Presbyteries are to be better resourced for their work.

Not only is there no deficit reduction plan, but our detailed investigations have shown a disturbing lack of concern to curb and control expenditure. Substantial sums of money have recently been spent on consultancy, branding exercises, YouTube productions and newsletters. Until a moratorium was recently declared, 33 different newsletters were being distributed to a variety of mailing lists from inside 121 George Street. There is no coherent strategy supporting these disparate communications activities, with ample evidence of duplication and minimal consideration of the needs of the intended audiences. This seems an inefficient use of scarce resources. One correspondent suggested to us, not unreasonably in our view, that if another national charity were to send us over 30 newsletters from different elements of its central administration, we would find this baffling.

With further dismay, we note that these forms of expenditure have taken place at a time when ministry candidates and their families continue to face serious

financial pressures. Despite repeated pleas and some valiant efforts, the Church of Scotland has still failed to provide an adequate stipend for those who are required to devote three of four years of full-time study to their ordination training. Many of our candidates continue to borrow money from the Students Loan Agency only later to face repaying debts from a ministerial stipend. Those called to ministry are required normally to undertake an intense programme of 3-4 years of full-time study and training. Having relinquished their secular employment, they deserve to be better supported throughout this process. At a time of acute ministerial shortage and crisis in recruitment, this is symptomatic of an organisation that is losing sight of its fundamental priorities.

*Councils* – at present, the General Assembly has six standing Councils: Council of Assembly; Ministries; Mission and Discipleship; World Mission; Church and Society; and Social Care. Given our remit to explore ways in which a leaner structure would better serve the local church and its mission, we are proposing a reduction in the number of Councils. Again, this is not a novel idea but one that has been advocated for some time. In recent years, there have been areas either of overlap or of common activity without strategic oversight, e.g. more than one council reports on Israel/Palestine, three Councils have developed initiatives for younger people, parish mission is a preoccupation for at least two Councils and so on. Some consolidation of effort and reduction of semi-autonomous groups would save resource, while also facilitating more coordinated and strategically focussed activity. A rationalised structure could achieve better oversight, reduced expenditure, economies of scale, less duplication of effort, cessation of work which is no longer a priority, and less rivalry between Councils.

We have been unable to identify a clear role for the Panel on Review and Reform in the new structures envisaged, though we recognise the need for a forward looking 'think tank' that can stimulate fresh reflection and vision. Such groupings could be established on a limited, fixed-term basis with a clearly defined remit by the new trustee body. To underpin this and other work, there is a need for an in-house facility to ensure that policies are informed by proper research and analysis. Comparisons with other churches, e.g. the Church of England and the PCUSA, suggest that such a facility is desirable, even necessary. For example, a research support officer might undertake work in the following areas, all of which are central to the mission of the church:

- 'functionality' of particular Presbyteries or areas of the country - their use and allocation of financial and human resources, the 'weak spots' in terms of territorial coverage;
- Presbytery 'health checks' to enable more realistic planning, involving closures, new initiatives in pioneering and church planting, and the resourcing of healthy churches to enable growth;
- 'mapping' to identify space for new initiatives in church life, and drawing upon best practice in other churches;
- assessing the development of new 'fresh expressions'.

Social Care presents distinctive and formidable challenges in terms of governance and finance. We have discussed these with office-bearers and the CEO of Crossreach and we share their view that Crossreach should become an arms-length, self-sustaining organisation. While remaining within the charitable body and drawing strength from its links with the Church of Scotland, Crossreach could function in a more autonomous capacity with its own management, financial and HR structures. This would also result in significant efficiency gains; for example, at present, the CEO of Crossreach dedicates c30% of her time to the work of church committees, most of which are remote from her expertise and remit.

*Representation on Councils and Committees* – a further complaint that we received on several occasions concerned the size of many Councils and Committees. These often exceed 30 members with the result that significant numbers are unable to contribute effectively to discussions and decision making. Moreover, the managing of these relatively large bodies appears to absorb a disproportionate amount of effort on the part of staff inside the church offices. Given this problem, in addition to the general decline in numbers and resource, we believe that the Church of Scotland could function more effectively with a much smaller representation on these and other bodies. Our system of church government at every level is currently populated by large and unwieldy bodies that neither facilitate effective decision-making processes, nor proper stewardship of time and resource. We should ensure that, wherever appropriate, Council officials are empowered and trusted to take executive decisions, instead of requiring these to be channelled through large committees for scrutiny, discussion and approval.

## Wider Structural Concerns

Although the remit of the Special Commission begins with a focus on the Council of Assembly, it raises further concerns about the need for a 'national structure' that is sufficiently 'lean and fit to lead reform'. The Special Commission has also considered this, mindful of the wish of the General Assembly 2018 to see proposals for radical reform brought forward in this context.

*General Assembly* – as a body of c800 commissioners, the Assembly has often proved inadequate in holding Councils and committees accountable, controlling expenditure, and in articulating a coherent strategy for the whole church. Time and again, we have been confronted in our discussions by the view that the General Assembly is unfit for purpose and unable properly to exercise its role in relation to oversight, coordination, and the enabling of the mission of the local church. There are many symptoms and several causes of this malaise.

On average 167 people are attending the General Assembly for the first time and most have not been present in the preceding year. Commissioners are confronted by a substantial volume to which is added another set of supplementary reports which appears shortly before the Assembly, as well as several sets of Daily Papers. Coupled with the procedures surrounding questions, debates and deliverances, it is perhaps inevitable that most recommendations are received, taken on trust, and approved. (Amidst the plethora of approved deliverances, some decisions are never acted upon, while efforts to 'encourage congregations' to undertake some task or other seem unlikely to have any real effect.) The timing of the Assembly is also problematic, given that it requires any working elder to take a week's annual leave. Costings are imprecise, but it is certain that the headline figure (£400+K) does not represent the total amount. The time spent by ministers preparing reports, travelling to meetings and spending one week of the year in Edinburgh also requires to be properly costed, as does the input of staff time in servicing these committees, and preparing for the Assembly. If all this were included in the calculation, the Church of Scotland's AGM would appear to be a very expensive undertaking. And with the approval of reports and deliverances completed, it is not long before the process begins all over again. The disproportionate number of retired ministers in attendance also attracts negative comment, especially from those younger ministers in post who find this disempowering. We believe that the proposed new Business

Committee, as an immediate priority, should identify ways in which the General Assembly can be reduced in size and become more effective in serving its purpose.

*Presbyteries* – although their number is generally agreed to be too high, efforts at reform have hitherto proved largely unsuccessful. The distress experienced by many of the smaller Presbyteries is now palpable and reform is urgently needed. The emergence of groups is a welcome development but soon the Church of Scotland will need to reduce the number of its Presbyteries from 45 to c12, if these are to function as effective and properly resourced regional bodies. Work on this is already underway and should be further encouraged and accelerated. There are two problems that afflict the relationship of the Presbyteries to the General Assembly. First, there is a lack of accountability. We appear to have no reporting mechanism by which plans and strategies are approved by the Assembly, though some Councils do maintain frequent contact with Presbyteries and provide regular advice and support, while the Clerks Forum ensures some coordination of Presbyteries with the central church. But how the General Assembly satisfies itself that Presbyteries are functioning well is not at all clear. This relates to a second problem surrounding resource. The distribution of funds from wealthier parts of the church has historically taken place according to the two criteria of poverty and remoteness of location. It has been an axiom of our system that a sharing of material resources is needed to support congregations in the poorest parts of Scotland and in more remote locations where population density cannot produce financial sustainability. According at least to anecdotal evidence, the present system of resource allocation seems to work sub-optimally with not a few congregations in areas that are neither poor nor remote receiving substantial subsidies. This suggests that a rationalisation of resource allocation, informed by the provision of more robust and granular data is urgently required. The system of resource allocation is also controversial for the disincentives it creates particularly for congregations in long-term vacancies,<sup>[13]</sup> and for the ways in which funds released by the sale of assets (e.g. as a result of a union) are not distributed to areas of strategic priority. We recognise that there are tensions amongst the local, the regional and the national church but some balancing of interests and priorities needs to be more clearly established.

*Kirk Sessions* – Neither is the local church free of structural problems. Kirk Sessions function as trustee bodies but again the numbers are often too large to deliver proper oversight

and executive control. The size of Kirk Sessions has historically been determined by the number of districts requiring pastoral care. This has produced bodies of 50+ persons in many places. Whether the ministry and mission of the church are best exercised by such large groups spending significant amounts of time servicing committees and visiting districts is at least an open question. And whether younger members wish to hold an office that is effectively for life is doubtful. Another correspondent suggested to us that if prospective young elders were to sample a Kirk Session meeting and then be offered the post for life, they would be unlikely to find this an attractive proposition. We note that in other churches, for example the Presbyterian Church of the USA, Kirk Sessions comprise only those elected to serve for a fixed term, thus constituting much smaller and arguably more effective executive bodies at local level. A disproportionate amount of time is arguably absorbed by the routine tasks of the eldership. This could be released for other activities and new initiatives. We welcome the initiative of the Legal Questions Committee in bringing forward new proposals to this end.

*121 George Street* – there has much discussion over the future of the buildings that currently house the church offices. We have received conflicting reports of the cost of necessary repairs, of decanting, of securing alternative accommodation, and of the commercial viability of leasing sections of the building. The Commission has not taken a view on these matters except to observe that i) the new trustee body will require to take an informed view on the future of the buildings and possible alternatives at an early opportunity, ii) that this should be done through close consultation with the General Trustees, iii) that no decision should be taken until there is greater clarity on the future shape and needs of the central organisation of the church and iv) that the wider cultural impact on the organisation should be considered in this context. Accordingly, we recommend that the trustee body takes steps to carry out necessary repairs to ensure that the organisation can continue to function in 121 at least for the short term but that steps be taken to assess its longer-term viability. Further remarks from the Transformational Change report are relevant in this context. 'It was evident from our visits to 121 and from numerous comments received from SMT members that the existing building general arrangement and infrastructure present considerable challenges to creating an open, collaborative workplace. Some examples of close adjacencies between teams were reported to be extremely

successful. Most members, however, saw the compartmentalised internal plan arrangement, with distinct front and rear accommodation blocks arranged over multiple levels, as presenting barriers to effective inter-team collaboration.'<sup>[14]</sup>

### Outline of Proposals

The focus of our remit is proper trustee governance, together with the identification of, and proposals to embed in the Church's structures, key principles to allow the General Assembly to prioritise the work and resources of the Church. Six months of meetings and investigation have made us acutely aware of the need for widespread reform, including a Radical Action Plan.

*Proposal 1* – A new body of trustees, to be called the Assembly Trustees, should be established with effect from the end of the General Assembly 2019. This body will act as the trustees of all funds held within SC011053 whether restricted, designated or unrestricted. Trustees appointed by General Assembly 2019 will retire in a gradual process after one year, following which appointment should take place through a transparent and inclusive process of advertisement, application, recommendation and interview. This process should be designed to maximise the diversity of the Trustee body from among all members of the Church and with the necessary skills. The remit and responsibilities of the new trustee body are set out in Appendix 1.

Those trustees first appointed by the General Assembly will be a transitional body who will make the necessary appointment of a Chief Officer, establish governance systems which allow the trustees to carry out their work properly, and provide assurance to the General Assembly as to the manner in which the Assembly's strategies and priorities are being taken forward. From extensive discussions with colleagues inside and outside the Council of Assembly, we have reached the conclusion that the current structure has never been fit for purpose. Its composition has resulted in too large a group, conflicts of interests on the part of conveners and others in attendance, a confusion of oversight with executive management, and an inability to exercise proper fiscal control over Councils and committees. Our view is that this new body requires to take up post with immediate effect to ensure a rapid response to a sense of crisis. This has multiple causes – financial, organisational and motivational.

*Proposal 2* – Beyond the three-year transitional period, the trustee body should comprise 12 members, to be appointed



for a period of three years, including a convener, vice-convener and administrative trustee. Two further members will be appointed *ex officio*, the Convener of the Business Committee of the General Assembly and the Chair of the General Trustees. We agree with the indication in our remit that a proper structure should ensure that the Assembly can effectively direct prioritisation of work and resources. In order to achieve this, there must be true collaboration between Councils (or their successors). This will be enhanced if the new trustees are able to carry out the work which had been remitted to the Council of Assembly of monitoring, evaluating, and co-ordinating the work of Agencies and Councils and their wise use of resources. This can be achieved by the new trustees facilitating a rolling budgetary programme and having oversight of all potential reports and deliverances. The General Assembly will then be able to set priorities upon the basis of a systematically presented set of options. The Assembly Trustees should determine for themselves an appropriate sub-committee structure. All reports and deliverances to the General Assembly should be transmitted to and scrutinised by the trustees prior to their publication. In our view, this will better represent the way in which the trustees are intended to exercise broad oversight of the work of the charitable body. The new trustee body should receive administrative support from within the organisation. Our view is that c12 is the optimal figure for the trustee body of our charitable organisation. It should be sufficiently large to incorporate the necessary skills and to reflect the breadth of the Church of Scotland. But it should be sufficiently small to ensure that all its members participate actively in meetings and assume responsibility for establishing priorities and for exercising oversight and coordination of activities. The trustee body should comprise people with skills in law, human resources, finance, management, communications and theology, while also including members with extensive experience of leadership in the Church of Scotland. The need for proper coordination with the work of the General Assembly Business Committee and the General Trustees can be served by appointing the conveners of these bodies as trustees *ex officio*. No employee of the Church of Scotland, full-time appointee of the General Assembly, or other convener should hold the position of trustee.

**Proposal 3** – A senior management team should be restructured to work closely with the trustees, with delegated authority for the discharge of functions from day to day. This will be led by a full-time Chief Officer – a new

role – whose appointment should be an urgent priority for the new trustee body. The appropriate membership of and remit of the Senior Management Team will be determined by the Trustees in accordance with good management practice. We have given serious consideration to what a “leaner and fitter” management structure would look like. Conscious of the burden imposed by large management spans and having considered practice in comparable organisations, we believe that there may be an advantage in a further new appointment to the SMT of a Head of Corporate Services. This post would support the Chief Officer, taking management responsibility for finance; human resources; communications; IT; estates and other central functions. Accordingly, we would invite the trustees to consider this. During the interim period from 1 June, we would recommend that the current Acting Secretary to the Council of Assembly continue in his role with respect to organisational oversight, working under the authority of the new trustee body.

From a range of conversations, we have reached the conclusion that the current senior management team is neither sufficiently clear of its role nor sufficiently empowered to act as an executive body. This is confirmed again by the Transformational Change Report. Clearer delegations of responsibility and accountability need to flow from the trustee body through the Senior Management Team to the rest of the organisation. In particular, this must involve greater management oversight, support and development of staff and control over budgets, expenditure and implementation of the strategic aims of the trustee body as approved by the General Assembly. This model functions well in many other charitable bodies and partner churches; it should be followed within the parameters of our Presbyterian form of church government.

In addition, the trustees will be served by one of their own number to act as the Administrative Trustee. With appropriate support from a staff member in the central organisation, the Administrative Trustee, among other matters, shall make all necessary arrangements for meetings of the Trustees and the work to be covered by them, work closely with the Convener, Vice-Convener, and the Chief Officer to ensure that all proper governance measures are implemented and to ensure that trustees are given appropriate training.

**Proposal 4** – There should a reduction in the number of Councils, with a view to the formation of two groupings. The following model is suggested, though we recognise that

further internal discussion is required with a view to the Assembly Trustees bringing a set of recommendations to General Assembly 2020. The Ministries Council and the Mission and Discipleship Council might merge to form one 'inward facing' body with responsibilities for the resourcing of ministries, the upbuilding of the congregations of the Church of Scotland and the envisioning of Christian mission in Scotland. The World Mission Council and the Church and Society Council might merge to form one 'outward facing' body that will facilitate the overseas work of the Church of Scotland together with the task of bearing Christian social witness at home and overseas. These new groupings could provisionally be named the Ministries and Mission Group, and the Church in the World Group. We recommend abandoning the nomenclature of 'Councils' to signify more clearly the distinction between the trustee body and those groupings within the central organisation of the Church that in future will become more accountable to the trustees in terms of strategy and reporting, and through the trustees to the General Assembly. But, once formed, these new groupings should feel free in due course to propose alternative designations to the General Assembly that reflects their remit.

Admittedly, the terms 'inward facing' and 'outward facing' are not altogether happy. The task of equipping ministers and congregations for mission clearly has an outward role, while much that is undertaken with respect to Scotland, the UK and the wider world has a reference to congregations, their witness and their partnerships with other churches and agencies. And the ecumenical work of the Church of Scotland will have a demonstrable locus in both bodies. Nevertheless, the integration of these Councils into two units has sufficient rationale to enable greater coordination and economies of scale to take place without loss of vision or vital activities. If we can ensure that there is sufficient cooperation and alignment with organisational priorities, then these two groupings can be made to work for the good of the whole church. Our view is that the location of Ecumenical Relations, the Theological Forum, and the Inter-Faith Officer should be considered in light of this new configuration with a view to developing closer links, more efficient working and a coherent governance model. Consideration should also be given to other groupings within the organisation. For example, we are aware of the important work of the Guild and would recommend that the trustees seek to identify any ways in which it can be best included in any new governance arrangements. To develop

close links between these new groupings and the Assembly Trustees, we envisage 'liaison trustees' being appointed, from amongst the trustees, to work alongside the group leadership.

A fusion of four Councils into two groups should enable economies of scale, avoidance of duplication and competition, reduction of central staff numbers, more effective working across the organisation and devolution of some functions to larger Presbyteries. These Council mergers have been mooted for some years with the intention of creating one internally focussed and one externally focussed group. Now is the time to bring about this reorganisation.

The Panel on Review and Reform was established by the *Church Without Walls* report in 2001. Its remit has fallen somewhat uncertainly between those of other bodies, e.g. the Council of Assembly which is responsible for strategy and both Ministries and Mission and Discipleship which have initiated new programmes in ministry and mission in the intervening years. Our view is that a place will need to be found for the wider strategic thinking undertaken by the Panel, particularly in a comparative context, but that this can be done on an occasional basis either by the two new groupings or by an ad hoc working group of the trustee body. In this connection, we have also come to the view, following Doug Gay, that the Church requires a research facility in order to generate accurate data and informed analysis across a range of activities. This could be based within the new Ministries and Mission Group. Accordingly, the Panel on Review and Reform can now be discharged not with disregard to the importance of its remit but with the intent of embedding and strengthening its work via other bodies.

Social Care faces formidable challenges, already alluded to above. Our view, which appears already to be widely shared, is that Crossreach needs to become a more autonomous body both in terms of its finance and governance. The different and specialist nature of its activities will require this, while the need to reach a position closer to financial sustainability is apparent. A positive relationship with the Church of Scotland should be maintained but in a way that is financially prudent in the longer term. The Social Care Council should become the Social Care Committee and be instructed, in line with the Radical Action Plan, to forge a new identity for Crossreach as a self-sustaining 'arms-length' body. The Social Care Committee should bring a series of recommendations in those terms to the General Assembly of 2020.



*Proposal 5* – The new trustee body should seek within one or two years a reduction in the costs of the central administration of SC011353 by c20–30%. This figure is indicative only, but our initial judgement is that it needs to be of that order for cost savings that will prove commensurate with the steady decline in the size of our membership and the subsequent impact on income. To oversee this process of transition, expertise in organisational change management should be secured, where necessary, by the trustees. This might be on a fixed-term basis: again, the precise nature of this appointment is a matter for the trustees, working with the new Chief Officer. A simultaneous review of the pay grade scheme should be also be undertaken. We understand that this is now overdue and that significant anomalies require to be tackled. A time of administrative re-organisation will provide an opportunity for this work to be advanced.

There has been recent growth in the number of posts created within the central committees and Councils. This number is unsustainable for a membership shrinking in size by c4% each year and with congregational income likely to decline. Furthermore, the need to create fewer and better resourced Presbyteries will require a slimming down of the central organisation and a redistribution of resource to the regions. Steps to reduce central costs should be undertaken as an immediate priority by the new trustee body. To be effective this programme will need to consider functions essential for compliance with charities law, the core business of the Church, ways in which some activities might devolve to larger Presbyteries (for example, support with mission, buildings, finance, and human resources). Other activities should be re-evaluated in relation to the shrinking size of the Church, increasing financial constraints, and a clearer understanding of the Church's priorities.

*Proposal 6* – The Assembly Arrangements Committee should become the Business Committee of the General Assembly to form a body of 12 members – see Appendix 2.

The newly formed Business Committee should report in 2020 on ways in which the Assembly can become smaller, of shorter duration, and more cost effective. To this end, the 2020 Assembly should be largely devoted to issues of governance, finance and the articulation of strategic priorities for the whole church. Reports and deliverances from Councils should be kept to a minimum during this transitional year. Following merger, the two new groupings should be tasked with identifying ways in which committee

membership can be significantly reduced as a cost saving measure.

The General Assembly should also be reduced in size and duration to reflect the smaller membership of the Church of Scotland and to produce a more effective forum for discussion and decision making. Models from other Reformed churches could be compared for the sake of envisioning a more adequate form of church government which better coordinates central, regional and local church structures. In particular, a new way of enabling Presbyteries to report to the General Assembly should be considered – as mentioned above, we understand that the Legal Questions Committee is already engaging with this task

The Commission judges that the new trustee body should have a more central role at the General Assembly than the Council of Assembly, which has too often found that it is bypassed by other Councils and thus marginalised at key moments. For example, it is anomalous that the Council of Assembly often lacks advance notice of reports and deliverances of other committees and Councils prior to their submission for publication. Our requirement is that all reports and deliverances now be transmitted to the trustees via the Senior Management Team and scrutinised prior to publication. Deliverances and reports should be significantly reduced in length in the interests of efficiency, accessibility and cost savings. The presence of trustees as commissioners will also ensure better knowledge of Assembly business, improved channels of communication, and increased accountability. Responsibility for Heart and Soul should be remitted to the Ministries and Mission grouping.

Through much of our consultation process, we have been struck by the adverse comments on the size of Councils and Committees. These large bodies generate significant amounts of staff administrative time and costs in terms of time and travel. Our view is that these bodies would be at least as efficient if contracted in size with savings also generation. To ensure sufficient expertise for the expediting of business, Committees should continue to have powers to co-opt members. We recommend that the eventual merged groupings review their committee structures with a view to achieving a significant reduction in numbers, wherever possible.

## Conclusion

The Commission submits these proposals to the Church, conscious of their far-reaching consequences. These are aligned with previous analyses and reports, together with much of what we have learned through the consultation process. It is clear to us that the status quo is not sustainable and that vital changes are immediately required for the welfare of the whole Church and the proper stewardship of its resources. Frequently, we have been urged to be bold and radical in our proposals. In that spirit, we offer this report and its recommendations to the General Assembly.

*In the name of the Commission*

David Fergusson, Convener  
Sarah Davidson  
James McNeill  
Morag Ross

## Appendix 1

### CONSTITUTION AND REMIT OF THE CHARITY TRUSTEES OF THE CHURCH OF SCOTLAND, (the Unincorporated Entities), SCOTTISH CHARITY NO SC011353

#### Introduction

1. The Charity Trustees of the Church of Scotland, (the Unincorporated Entities) Scottish Charity No. SC011353 (the "Charity") are known as the "Assembly Trustees".
2. The general work of the Church of Scotland (the "Church") beyond the local spheres of Congregations and Presbyteries is directed and controlled by the General Assembly of the Church (the "General Assembly") through standing committees appointed for the purpose. By Deliverance of the General Assembly made on 17 May 2004, the Council of Assembly (the "Council") was established, with effect from 1 June 2004, as such a standing committee of the General Assembly, to which it is directly accountable and to which it is required to report annually.
3. Following upon the coming into force of the Charities and Trustee Investment (Scotland) Act 2005 (asp 10) (the "2005 Act") the Church is recognised as a Designated Religious Charity, Scottish Charity No. SC011353. By Deliverance of the General Assembly those members of the Council appointed by the General Assembly together with those members of the Council holding office as Conveners of the six major Councils of the Church (the "Conveners") were appointed to act as the Charity Trustees and, as such Trustees, to have general control and management of the assets of the unincorporated Councils and Committees of the Church (the "Unincorporated Entities").
4. The assets of the Charity are those held for the Unincorporated Entities and include the assets of the Church of Scotland Housing and Loan Fund for Retired Ministers and Widows and Widowers of Ministers. Other Church assets are held by the General Trustees, Scottish Charity SC014574, the Church of Scotland Investors Trust, Scottish Charity SC022884 and the Church of Scotland Trust, Scottish Charity SC020269 (together, the "Statutory Corporations"). Church assets are also held locally by individual trustees on behalf of Congregations or by Presbytery trustees on behalf of Presbyteries.
5. In practice it has been found that (a) because much of the remit of the Council involves acting in an executive capacity as regards the day-to-day management of the work of Councils and committees, it is impractical for a body of volunteer trustees to accomplish such work without dedicated executive support (with the result that what should be the principal role of exercising oversight and coordination of activities suffers) and (b) the inclusion as Charity Trustees of the Conveners (as members of the Council) have not been conducive to good governance and management of the Charity's assets.

6. This deed therefore makes new provision as to the constitution, powers and duties of the Assembly Trustees, reconfirms the charitable purposes, makes specific provision as to the nature of the matters to be carried out by the Trustees and confirms the extent to which day to day management of the work of the General Assembly's standing committees is to be carried out under the aegis of the Assembly Trustees and as part of the remit to them.

### Trustees

7. As from the date of their appointment by the General Assembly the first Assembly Trustees (the "Trustees") shall be ***[here take in the names of those individuals first appointed by General Assembly 2019]. [name]*** shall be the first Convener. ***[name]*** shall be the first Vice Convener. ***[name]*** shall be the first Administrative Trustee.
8. The Trustees shall be members of the Church.
9. Trustees shall hold office for a term of three years, renewable for one further term only, whether consecutive or not; provided that, as regards the Trustees first appointed, one third in number shall serve for a term of one year only, non-renewable for a consecutive term, one third in number shall serve for a term of two years only, non-renewable for a consecutive term, and one third in number shall serve for a term of three years only, non-renewable for a consecutive term. The Trustees first appointed shall be eligible to serve a second term, non-renewable, after an interval of three years.
- 10 The appointment of a new Trustee upon the occurrence of a vacancy by reason of death, resignation or otherwise, and any re-appointment, shall be determined by the Trustees, subject to approval by the General Assembly, through the adoption of a policy such as that set out in ScheduleA below. There shall be twelve appointed Trustees except in time of vacancy. In addition to appointed Trustees the Convener of the Business Committee of the General Assembly and the Chair of the General Trustees of the Church of Scotland shall be Trustees by virtue of office.

11. Up to one half of the Trustees may be ministers and deacons of the Church. No employee of the Church and no member of any Agency will be eligible for appointment as a trustee.
12. There shall be a Governance Group as provided for in Schedule B below.
13. There shall be a Convener, Vice Convener and Administrative Trustee, chosen as provided for in Schedule C below.
14. A Trustee will automatically cease to hold office if: -
  - a. he or she becomes incapable for medical reasons of carrying out his or her duties as a charity trustee – but only if that has continued (or is expected to continue) for a period of more than six months; or
  - b. he or she gives to the Convener a signed notice of resignation; or
  - c. he or she is removed from office following the procedure set out in paragraph 15 and Schedule B below.
15. If it appears to the Convener, Vice Convener or Administrative Trustee that a trustee may be in material breach of her or his duties as a Trustee or if a complaint is made by another Trustee or by an interested party alleging such a breach, the Administrative Trustee (or, if necessary, another Office Bearer) shall report the matter to the Trustees' Governance Group at the first reasonable opportunity, without naming the Trustee, with a request that the Governance Group take such steps as are appropriate within the provisions of Schedule B below. Upon such an occurrence, the Trustee in question shall have the rights and obligations set out in that Schedule in addition to all other rights and obligations at law.
16. In all aspects of their work as Trustees, each of the Trustees shall be indemnified by the Church in respect of any liability incurred as one of the Trustees arising from acts or omissions save where a Trustee has acted in a breach of trust amounting to wilful default or recklessness.

## Charitable Purposes

17. In accordance with the Declaratory Articles and Act of Assembly V of 2010, the Trustees shall hold the entire heritable and moveable property, assets, securities, investments and income held by or for the Charity (the "Charitable Estate") for the following objects:
  - 1) to offer Christian worship, fellowship, instruction, mission and service;
  - 2) to bring the ordinances of religion to the people in every parish of Scotland through a territorial ministry;
  - 3) to labour for the advancement of the Kingdom of God throughout the world.
18. In doing so the Trustees -
  - a. shall seek to build and strengthen local congregations as centres of worship, care nurture, service, witness and mission;
  - b. shall promote, in partnership with other churches, the ministry and mission of the Church throughout all of Scotland, with particular reference to its poorest and most remote areas;
  - c. shall support the work of ecumenical bodies and other agencies in Scotland and elsewhere in the world; and
  - d. may make such provision of support, if any, to other charitable bodies having similar aims as those foregoing, as may seem appropriate in a common pursuance of the foregoing objects.
19. As regards the investments and income held by or for the Trustees as part of the Charitable Estate, the Trustees shall have sole and absolute authority to give instructions to the Church of Scotland Investors Trust as to the management of and dealing with those assets, declaring that the Trustees shall maintain, and in consultation with the General Treasurer keep under review, a list of nominated persons by whom such instructions may be given.

## Work of the Trustees

### Governance

20. The Trustees shall exercise the supervisory function required by the Church's Designated Religious Charity status; in particular, they shall -
  - a. maintain a Code of Conduct for the Trustees adhere to it and supervise compliance with that Code by all Trustees;
  - b. maintain a Code of Conduct for all Agencies, adhere to it and supervise compliance with that Code by all members of such Agencies;
  - c. carry out the work of trusteeship in accordance with the provisions of Schedule C below; and
  - d. maintain and implement such internal audit functions and risk management strategies as appear to the trustees, upon proper advice, to be appropriate.
21. The Trustees shall liaise with the Principal Clerk of the General Assembly (the "Principal Clerk") as necessary and in particular insofar as the work required in that post interacts with the work of the Trustees. The Trustees shall request the Principal Clerk to attend such parts of such meetings of the Trustees as appear to the Trustees and to the Principal Clerk to be appropriate; but without the Principal Clerk being entitled to participate in any vote or other form of determination by the Trustees. The Solicitor of the Church shall attend meetings for the purpose of giving such advice as may be necessary on the legal implications of matters being discussed.
22. The Trustees shall have oversight of the work of the Agencies and shall seek to ensure that the use and proposed use by the Agencies of the Charitable Estate is in accordance with the policies, priorities and strategic objectives of the General Assembly and the Financial Strategy of the Trustees.
23. The Trustees shall approve the reports to the General Assembly of all Agencies and others prior to submission; and shall ensure that such reports are submitted in draft to the Senior Management Team no later than four weeks prior to any printing deadline required for submission to the General Assembly.

Before approving reports for submission to the General Assembly the Trustees shall discuss with Agencies any apparent inconsistencies with the policies, priorities and strategic objectives of the General Assembly, with the Financial Strategy of the Trustees and as between or among reports of various Agencies.

24. The Trustees shall attend the sittings of the General Assembly in accordance with such arrangements as are put in place through the Business Committee of the General Assembly.

#### *Powers*

25. In carrying out their work in terms of this constitution the Trustees have power to do all such things as are necessary or incidental to the attainment of the Charitable Purposes.
26. In particular, the Trustees shall have all powers necessary to put into effect the matters hereinafter specified and set out in Schedules A, B, C and D below.
27. At a meeting of the Trustees at which the appropriate quorum (as set out in Schedule C below) is present, those Trustees present may exercise all powers exercisable by the Trustees.

#### *Duties*

28. The Trustees shall seek to ensure the implementation of the policies, priorities and strategic objectives of the General Assembly through working with the Agencies to achieve a collaborative approach to the nurturing of the people of the Church in their witness, worship and service and through assisting the General Assembly to determine strategy for the Church.
29. Upon the appointment of the Trustees first appointed –
- a. the Trustees shall, as soon as practicable after appointment, consult with the respective Conveners of the Church and Society, Ministries, Mission and Discipleship, and World Mission Groups as to the most effective and efficient manner in which the work of the Ministries Group and that of the Mission and Discipleship Group, and the work of the World Mission Group

and that of the Church and Society Group are to be carried out in two new groupings;

- b. the Trustees shall as soon as practicable after such consultation, require the Conveners of the Ministries, Mission and Discipleship Groups and, separately, the World Mission and Church and Society Groups to report to the Trustees within two months with proposals from each combined Group as to:
  - i. a proposed name for their combined Group;
  - ii. an appraisal of those parts of the work of their former Councils which should be carried out by Presbyteries, those parts which should be carried out by the combined Group and any parts which it is no longer necessary to carry out;
  - iii. a proposed remit for their combined Group;
  - iv. a reasoned proposal for the number of members for their combined Group; and
  - v. a reasoned proposal as to which areas of work of the combined Groups might most conveniently be carried out through special task groups or working parties;
- c. the Trustees shall, within one month of receipt of those proposals and after such further consultation as the Trustees deem appropriate, determine upon the appropriate name, division of work, remit and number of members of each combined Group; and
- d. the Trustees shall, within one month of such determinations, issue appropriate guidelines to the combined Groups as to the manner in which the combined Groups are authorised to carry out work through special task groups or working parties and the parameters which are to be applied to such an approach.

*Administration of the work of the Trustees*

30. The Trustees shall appoint one of their number as the Administrative Trustee to carry out the work set out in Schedule E below, or otherwise as the Trustees shall determine, and to liaise with the Chief Officer, the General Treasurer and, when necessary, the Principal Clerk, as to the proper conduct of the administration of the Charity. In carrying out this work, the Administrative Trustee shall be assisted by the Solicitor of the Church.

*Finance and Stewardship*

31. The Trustees shall oversee the work of the General Treasurer in contributing to the fulfilling of the work of the Church by maintaining a strategic overview in the delivery of finance, accounting and support services, in being responsible to the Trustees for budgetary control, in co-ordinating an appropriate approach to financial services which are of a strategic nature, in carrying out the work of day-to-day oversight of the provision of an effective treasury function and in overseeing the support of human resources, IT and communications.
32. The Trustees shall ensure that Church resources are used wisely and effectively and in accordance with the policies, priorities and strategic objectives of the General Assembly; and in particular, they shall –
- a. adhere to the policies, priorities and strategic objectives of the General Assembly;
  - b. adopt, maintain and keep under review a Financial Strategy;
  - c. after each General Assembly, review as necessary whether potential expenditure should be categorised for the purpose of identifying prioritisation of expenditure;
  - d. after each General Assembly, review as necessary the appropriate prioritisation of expenditure;
  - e. maintain and, after each General Assembly, review as necessary a set of Budget Principles to be applied in determinations in accordance with the provisions of Schedule D;

- f. maintain, and in consultation with the Church of Scotland Investors Trust subject to a periodic review, an appropriate Investment Policy as regards investments held as part of the Charitable Estate;
- g. maintain, and in consultation with the Agencies subject to a periodic review, an appropriate Scheme of Financial Delegation such as that set out in Schedule F below to be followed by the Agencies;
- h. maintain, and in consultation with the Agencies subject to a periodic review, an appropriate Scheme of General Delegation;
- i. maintain, and in consultation with the finance committees of the Agencies subject to periodic review, an appropriate Procurement Policy to be followed by the Agencies;
- j. set appropriate standards of financial management for Agencies and to oversee compliance;
- k. supervise and assist Presbyteries and congregations in adhering to financial standards required by charity law and by the General Assembly and to oversee compliance;
- l. oversee the provision of financial management services for the Agencies, as agreed from time to time for the Statutory Corporations;
- m. determine policy in relation to the teaching and promotion of Christian stewardship throughout the Church and to ensure adherence; and, in particular they shall –
  - i. 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; and
  - ii. make proposals to the General Assembly as to appropriate policy in relation to Ministries and Mission Contributions from



- congregations, and, subject to Regulations to be approved by the General Assembly, to determine with Presbyteries the Ministries and Mission Contributions required annually from congregations.
33. The Trustees shall maintain budgetary control of the use of the resources of the Charity; and in particular they shall –
    - a. determine in accordance with the provisions of Schedule D, for each calendar year, the financial provision (including contingency allowances) to be made available for the work of each Agency and shall ensure that funds are made available to each Agency to meet the provision determined upon;
    - b. prepare, approve and present annually to the General Assembly an indicative Rolling Budget and outline Financial Plan for the following five years;
    - c. prepare, approve and present annually to the General Assembly the audited Annual Report and Financial Statements of the Unincorporated Entities; and
    - d. ensure the maintenance by Agencies and any other budget holders of proper accounting records including those for financial transactions and payroll matters together with management accounts.
  34. For the financial year 2020, the Trustees shall determine a final budget for that year no later than 1 December 2019.
  35. For the financial years 2021 and following, the Trustees shall commence work by 31 August 2019 on the development of the budget for that year and beyond under the arrangements set out in Schedule D.
  36. The Trustees shall recommend to the General Assembly 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 shall determine the allocation of the budget for the Mission and Renewal Fund among the relevant Agencies.
  37. The Trustees shall develop and maintain a Reserves Policy; and, in particular, they shall make special provision for the funding of Funds such as the Go For It Fund and of any Growth Fund approved by the General Assembly. The Trustees shall maintain oversight of the work of such Funds to ensure that the Charitable Estate is deployed in accordance with the Charitable Purposes set out above.
  38. The Trustees shall receive and distribute the income or capital of unrestricted legacies and donations among the Agencies at such times and in such proportions as to the Trustees shall seem appropriate, with power to specify the use to which these funds are to be applied.
  39. The Trustees shall have regard to the conclusions of the 2018-2019 review of Funds which seeks to identify whether Funds are subject to restrictions as to the uses to which such Funds may be put and, if so, as to the proper interpretation of such restrictions. As regards Funds in respect of which there is no such restriction ("Unrestricted Funds"), the Trustees, if they consider it to be appropriate for the work of the Church, may, following upon consultation with the Agency or Agencies affected, reallocate such portion as they determine appropriate of any Unrestricted Funds for the time being held on behalf of any of the Agencies, to the work of another Agency or Agencies with power to specify the use to which the same are to be applied. The Trustees shall carry out subsequent reviews at intervals of five years with the aim of ensuring that Funds are allocated in accordance with the agreed priorities of the General Assembly.
  40. The Trustees shall maintain a register of Funds held by them in respect of which the terms of the donation indicate a restriction as to the uses to which such Funds may be put ("Special Funds") together with a statement of the terms of the restriction. They shall monitor whether the nature of the restriction continues to provide a suitable and effective method of achieving the objects of the Charity. If, in the opinion of the Trustees, having taken appropriate advice, the nature of the restriction does not provide a suitable and effective method of achieving the objects of the Charity, they shall seek to have the restriction removed.

41. The Trustees, as confirmed in the Constitution of the Church of Scotland Housing and Loan Fund for Retired Ministers and Widows and Widowers of Ministers, having supervisory duties in respect of that Fund, shall monitor the extent to which that Fund continues to provide a suitable and effective method of achieving the objects of the Fund. In the event that the Trustees conclude, in consultation with the trustees of that Fund, that the purposes of that Fund provide a use for only part of its assets, the Trustees, together with the Fund's trustees, shall recommend to the General Assembly that they apply to the Charity Regulator for a reorganisation scheme in order that such part of the Fund's assets as may be deemed appropriate may be applied to better effect for charitable purposes consistently with the Charitable Purposes set out in paragraphs 17 and 18 above; and in the event of approval being given by the General Assembly, the Trustees shall make such application.
  42. The Trustees shall determine annually the stipend rate, having regard to the recommendation of the appropriate Agency; under declaration that any Trustee in receipt of either a salary or stipend from the Parish Ministries Fund, or married to or the civil partner of such a person shall be excluded from deliberation or voting on that determination.
  43. The Trustees shall determine the types and rates of expenses which may be claimed by members serving on Agencies.
- Operational oversight and Strategy*
44. The Trustees shall employ a Chief Officer to ensure that the determinations of the Trustees are enacted efficiently in order to promote the ministry and mission of the Church, and to ensure the effective management of staff and resources. The duties of the Chief Officer shall include facilitation of the development and enhancement of joint working between and among the Agencies, strategic oversight of the administration of the work of the Agencies, and working collaboratively with the Principal Clerk.
  45. The Trustees shall arrange with the Chief Officer the institution and maintenance of a Senior Management Team to be convened by the Chief Officer on a regular basis in order to ensure that there is oversight of any emerging issues, effective co-ordination of the work of the Agencies of the Church, and collective leadership of the staff body. The constitution and remit of the Senior Management Team, shall be determined by the Chief Officer after consultation with the Trustees.
  46. In seeking to achieve a collaborative approach to the nurturing of the people of the Church, the Trustees shall meet with Agencies and may establish working groups with them to reflect on the best practices to be adopted.
  47. In exercising general oversight of the work of the Agencies the Trustees shall appoint liaison Trustees for each Agency (the "Liaison Trustees"). Liaison Trustees shall work collaboratively with their Agency to understand the development of the Agency's work.
  48. The Trustees shall oversee the implementation of any broad frameworks as from time to time determined upon by the General Assembly.
  49. The Trustees shall make recommendations to the General Assembly on the relative priority of work being undertaken by its various Agencies.
  50. The Trustees shall keep under review the central administration of the Church, with particular regard to resolving issues of duplication of resources.
  51. The Trustees shall make recommendations to the General Assembly on matters of reorganisation and structural change, including adjustments to the membership and remits of relevant Agencies.
- Vision*
52. The Trustees shall encourage vision among the members and the Agencies of the Church so as to enable the emergence of ministries to meet the needs of the people of Scotland.
  53. The Trustees may establish working groups to facilitate strategic thinking on vision with power to co-opt members.

*Staffing, Management and Communications*

54. The Trustees shall consult with Agencies on matters of management, resourcing and organisation; and as and when required shall offer guidance to Agencies or issue instructions.
55. The Trustees shall, in consultation with Agencies determine their staffing and resourcing requirements, including inter-Departmental sharing or transfer of staff, in line with priorities approved by the General Assembly and any policies drawn up by the Trustees; it being declared that the term “staff” shall not include those directly employed by the Ministries Council, the Social Care Council and the World Mission Council or by their successor bodies.
56. The Trustees shall consult with the relevant Agencies in their appointment of senior staff. The Trustees, after appropriate consultation, shall appoint the Ecumenical Officer, Interfaith Officer, the Head of Stewardship, the Head of Communications and the Head of Human Resources. The Trustees, in consultation with all other relevant persons shall nominate individuals to the General Assembly for appointment to the offices of Principal Clerk of the General Assembly, Depute Clerk of the General Assembly, General Treasurer and Solicitor of the Church.
57. The Trustees shall act as one of the employing agencies of the Church in respect of corporate service staff and shall assume and exercise the whole rights, functions and responsibilities of the former Central Services Committee in that regard.
58. The Trustees shall have responsibility for determining the terms and conditions of the staff for which it is the employing agency.
59. The Trustees shall ensure that proper salary provision, terms and conditions are adhered to by all Agencies and that salary scales are kept under review when necessary.
60. The Trustees shall have responsibility for policy matters relating to Data Protection within 117–123 George Street, Edinburgh (the “Church Offices”) and with respect to Agencies based elsewhere.

61. The Trustees shall oversee the delivery of central services to departments within the Church Offices, to Agencies 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 legal privilege);
  - (v) Property Services.
62. The Trustees shall oversee the development and implementation of any Communication Strategy across the Church.
63. The Trustees shall oversee and manage any major reputational opportunities and risks for the Church, working with such Agencies as may be appropriate.
64. The Trustees shall oversee effective communication with members and courts of the Church, encouraging good practice.

*Property and contracts*

65. The Trustees shall facilitate strategic property planning across the Agencies to ensure that the best use is made of the property portfolio.
66. The Trustees shall consider and decide on proposals from Agencies to purchase heritable property or any other asset 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 as provided for in paragraph 72 below, shall purchase or lease such property without prior approval from the Trustees.

67. The Trustees shall consider and decide on proposals from Agencies, except as permitted in paragraph 72 below, to sell or lease for a period in excess of five years or otherwise dispose of any heritable property, or to sell or otherwise dispose of any asset valued above £50,000, held by or on behalf of that Agency. The Trustees shall have power to allocate all or part of the sale or lease proceeds to another Agency or Agencies.
68. The Trustees shall consider and decide on proposals from Agencies 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, except as provided for in paragraph 72 below, shall proceed to enter into such an agreement or contract without prior approval from the Trustees.
69. Title to the Church Offices shall be held by the Church of Scotland General Trustees for behoof of the Trustees.
70. The Trustees shall be responsible for the proper maintenance and insurance of the Church Offices.
71. The Trustees shall be responsible for policy matters relating to Health and Safety within the Church Offices.
72. For the avoidance of doubt, paragraphs 66, 67 and 68 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 Trustees.

#### *Interpretation*

73. The terms "Agency" and "Agencies" mean the following bodies being Standing Committees of the General Assembly, namely:
  1. the following Groups: Church and Society, Ministries, Mission and Discipleship, Social Care, World Mission; and
  2. the following Committees: Assembly Arrangements, Chaplains to Her Majesty's

Forces, Ecumenical Relations, Legal Questions, Panel on Review and Reform, Safeguarding, Theological Forum, Interfaith Programs.

74. "Fund", except where used as part of a named Fund other than "Unrestricted Fund" and "Special Fund", means a financial unit, comprising investments or a sum of money or both, held as a separate component part of the Charitable Estate, and identified by reference to the name of a donor, to a particular use or purpose or to use by an Agency or Agencies.
75. "Go For It Fund" means the Fund established in 2012 as part of the Ministries Council of the Church.
76. "Growth Fund" means any Fund established by the General Assembly to be set apart for community and parish development.
77. "Trustee" and "Trustees", for the avoidance of doubt, mean all Trustees, including those participating by virtue of office.

### **SCHEDULE A**

#### **POSSIBLE SCHEME FOR APPOINTMENT OF TRUSTEES**

1. When it becomes necessary to appoint a Trustee, the process shall be transparent and competency based and shall be of the following nature:
  - a. The Trustees shall identify the requisite and desirable experience and skills to fill the vacancy. In particular:
    - i. Trustees should possess an understanding of the life and culture of the Church and of Scotland's contemporary culture and should be committed to developing the vision and mission of the General Assembly; and
    - ii. the expertise of the Trustees must include finance, human resources, management, communications, civil law, strategic planning and theology.
  - b. The vacancy shall be advertised and circulated as the Trustees determine; such circulation to include Presbyteries, Congregations and the Nomination Committee. The advertisement and circulation shall confirm that applicants must be members of the Church and that no employee of

the Church and no member of any of the Agencies are eligible for appointment as a trustee.

- c. All applications shall be sifted by the Trustees according to the required criteria and an appropriate number shall be invited to interview.
  - d. Interviews will be conducted by a panel of the Trustees according to such process of examination of the skills, experience and suitability for trusteeship as the Trustees, guided by the Head of Human Resources (who shall attend as a non-voting member of the panel), shall determine.
  - e. The panel shall report to the Trustees, who shall consult with the Nomination Committee as to any comments which the Committee wish to make on the panel's recommendations for appointment;
  - f. any appointment shall be made by the Trustees, subject to approval by the General Assembly. In proceeding to determine an appropriate appointment the Trustees shall have regard to the need to seek diversity among the Trustees; and
  - g. Following acceptance of appointment, a new trustee shall be given an appropriate induction into each of the facets of Charity trusteeship. The induction process shall be determined upon by the Trustees after consultation with the Solicitor of the Church.
2. The Chief Officer shall take no part in the process of recruitment or appointment of Trustees.
  3. When the term of office of a Trustee has been completed and the Trustee is willing to serve a second term, the Trustees shall renew the appointment without discussion unless the Trustee has failed to participate fully in the work of the Trustees. In the event that a Trustee has failed to participate fully in the work of the Trustees, the Convener of the Trustees shall meet with the Trustee to establish why that failure has occurred and how it might be avoided in the event of reappointment. The Convener shall report to the remaining Trustees after such discussions and the

Convener and the remaining Trustees shall decide whether to reappoint the Trustee.

## **SCHEDULE B**

### **TRUSTEES' GOVERNANCE GROUP**

1. A Governance Group of seven members shall be established by the Trustees, one of whom shall be the Convener, one the Vice Convener and one the Administrative Trustee.
2. The Governance Group shall establish, maintain and keep under review all necessary Codes of Conduct.
3. In establishing a Code of Conduct for Trustees (the "Code"), the Group shall have regard, in the first instance, to the Code of Conduct for the Voting Members of the Council of Assembly as Charity Trustees.
4. The Governance Group shall ensure –
  - a. that each Trustee is aware of the terms of this Constitution;
  - b. that each Trustee is aware of the deliverances from the most recent General Assembly;
  - c. that each Trustee is aware of her or his role as an Assembly Trustee;
  - d. that each Trustee is aware of the need to act with independence of mind and with probity;
  - e. that the delivery of the work of the Charity and the Agencies is founded upon good operational and financial plans;
  - f. that the effective working of the Trustees is enabled through the body of Trustees having appropriate skills, experience and diversity;
  - g. that the Trustees exercise the controls necessary to ensure that the strategic priorities, policies and decisions of the Assembly are implemented effectively and efficiently and establish appropriate checks on management, financial control mechanisms and risk appraisal; and
  - h. that the Trustees and the Agencies are open and accountable in their actions, enabling good

communication among themselves and with staff, with others working within the Church, with members of the Church and with those with whom the Trustees and the Agencies engage.

5. Upon a report from the Administrative Trustee of a possible material breach of duty by a Trustee, the Group will appoint a panel of three of their number (the "panel") to deal with the complaint. Unless the panel decides that the complaint is vexatious, frivolous or without merit (namely that even if the complaint were proved it would not constitute a breach of the Code) the panel will investigate the complaint. The Trustee who is the subject of such an investigation will be informed of the complaint and will be interviewed to ascertain the facts. The Trustee is required to give the investigators his/her fullest co-operation. The complaint and investigation will be handled in confidence as far as is practicable. Unless there are exceptional circumstances, the investigation will be completed within 56 days.
  - a. In the event that the panel consider that there has been a breach of the Code justifying action being taken, it will refer the matter to the Governance Group for determination as to how the matter should be disposed of. Both the panel and the Trustee shall be entitled to attend and make representations to the Group (the Trustee having the right to speak last) both in relation to whether a breach has occurred and, if it has, the appropriate action to be taken. The Group shall determine the procedure to be followed. Evidence shall not be led from witnesses except where the Group deems this necessary.
  - b. The Governance Group action thereafter may include:
    - i. reprimand, which shall be an expression of disapproval of particular behaviour with counsel regarding future conduct;
    - ii. removal of the Trustee from a sub-committee or group, either temporarily or permanently;
    - iii. suspension from Charity Trusteeship either for a fixed period or until the next meeting of the General Assembly with a recommendation to that Assembly that the trustee be removed from membership of the Charity Trustees;
    - iv. referral of the matter to the relevant Presbytery where the conduct found established could constitute a disciplinary offence in terms of General Assembly Discipline Legislation.
  - c. A Trustee who is subject to such action will have the right of appeal to the Trustees on the following grounds:
    - i. an error in law
    - ii. irregularity of process, including breach of the principles of natural justice
    - iii. decision influenced by incorrect material fact; and
    - iv. the severity of any sanction imposed
  - d. The Trustees will determine how to handle any such appeal. Members of the Governance Group will take no part in determining the appeal.
  - e. If the Trustee whose conduct is the subject of a complaint under these provisions is a member of the Governance Group, he or she shall immediately withdraw from active membership of the Group until the matter is resolved. If it appears that the independence of the Governance Group may be compromised, the Trustees may appoint other members to act for the time being in place of the Group.
  - f. If the Trustee whose conduct is the subject of a complaint under these provisions is the Convener of the Trustees, he or she will immediately withdraw from active membership of the Trustees until the matter is resolved. The Vice-Convener of the Trustees, with the Governance Group, will assume responsibility for the handling of the complaint.



6. Advice and guidance in relation to the processes set out within these provisions will be provided by the Solicitor of the Church.
7. The Governance Group shall establish, maintain and keep under review an appraisal system for the Trustees which is in accordance with current good governance practice. The system should be developed through consideration with a governance consultant external to the Church.
8. In developing an appraisal system, the Governance Group will have regard to the following possible elements –
  - a. that the Trustees should, at least every two years, set aside time to reflect on their own performance and functioning as a team, identify areas for improvement and make necessary changes;
  - b. that, in the event of determining upon a system of individual appraisal, such a process should –
    - i. be facilitated by a governance consultant external to the Church;
    - ii. be forward-looking and focused on learning and improvement;
    - iii. be sensitive to Trustees’ volunteer status and proportionate in terms of demands on trustees’ time.;
    - iv. provide an opportunity to reflect on individual responsibilities and performance as well as those of the Trustees as a whole;
    - v. encourage suggestions for improvement and development;
    - vi. permit the Chief Officer and the Senior Management Team to offer their views;
  - c. that any system should provide for written conclusions and targets to be drawn up –
    - i. as regards the Trustees as a whole, by the facilitator and the Trustees, for further discussion and implementation by the Trustees; and
    - ii. as regards any individual appraisals, by the facilitator and the Trustee, for personal development by the Trustee; and
  - d. that the Trustees should reflect on the outcomes of such appraisals as a guide to the improvement of their Trustee training programmes, and in guiding their approach to Trustee renewal and recruitment.

## SCHEDULE C

### OPERATIONAL WORKING OF THE TRUST

#### Office Bearers

1. The first Convener shall be ....., whose term of office as a Trustee shall be non-renewable and shall expire on .....
2. The first Vice Convener shall be ....., whose term of office as a Trustee shall be non-renewable and shall expire on .....
3. The first Administrative Trustee shall be ....., whose term of office as a Trustee shall be non-renewable and shall expire on .....
4. Three months in advance of the anticipated retirement of an Office Bearer, or no later than one month after the occurrence of an unexpected vacancy, the Trustees shall choose a successor from among their own number.
5. Save as provided in respect of the first Office Bearers, the term of office as an Office Bearer is three years, non-renewable; and that term will be counted as part of her or his permissible terms as a Trustee.

#### Meetings of Trustees

##### *Proceedings*

6. The Trustees shall meet on at least seven occasions (an “Ordinary Meeting”) in each year.
7. The dates of the Ordinary Meetings for the ensuing calendar year shall be settled by the Trustees no later than 31 October in the year preceding. One of those dates shall be specified as the annual meeting-in-

- person at which all Trustees are expected to attend in person.
8. Any trustee may request the Convener to hold an additional meeting (a "Special Meeting") by a request in writing or sent electronically to the Convener and copied to all other Trustees in confidence giving reasons for the request. After taking the views of all Trustees, the decision as to whether to call a Special Meeting shall be at the absolute discretion of the Convener.
  9. Notices of every meeting together with an agenda shall be delivered electronically, or delivered by hand, or sent by post to each Trustee at least ten days prior to the meeting or within such time as the Trustees may determine.
  10. Meetings shall be held at times and places convenient for each of the Trustees.
  11. Except in respect of the annual meeting-in-person, attendance at an Ordinary Meeting or at a Special Meeting may be made by way of telephone-conferencing, Skype, video-conferencing and other internet- or electronic-based methods of communication.
  12. Minutes shall be taken by the Administrative Trustee of topics covered at all meetings, recording reports received, decisions taken and the allocation of any further work required. Matters properly to be treated as confidential, such as employment issues, should not be recorded in the main minute but the fact of the item of business having been discussed should be recorded and a full note set out in a paper apart, to be kept in a separate file from the minute book. The Solicitor of the Church shall be in attendance when it is anticipated that the giving of advice may be necessary on the legal implications of matters being discussed.
  13. Copies of approved minutes and of confidential "papers apart" and of all reports and other papers considered at meetings must be retained in a form that continues to allow access throughout the anticipated lifetime of the Charity. All such papers should be retained both in hard copy and in electronic format.
  14. A quorum of Trustees shall be 8.
  15. The Convener shall chair each meeting of the Trustees.
  16. In the event that the Convener is not present within 15 minutes after the time at which the meeting was due to start (or is not willing to act as Chairperson), the Vice Convener, if present, will act as chairperson failing which the Trustees present must elect, from among themselves, the person who will act as chairperson of that meeting, or until the arrival of the Convener.
  17. In the event of the need for a vote, each Trustee has one vote, which must be cast personally, but may be given as part of electronic attendance.
  18. All decisions will be made by majority vote.
  19. In the event of an equal number of votes for and against any decision, the Convener or the chairperson of the meeting will be entitled to a second, or casting vote.
  20. The Trustees may, at their absolute discretion, allow any person to attend and speak at a meeting notwithstanding that the person is not a Trustee, but on the basis that they must not participate in decision-making. The minute of that meeting must make the status of any such person clear for the avoidance of doubt.
  21. A Trustee must not vote at a meeting (or at a meeting of any sub-committee) on any decision which relates to a matter in which they have a private interest or duty which conflicts, or may conflict, with the interests of the Charity; the Trustee must withdraw from the meeting while an item of that nature is being dealt with.
  22. For the purposes of paragraph 21 above:
    - a. private interest held by an individual who is connected with the Trustee (such as being husband, wife, partner, child, parent, brother, sister) shall be deemed to be held by that Trustee; and
    - b. a Trustee will be automatically deemed to have a private interest in relation to a particular matter, if a body in relation to which he or she is an employee, director, member of the management committee, charity trustee, officer or elected representative, has an interest in that matter.

### Requirements

23. Each meeting shall be constituted with prayer.
24. At the commencement of each meeting each trustee shall be asked to declare whether he or she has any conflict of interest in any item of business.
25. In the event of a conflict being declared the remaining Trustees shall determine the course of action to be adopted.
  - a. They shall determine whether, in the whole circumstances, it is preferable for the Trustee to withdraw from the discussion and decision, or whether the Trustee may speak but not vote on the matter. In the event that a withdrawal is considered preferable but would render the meeting no longer quorate, and the item of business is urgent the Trustees shall remit the business to a special meeting.
  - b. Whichever course is adopted, the minutes should record:
    - i. which Trustee was affected;
    - ii. when the conflict was identified and declared;
    - iii. what was discussed about it and decided and why that step was considered to be in the best interests of the charity;
    - iv. whether the Trustee withdrew; and
    - v. if the Trustee was not required to withdraw, precisely what was his or her participation.
26. At each meeting of the Trustees they shall consider a financial statement of assets, income and expenditure of the whole Charitable Estate up to date as at no more than six weeks prior to the date of the meeting.

### Specific Powers

27. The Trustees shall have power to appoint transition management consultants to advise upon and assist in the facilitation of the rearrangement of the work of Agencies following the General Assembly 2019. Such consultancy shall be on such terms and conditions as to the Trustees shall seem appropriate but shall be for a limited period and shall provide the identification and implementation of a strategic plan for change. It shall identify appropriate physical arrangements for staff to work together in the new Groups and shall assist Group members and staff to engage with the proposed plan and seek to enhance working culture and motivation whilst allowing members and staff to continue with the work of the Church. The Trustees shall have power to make an interim appointment to enable consideration by the Trustees as to an appropriate remit for consultants.
28. **Emoluments:** in the event of an Office Bearer being a parish minister the Trustees may make an appropriate payment to the relevant congregational treasurer to provide additional ministerial support.
29. **Expenses:** Trustees will be reimbursed expenses properly incurred in carrying out their duties as Trustees. Claims and vouchers will be presented to the Administrative Trustee within one month of the expense being incurred.

## SCHEDULE D

### BUDGET PLANNING, APPROVAL AND FINANCIAL CONTROL

1. The Trustees shall adopt, maintain and keep under review both a Financial Strategy and Budget Principles.
2. For each calendar year the Trustees shall maintain budgetary control by –
  - (i) requiring each Agency to submit to the Chief Officer and the General Treasurer, no later than 30 September, (a) budget proposals for the cost of its work in the next but one calendar year and (b) draft budget proposals for such costs in the four ensuing calendar years;

- (ii) requiring representatives from each Agency to meet with the Chief Officer and the General Treasurer, for the purpose of discussing the budget proposals for that Agency, at a meeting individual to the work of that Agency on a date in October or November following budget submission;
- (iii) requiring the Chief Officer and the General Treasurer, following such meetings, to present to the Trustees a comprehensive annual and forward budget proposal;
- (iv) requiring representatives from each Agency to meet with the Chief Officer and General Treasurer, for the purpose of discussing the Trustees' proposed financial provision for that Agency, at a meeting individual to the work of that Agency on a date in January or February following budget submission;
- (v) determining, by 31 March in each year, the financial provision to be made available for the work of each Agency in the ensuing calendar year;
- (vi) commenting to each Agency, by 31 March in each year, upon its draft budget proposals for the four succeeding calendar years;
- (vii) making clear to each Agency that funds additional to the financial provision determined upon for a calendar year will not be made available to that Agency unless approved by the Trustees upon a special report being made by the Agency to the Trustees, no later than 31 March in the calendar year for which additional funds are sought, detailing the exceptional circumstances giving rise to the request, seeking appropriate approval and setting out proposals as to how the allowance of such additional funding is to be taken into account in the draft budget proposals for ensuing calendar years;
- (viii) making clear to each Agency that the financial provision determined upon for a calendar year will be made available to that Agency only for the work approved for that financial year

through the foregoing budgetary process. Any funding not applied for such work will not be made available to the Agency for alternative work and will not be carried over as additional funding available to the Agency in ensuing calendar years unless such an approach is approved by the Trustees upon a special report being made by the Agency to the Trustees, during the calendar year in respect of which special approval to use or carry over is sought, detailing the exceptional circumstances giving rise to the request, seeking appropriate approval and setting out proposals as to how the allowance of such additional funding is to be taken into account in the draft budget proposals for ensuing calendar years;

- (ix) making clear to each Agency that the foregoing provisions are as applicable to access to Special Funds held by the Trustees for the work of that Agency; and
  - (x) presenting a report to the General Assembly annually recording the work of the Trustees during the preceding twelve months, outlining the strategic aims and policies which it is seeking to further and setting out the view of the Trustees as to the standards of financial management of each Agency and the compliance of each Agency with the requirements of the Trustees under the provisions of this paragraph.
3. In determining the said annual financial provisions the Trustees shall –
- a. have regard to the strategic priorities, policies and decisions of the General Assembly;
  - b. have regard to the anticipated income arising from the Charitable Estate for the year in question as estimated by the General Treasurer;
  - c. take into account the availability to any individual Agency of income and capital from any part of a Special Fund or Unrestricted Fund;

- d. decide for the year in question whether, and if so to what extent, there should be a use of part of the capital of the Charitable Estate for any special purpose, whether from a Special Fund or otherwise.
- 4. In exercising financial control over the work of Agencies, the Trustees shall –
  - a. authorise the Chief Officer and the General Treasurer to liaise with the finance committees of Agencies;
  - b. ensure that the Chief Officer and the General Treasurer report to the Trustees as to their discussions with Agencies on budget proposals;
  - c. ensure that monthly management accounts are made available to the General Treasurer by each Agency showing actual income and expenditure as against budget together with the reasons for any material disparity; and
  - d. instruct the General Treasurer to report to each meeting of the trustees with an up to date financial statement showing overall expenditure against budget together with a note of any disparity of actual expenditure as against budget in the management accounts of any Agency.

## **SCHEDULE E**

### **AN OUTLINE OF THE WORK OF THE ADMINISTRATIVE TRUSTEE**

#### **Meetings**

- 1. To prepare for and attend all meetings of the Trustees which, in an ordinary year, may be of the order of seven; and in particular –
  - a. Prepare for the preparatory meeting for the ensuing meeting of the Trustees with the Convener and Vice Convener of the Trustees, the Solicitor of the Church and the Chief Officer
    - i. Check the Yearplan for scheduled business
    - ii. Check preceding Minutes

- iii. Prepare Agenda for preparatory meeting
- iv. Confirm the date with those attending
- v. Attend preparatory meeting
- b. Prepare and circulate Agenda and all other papers for Trustees' ordinary meetings, confirm attendance and any special arrangements
  - i. Confirm with any non-trustee attending specially
  - ii. Confirm date(s) for any papers from others to be with Administrative Trustee
  - iii. Make any other contacts
- c. Attend Trustees' meetings
  - i. Prepare draft Minutes for convener
  - ii. Make any contacts requested at meeting
  - iii. Arrange date of next preparatory meeting

#### **Governance**

- 2. Meet occasionally with Convener and Chief Officer to discuss emerging issues
- 3. Consider terms of trust accounts with Convener, General Treasurer and Chief Officer
- 4. Meet bi-annually with Convener, General Treasurer and Investment Managers
- 5. Have Trustees consider terms of Investment Policy bi-annually
- 6. Prepare Annual Report and Accounts
  - a. Prepare draft Report and discuss with Convener and General Treasurer
  - b. Circulate draft Report to Trustees for comment and finalise
  - c. Assist in liaising with Auditor regarding Accounts
- 7. Assist in the preparation and submission of OSCR return
- 8. Make arrangements for Trustees' biennial away-day
- 9. Prepare induction packs for new Trustees and meet with incoming Trustees

## SCHEDULE F

### DRAFT SCHEME OF FINANCIAL DELEGATION

#### *Introduction*

- 1.1 The Church of Scotland is recognised as a Designated Religious Charity (the “Charity”), Scottish Charity No. SC011353. The assets of the Charity are those held for the Unincorporated Entities of the Church.
- 1.2 The Assembly Trustees (the “Trustees”) have been appointed by the General Assembly (the “Assembly”) to act as the Charity Trustees of the Charity and, as such Trustees, to have general control and management of the assets of the Charity.
- 1.3 This Scheme describes the limits and extent of financial decision-making authority delegated by the Trustees. A clear scheme of delegation of authority is fundamental to good governance.
- 1.4 The Scheme includes a template for departmental schemes of delegation. Each Agency is required to put in place a robust scheme of delegation, to review it from time to time and to ensure that staff are aware of the scheme and adhere to it.
- 1.5 The Governance Group of the Trustees is responsible for overseeing the operation of this Scheme and will involve other bodies, including the Audit Committee, as appropriate. The General Treasurer is the senior staff member responsible for the scheme, reporting to the Governance Group and to the Trustees.
- 1.6 Assistance and advice on the Scheme may be obtained from the General Treasurer.

#### *Delegated Powers*

- 2.1 The Assembly has created a number of Agencies which hold delegated powers from the Assembly. The powers are set out in remits for each body, as agreed and amended from time to time by the Assembly. The remits establish the ambit of decision-making powers for each body.
- 2.2 Budget arrangements for the financial consequences of decisions and actions taken by Agencies are approved for each financial year by the Trustees.

- 2.3 Any decisions or actions taken by Agencies and staff must be contained within the items of work for which budget approval has been given for the relevant financial year. The associated financial consequences of any decisions or actions taken by Agencies and staff must be contained within the approved budget provisions for those items for the relevant financial year.
- 2.4 Proposed plans which might incur unbudgeted costs for items of work for which budget approval has been given for the relevant financial year or which would involve items of work for which budget approval has not been given for the relevant financial year must be referred to the Trustees and their General Treasurer for decision.

#### *Authorised Persons*

- 3.1 Agencies shall, in consultation with the General Treasurer, prepare individual schemes of delegation as to the level of authority in financial matters to be granted to individual office holders. Such schemes shall make provision for that authority to be exercised by the holder of another nominated office during periods of leave or illness, or where the post is vacant. Such schemes must be approved by the Trustees.

#### *Accountability*

- 4.1 Agencies and staff tasked with delegated authority under the Scheme shall be accountable for their decisions and actions to appropriate governance bodies including the Audit Committee. The Governance Group, on behalf of the Trustees, has the power to invite representatives of Agencies and senior staff, to justify decisions and actions taken under the Scheme and to report on issues to the Trustees.
- 4.2 It must be made clear by a delegating Agency to all office holders to whom departmental financial authorisation is being given or upon whom departmental authorisation may fall in the event of leave or illness of an office holder or in the event of a vacancy, that they are accountable for their financial decisions and actions to appropriate governance bodies including the Audit Committee.



## Appendix 2

### REMIT & MEMBERSHIP FOR THE PROPOSED NEW BUSINESS COMMITTEE OF THE GENERAL ASSEMBLY

#### The new Business Committee of the General Assembly

The role of the Committee will be:

- To make all necessary arrangements and to order the business for the General Assembly and Commissions of Assembly.
- To have oversight of and keep under review the functions, the membership, the processes and procedures of the General Assembly.
- To advise the Moderator on his or her official duties if so required and to have oversight of the election, role and function of the Moderator.
- To be responsible to the General Assembly for the care and maintenance of the Assembly Hall and the Moderator's residence and for all arrangements in connection with the letting or other use of the Assembly Hall.
- To act in routine matters not the business of other General Assembly Standing Committees or the Trustees in accordance with the accepted practice and procedure of the Church.

#### Membership – 12

- Business Convener & Vice Convener
- 2 Members of Legal Questions (Convener & another member involved more in judicial matters to be nominated by Legal Questions)
- A further 6 members made up of ministers & elders around the country with experience of the General Assembly – its functions & arrangements, church law & property knowledge
- Moderator & Moderator Designate
- Ex officio members: Principal Clerk (to act as Secretary), Depute Clerk, Solicitor; Procurator; General Treasurer

#### Detailed Remit

- The ordering of General Assembly business

- Oversight and review of the process and procedures that govern the General Assembly)
- Nomination of the General Assembly's Selection Committee
- Monitor General Assembly decisions year on year and report to the General Assembly any non-compliance or failure to implement General Assembly decisions and instructions
- Oversight & responsibility for the practical arrangements of the General Assembly
- Oversight and control of the budget covering the General Assembly within the powers delegated to the Committee by (the New Trustee body)
- Oversight of the membership, shape and function of the General Assembly
- Oversight of commissioners and corresponding members of General Assembly
- Oversight of communications with Presbyteries concerning all matters that relate to the General Assembly
- Design and oversee processes and procedures for Presbyteries to report and be held accountable to the General Assembly
- Oversight of and support for the Principal Clerk (currently the Convener of AAC is the Principal Clerk's line manager – this should transfer to the Business Convener but with the additional support of the Legal Questions Convener, a trustee and 1 other making up a support group for annual appraisal)
- Oversight of future re-structuring of Presbyteries
- Oversight of the election, role and function of the Moderator (support/budget discussions with Trustees/ review)
- Advice, and guidance for the preparation and drafting of reports and Deliverances to the General Assembly
- Oversight of the practice and procedure of General Assembly appointments i.e. Principal Clerk, Depute Clerk, Solicitor and General Treasurer
- Responsibility for the management and maintenance of the General Assembly Hall & Moderator's residence

## References

- [1] Tom Devine, *The Scottish Nation 1700–2000* (Harmondsworth: Penguin, 1999), 84–102.
- [2] G. D. Henderson, *Why We Are Presbyterians* (Edinburgh: Church of Scotland Publications, 1954).
- [3] See for example Ben Clements, 'Religious Change and Secularisation in Scotland: An Analysis of Affiliation and Attendance', *Scottish Affairs* 26.2 (2017), 133–162.
- [4] Doug Gay, *Reforming the Kirk: The Future of the Church of Scotland* (Edinburgh: St Andrew Press, 2017), 143–171.
- [5] 'Report of Special Commission Anent Review and Reform', *Reports to the General Assembly of the Church of Scotland* (Edinburgh: 2001), 36.1–74.
- [6] 'Report of Special Commission on Structure and Change', *Reports to the General Assembly of the Church of Scotland* (Edinburgh: 2008), 25.1–30.
- [7] John Chalmers, 'On the Nod', *Life and Work*, September 1997, 20–21 (21).
- [8] 'Report of Panel on Review and Reform', *Reports to the General Assembly of the Church of Scotland* (Edinburgh: 2011), 2.1–28.
- [9] 'Report of Committee of Forty', *Reports to the General Assembly of the Church of Scotland 1978* (Edinburgh: 1978), 491. A similar proposal had been moved but rejected in 1964.
- [10] *Reports to the General Assembly of the Church of Scotland 2004* (Edinburgh: 2004), 10.1–25.
- [11] 'Report of Special Committee on the Review of Charity Governance', *Reports to the General Assembly of the Church of Scotland 2010* (Edinburgh: 2010), 24.1–8.
- [12] Transformational Change Project, 2.
- [13] See the discussion in Gay, *Reforming the Kirk*, 84–89.
- [14] *Transformational Change*, 12.



SUPPLEMENTARY REPORT OF THE CHURCH AND SOCIETY COUNCIL MAY 2019

OUR FUTURE RELATIONSHIP WITH EUROPE

Proposed Deliverance	Report
<p><b>The General Assembly:</b></p> <ol style="list-style-type: none"><li>1. Receive the Supplementary Report.</li><li>2. Call on Parliamentarians across the UK to actively seek to build consensus about the future of relationship between the UK and the EU across the four nations of the UK.</li><li>3. Encourage congregations to create spaces within our communities for people to come together, to listen, to reflect and pray, to learn from and to celebrate one another.</li><li>4. Call on the UK and Scottish Governments to guarantee that the impact of the UK departing from the EU will not increase financial inequality in the UK.</li><li>5. Commend the Scottish Government for the support and welcome it continues to show to citizens of other EU nations who are resident in Scotland.</li><li>6. Call on the UK Government to retain the right of freedom of movement and residence for persons in the EU.</li></ol>	<p>The UK voted to leave the European Union in June 2016. The process for leaving the EU is laid out in Article 50 of the Treaty of Lisbon. The UK triggered Article 50 and planned to negotiate the terms for leaving the EU during a two year period which ended on 29 March 2019. The Withdrawal Agreement and Political Declaration on the future relationship between the UK and the EU were endorsed at a special meeting of the European Council on 25 November 2018. At the time of writing (15 April 2019) the UK Parliament has voted to reject the Withdrawal Agreement on 3 separate occasions.</p> <p>The uncertainty about the future of the UK’s relationship with the EU continues amid a crisis in our Parliamentary process. Both the Government and the Opposition are deeply divided and it is far from clear that either leader could command the support of their party. In a statement issued on 5 April 2019, at the time when the Prime Minister wrote to Donald Tusk, President of the European Council, to request a second extension to Article 50 the Church and Society Council said “we must recognise that it is not just within the UK Parliament where there is a lack of agreement, as a society, we are divided.”</p> <p>The fact that the UK Government and Parliament have failed to reach a conclusion about the relationship they want the UK to have with the EU even in the broadest terms is a terrible indictment of the state of our democracy. Looking across the UK the devolved nations of Scotland and Northern Ireland voted to remain in the EU; the rhetoric of the UK Government does not acknowledge that the vote to leave the EU was not consistent in all parts of the UK nor with the very close outcome of the Referendum.</p> <p>In 1999 the General Assembly agreed to “Encourage all those involved in working for peace and reconciliation in Northern Ireland and commend the people of Northern Ireland to the prayers of the Church.” This deliverance was written in hope, and with the understanding that the Good Friday Agreement of 1998 was part of a long journey towards peace. During the negotiations around Brexit the EU has clearly stated the importance of the Good Friday Agreement, and for over 20 years the safeguards that come with EU membership have</p>

underpinned that agreement. The preservation of the peace process in Northern Ireland should be of paramount importance in the UK.

In 2018 the Council facilitated three local events exploring the potential impact of Brexit in coastal communities. During these events those present expressed their concern that they did not feel well represented by their elected representatives, in particular that there was no accountability for promises that were made which could not be delivered. There was a perceived lack of understanding of the needs of local communities, particularly rural communities.

Elections to the European Parliament are now expected to take place in the UK on 23 May 2019. There is a role for the Church to encourage open and respectful conversation with candidates seeking to represent Scotland in the European Parliament. It is important, particularly in the context of the tension about the decision to hold these elections, that we acknowledge and celebrate the value of democratic decision making. It is welcome that the UK can remain part of the European Parliament while taking more time to consider the terms of our future relationship with the EU.

In this context the following reflections are offered from a Church seeking the Kingdom of God in midst of the uncertainty that faces this country.

### **Lamentation**

For many people in communities across Scotland the overwhelming response to Brexit is grief. People weep for the loss of their European identity or with the realisation that better world they hoped for is a not contained in the proposals under consideration.

The Referendum on leaving the EU showed the divisions that exist in the UK, and the way in which the preparations for the UK to leave the EU have deepened those divisions. Reconciling this divide requires a different approach; it will require time, humility and a willingness to listen and build consensus not just in Westminster but across our communities. If we wish to avoid significant damage to our shared wellbeing it also requires our politicians to work actively towards agreement across the four nations of the UK and to use whatever mechanisms are necessary to create the time for this to happen.

### **A voice for those who are not heard**

In practical terms, there is likely to be considerable economic impact from leaving the EU. The absence of clarity about the

future relationship between the UK and the EU has immediate and potentially catastrophic effects; however, it is likely that even with a well planned departure there will still be financial consequences.

As a society we should be committed to ensuring that our political choices do not disproportionately affect those who are already struggling with poverty. The Government should guarantee that it will assess all policy decisions in the context of reducing poverty.

### **Hospitality and welcome**

The UK Government has committed to end the right of freedom of movement and residence for persons from the EU and described this as an integral part of the decision to leave the EU. For citizens of other European countries living in the UK and UK citizens living in other European countries this is a life changing decision. For people who have made their homes in a new place, who have put down roots and become part of communities this is a time of anxiety and fear. It is important for the Church to continue to speak out in support of the values of welcome and hospitality and to show though our lives together that diverse communities are rich and rewarding places to live and work.

It is commendable that the Scottish Government has been outspoken in reiterating the welcome it offers to citizens of other EU countries who live in Scotland.

The General Assembly has recognised the value and rights of EU citizens in 2017 and 2018. In 2018 the General Assembly agreed to "Instruct the Council to consult with the UK Government to seek to safeguard the rights of EU nationals working in Scotland and UK nationals working in the EU, as the UK negotiates its status in relation to the EU." Ending freedom of movement does not protect the existing rights of UK citizens currently resident in the UK or elsewhere, nor does it protect the rights of EU nationals working in Scotland and the rest of the UK. The Council is committed to support the continued right of freedom of movement.

### **Peacebuilding**

At the heart of the EU is a commitment to peace building. The 1996 Church and Nation Committee report, *Europe – a crisis or an opportunity*: "The Church's support for ever closer union amongst the peoples of Europe is based on a belief that only by recognising the increasing inter-dependence 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 importance of the EU in contributing to peace was again noted in reports to the General Assembly in 2014 and 2016: “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.” Such comments are particularly resonant when we recognise the way in which EU membership, and the four freedoms that are an inherent part of it, underpins the Good Friday Agreement. The real and serious implications that the loss of such freedoms have for Northern Ireland and beyond should be a significant concern for all of us and give ample reason for a more conciliatory and consensus driven approach.

### Conclusion

In the midst of persistent uncertainty and division, where the temptation is to draw boundaries, we must place human relationships at the center of our policy making. As communities and as nations we can strive to listen to one another, to increase our understanding and to find a shared solution. Whatever the UK’s future relationship with the EU is, if it is to avoid leaving entrenched and serious divisions within our communities and across the UK, it must be reached through open discussion and the building of common ground. It is only in such a process that, as a society, the next steps might be taken together rather than apart.

*In the name and by the authority of the Council*

RICHARD FRAZER, *Convener*  
PAULINE EDMISTON, *Vice-Convener*  
WENDY YOUNG, *Vice-Convener*  
MARTIN JOHNSTONE, *Secretary*





## SUPPLEMENTARY REPORT OF THE COUNCIL OF ASSEMBLY MAY 2019

### Proposed Deliverance

#### The General Assembly:

1. Receive the Supplementary Report.
2. Receive the 2018 Report and Accounts of The Church of Scotland Unincorporated Councils and Committees. *(Section 1)*
3. Approve the total to be contributed by congregations in 2020 of £46,586,000 based on the projection of congregational income for 2020 and its disposition among local congregational expenditure, the Parish Ministries Fund and the Mission and Renewal Fund. *(Section 2 and Appendices I and II)*
4. Note the indicative budget for 2020. *(Section 2.7 and Appendix II)*
5. Approve:
  - a) the winding up of the Huts and Canteens Grants Fund and the distribution of the balance as follows:
    - (i) a payment of £150,000 to SSAFA Forces Help; and
    - (ii) the remainder of funds, both capital and interest, to be transferred to the Mission and Renewal Fund.
  - b) the retention within the Huts and Canteens Pension Fund of an appropriate amount (based upon current annual pension payments, increased by an annual amount determined as reasonable by the General Treasurer) until such time as no beneficiaries remain, and thereafter the closure of the Pension Fund and transfer of the remaining funds to the Mission and Renewal Fund. *(Section 3)*
6. Note the position with regard to the New College Library, approve the Memorandum of Agreement with the University Court of the University of Edinburgh and authorise the Moderator and the Principal Clerk to sign it on their behalf. *(Section 5 and Appendix III)*
7. Pass the Growth Fund Regulations as set out in Appendix IV *(Section 6 and Appendix IV)*

## Report

### 1. AUDIT OF ANNUAL ACCOUNTS FOR 2018

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 and approval was given at the Council meeting in April 2019. The Trustees' Report describes in detail the Church's objectives, activities and governance arrangements. The external auditors gave an unqualified, or 'clean', audit opinion on the Accounts. The Assembly is invited to receive the 2018 Report and Accounts of the Unincorporated Councils and Committees.

### 2. CONGREGATIONAL INCOME AND 2020 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 2020, and the allocation of these, are to be found in Appendix II. This level of income is required in 2020 to pay for the activities to which the Church is already committed. Acceptance of the proposals from the Special Commission and the Radical Action Plan proposed by the Council may necessarily require changes in the finalisation of the detailed budget for 2020. While the Radical Action Plan proposes changes to the Ministries and Mission system for collecting congregational contributions, stability in income is needed to finance stipends, salaries and other costs of supporting the local Church.

**2.2** The Council of Assembly proposes that the amount of the Budget to be met by congregations in 2020 should remain at the same level as 2019 (£46,586,000). Appendix I summarises the actual and projected annual income of congregations over the period 2017 to 2020 and how the income will be used – the "Income Disposition". The projected "Ordinary Income" of congregations for 2020 shown on Appendix I is £88.3 million. Of this, the amount retained by congregations for local expenditure is projected to decrease from 51.5% in 2019 to 51.4% in 2020. It should be noted that congregational income on Appendix I 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.

**2.3** The Parish Ministries Fund is projected to remain at 38.3% in each of these years (after deducting vacancy allowances), and the Mission and Renewal Fund to increase from 10.2% to 10.3%. The Ministries Council continues to receive funding from the Mission and Renewal Fund as well as the Parish Ministries Fund. Expenditure on the Parish Ministries Fund pays for the provision of Ministries to the local Church. Much of the work funded by the Mission and Renewal Fund is also directed back to the local Church in the promotion of worship, prayer and discipleship; facilitating engagement with local and global communities; provision of financial and legal services; advice on church judicial procedures; and regulatory compliance and safeguarding services.

**2.4** The Council of Assembly proposes to maintain the total available for the Presbytery Discretionary Allowance for 2020 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 regional or local use.

### 2.5 Parish Ministries Fund (*including Stipends and related expenses for Parish Ministers*)

**2.5.1** 2017 was the first year of operation of the new ring-fencing arrangements for the Parish Ministries Fund. This means that the Parish Ministries Fund element of the Ministries Council budget is now separated and protected and other aspects of that Council's budget are assessed on the same basis as other Councils and Committees. From Appendix II it will be noted that the total budget for the Parish Ministries Fund for 2020 to be met by congregations is £37,473,000 (2019 - £37,473,000). Stipend endowment and glebe income of £3,450,000; annual investment income of £565,000; and reserves of £1,202,000 are added to this amount to fund the projected £42,690,000 cost of Parish Ministries in 2020 shown at 2.5.5. This is a best estimate based on existing minister and Ministries Development Staff (MDS) numbers projected forward to take account of retirements, leavers and joiners. This is, however, difficult to forecast in detail and is closely connected with the Presbytery Planning Process. If all posts in current Presbytery Plans were filled, congregational contributions would need to increase significantly to fund this cost. Ministries Council is bringing forward proposals to cap the number of MDS

within existing budgets, and on a temporary basis, to 2020, it is funding stipend increases from its restricted funds.

**2.5.2** The ring-fencing arrangement has not operated entirely as initially planned. This is partly because of the difficulty of working on budgets one year ahead for both numbers of posts and stipend increases. The original intention was to adjust congregational contributions in the indicative budget for the following year to collect the estimated annual cost of Parish Ministries. Ministries Council's decision to use restricted funds for stipend increases in 2018, 2019 and, if approved, 2020 has meant that congregational contributions have not needed to be increased in line with stipend increases. In addition, the principle of assessing Ministries Council's work funded by the Mission and Renewal element of congregational income has been difficult to establish in the absence of well defined priorities for the Church's work as a whole. The Council of Assembly and Ministries Council have therefore proposed a review of the arrangement following the General Assembly of 2019 to establish whether, in the light of any other decisions taken, this remains the most suitable method of budgeting for Parish Ministry costs.

**2.5.3** The Ministries Council will receive 82% of congregational contributions including stipend endowment income and glebe rents, directed through the Parish Ministries Fund, which includes use for:

- the National Stipend Fund which pays the stipend and other costs of parish ministers;
- ordained parish ministry support and development;
- the salaries and other costs of Ministries Development Staff, as defined below;

- new, alternative and emerging forms of ministry costs;
- readership costs;
- recruitment and education for ministries, including Ordained Local Ministers and the training of Probationers;
- parish appraisal costs;
- properties costs;
- a share of Ministries Council support and administration costs.

**2.5.4** The Ministries Development Staff referred to above are Ministries Development Staff posts on agreed Presbytery Plans, employed or appointed by the Ministries Council and including (though not exclusively) Deacons in the employ of the Church, Associate Ministers, and Team Leaders. Any parish staff engaged locally by congregations (and not designated on Presbytery Plans) will not be funded by the Parish Ministries Fund.

## 2.5.5 Cost of Ring-fenced Parish Ministries Fund 2020

Funding	£000's Congregational Contributions & Stipend Endowments	£000's Restricted Funds	£000's Total cost
National Stipend Fund	33,518	1,260*	34,779
Ministry Development Staff	4,627	-	4,627
Partnerships & Development	625	49	674
Education and Training	777	393	1,169
Recruitment & Support	702	120	822
Priority Areas**	264	-	264
Share of Administration	355	-	355
<b>Total Cost</b>	<b>40,868</b>	<b>1,822</b>	<b>42,690</b>

\*Restricted funds will not be available against this cost after 2020 and the cost will revert to congregations.

\*\* Represents 38% of total spend on Priority Areas by Ministries Council, the remaining 62% being outwith the ring-fence.

## 2.5.6 Mission and Renewal Fund

**2.5.6.1** The Mission and Renewal Fund's share of the Income Disposition is 10.3%, after releasing £600,000 (2019 - £800,000) from the Fund's non-congregational annual income and reserves. Non-recurring, unrestricted legacies have been used to provide support for the budget, support which has increased over the last ten years from £500,000 to £1.3 million by 2018. This support to the budget in 2020 is therefore less than half of the amount provided in 2018. The Council of Assembly will continue to deploy this resource to benefit the work of the Church but, as noted in last year's report, at a much reduced level. Its view is that reserves, being essentially finite, should not be used to support regular ongoing work. The balance on the Mission and Renewal Reserve Fund as at 31 December 2018 had been extinguished. However, as detailed in the Council's main Report, the review of reserves project has identified funds which can be reorganised or reclassified, and work is now concentrating on examining general funds held by Councils, with substantial sums already having been identified for inclusion within the Mission and Renewal Fund. Actions in

respect of these reclassifications will take place during 2019. Any surpluses on Councils' annual budgets arising from Mission and Renewal contributions are now clawed back to the Fund. At the point when detailed 2020 budgets are prepared, Mission and Renewal contributions are likely to be reallocated as required between Councils, Committees and Departments.

## 2.6 Congregational Income

**2.6.1** The commitment and generosity of those who make up the congregations of the Church of Scotland across the country is evidenced in their regular giving, for which the Church remains thankful. 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 2018 Congregational Income are contained in Appendix I. These show a decrease of 0.1% in total "Ordinary Income", with "Offerings" down by 1.1%, and Gift Aid tax recovery up by 0.1%, being offset by an increase in "Other Ordinary Income" of 2.8%. While these percentages are small, the

financial impact on total congregational income is significant. There is evidence that the income of many congregations looked at on an individual basis remains steady, although this will not be the experience of all. However, aggregate income is reducing as congregations unite, typically losing members and income as a result. What is clear is that, given what is now a trend of declining income, the Church can only carry out the activities which congregations are able to fund.

**2.6.2** In the meantime good progress has been made in recruiting staff to the National Stewardship team and formulating future plans to deliver stewardship in the most effective way, including the development of digital giving. This will enable congregations to increase income.

**2.6.3** Although early indications show a 2.8% increase in "Other Ordinary Income" in 2018, this heading includes a number of different categories of income, and the total can only be confirmed when the detailed analysis of congregational accounts is completed later in the year. However it is apparent that income from outside organisations shows an increase and greater use of church premises benefits both the finances and the mission and outreach of local congregations, where it encourages the development of links with local communities and other Church of Scotland work.

## 2.7 The 2020 Co-ordinated Budget

**2.7.1** Pressures on the National Church budget remain of serious concern, but Councils have been able to make only marginal reductions on programme costs until such time as clearly identified priorities have been agreed. Once again a deficit budget is being presented to the General Assembly for 2020. It has not been possible to make decisions on key strategic issues during 2018/2019 due to uncertainty about future plans. At the same time, stipends and salaries; building repairs; price inflation; and compliance and governance costs are all increasing when income is decreasing. Carrying out the Church's diverse activities and administering its complex governance structure places considerable pressure on resources. Nonetheless, the Council has made some progress in reducing the indicative deficit for 2020 to £2,953,000 from the 2019 final budget deficit of £4,468,000. A financial strategy has been developed and progress has been made in areas such as procurement, review of reserves, investment policy and the property portfolio.

**2.7.2** The co-ordinated budget provides fully for the total projected number of Presbytery Plan posts which are likely to be filled during 2020 as part of the Parish Ministries Fund. As stated in the introduction, the Council considers that it is not affordable to fill all posts within the Plans even if ministers and Ministries Development Staff could be recruited to them and this will need to be addressed by the Presbytery planning process.

**2.7.3** Presbytery planning should ensure the most effective and appropriate use of resources at a local level. Changes in congregational configuration can lead to a drop in income without any corresponding drop in expenditure. Continued careful financial management of the national Councils and Committees, and the increase in the proportion of congregational income which is retained for local work, are essential to present a more sustainable picture. The Radical Action Plan includes proposals for changes to the Ministries and Mission contribution process but what remains evident is that the Church is only able to maintain the level of ministries 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.

**2.7.4** Absorbing further compliance and governance costs and change projects means that Councils and Committees will again face challenging budget decisions in 2020. The Council of Assembly continues to scrutinise and in some cases turn down bids for additional funding for new projects and posts and has engaged in careful consideration of other proposed projects, looking at costs and resultant benefits of the work.

**2.7.5** 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 £103,061,000 (2019 £104,789,000), income from congregations £46,586,000 (2019 £46,586,000), income from external sources including investment income, £53,523,000 (2019 £53,736,000) with a deficit from reserves of £2,953,000 (2019 £4,468,000). In view of the lack of growth in congregational income and the necessary curtailment in the use of the Mission and Renewal Reserve, no increase has again been made to overall budgets for inflation and Councils and Departments will be required to



fund any increased costs from within their budgets, which could in turn affect planned work programmes. Given that inflation remains a factor, this will present further budget pressures to Councils and Departments.

**2.7.6** Councils will continue to use their restricted funds to continue their work and the reorganisation of funds through OSCR is freeing up money which was previously not able to be spent by Councils. 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. The split of the 2020 deficit from reserves between the unrestricted and restricted funds of Councils is £1,373,000 and £1,580,000, respectively.

**2.7.7 Budgets of Councils, Committees and Departments**

**2.7.7.1** Following the 2018 triennial valuation of the closed Defined Benefit Pension Schemes the Pension Trustees have agreed that deficit repair payments in respect of the Central Service Committee (CSC) section of the Staff Pension Scheme may cease from 2019, subject to final approval by the Trustees. This represents a saving of £350,000 per annum to the 2020 budget, the costs of which have previously been absorbed by Councils, Committees and Departments whose budgets include CSC staff.

**2.7.7.2 The Social Care Council**

**2.7.7.2.1** The Social Care Council faces another challenging year in 2020 due to the situation in the care sector generally and issues in some service units within Older People's Services. The Council has indicated a budget deficit of £1,065,000 including pension deficit repair contributions. However, because of the complexities of the sector in which it operates, including local authority funding cycles, the budget may be subject to change later in the year. The Management Team is committed to reducing the deficit and is working hard to manage operational risks, reduce costs and increase income. There are some major areas of potential change such as property maintenance costs and fundraising income.

**2.7.7.2.2** A key consideration for the 2020 budget will be pay policy and this can be expected to vary from the indicative budget which currently anticipates an increase in the National Minimum Wage (NMW) and Scottish Living Wage (SLW) of 4%. It has been assumed that any SLW increase will be fully funded by Local Authorities, the National Care Home Contract or the National Children's Framework and be cost

neutral for the budget. Also included is an estimate of £376,000 to cover all staff receiving a 2% cost of living rise if they have not already received such an increase through NMW/SLW increases. Since publication of the Council of Assembly's main report, the Pension Trustees have indicated that, based on the results of the triennial valuation of the Social Care section of the Staff Pension Scheme, payments could be reduced by £400,000 per annum to £700,000. This lower amount has been included in the Council's indicative budget as a best estimate, but it is important to note that the valuation has not been approved at the time of writing.

**2.7.7.2.3** The Social Care Council's indicative budget deficit is summarised as follows:

	£000's
Older People	40
Adult Care	87
Children & Families	124
Other including pension deficit	(1,316)
Total	(1,065)

**2.7.7.3 Ministries Council**

**2.7.7.3.1** The Ministries Council is budgeting for a deficit of £1,855,000, which includes, as outlined in 2.4.2, stipend increases for 2019 and 2020 paid from restricted reserves. The budget includes a contingency of 2% for stipend and salary increases at a cost of c£600,000 although these are subject to future approval processes. The Council will continue, and plans to conclude, its Development Programme by General Assembly 2021, with the aim of more sustainable resourcing of its work to recruit, support and develop Ministries. The Council has attempted to prioritise and reduce expenditure on its Mission and Renewal supported work which includes the Go For It Fund, Workplace Chaplaincy and Priority Areas. However this area of the budget is in deficit. The General Trustees' levy payments to Go for It are budgeted to reduce from £200,000 in 2019 to £115,000 in 2020. At the time of writing the Pension Trustees have agreed that deficit repair contributions to the Ministries Development Staff (MDS) Scheme may cease with immediate effect, based on the triennial valuation result, subject to satisfactory conclusion and signing of final schedules. On that basis the budget includes no deficit repair contributions.

	£000's	£000's	£000's
	Unrestricted	Restricted	Total
Parish Ministries Fund	55	(1,257)	(1,202)
Development Programme	(315)	(65)	(380)
Go For It, Priority Areas, Workplace Chaplaincy	(306)	37	(269)
Other	(2)	(2)	(4)
Total	(568)	(1,287)	(1,855)

#### 2.7.7.4 Mission and Discipleship Council

**2.7.7.4.1** The indicative budget for Mission and Discipleship is an overall deficit of £27,000, with £80,000 of expenditure being funded from restricted funds. Savings have been identified on staff costs. The Council's budget includes income and expenditure relating to the Scottish Storytelling Centre, John Knox House and Life and Work magazine.

#### 2.7.7.5 World Mission Council

**2.7.7.5.1** The indicative budget shown on Appendix I relates to the Church of Scotland "Charity" only. In addition to this, the Council operates subsidiaries in Israel, the financial results of which are included each year in the Church's consolidated ("Group") Annual Accounts. The World Mission Council's indicative budget shows a surplus of £42,000, including expenditure of £146,000 from its restricted funds.

**2.7.7.5.2** Detailed 2020 budgets for the trading subsidiaries in Israel will be prepared later in 2019. The Council will bring plans during 2019 to refurbish its Guesthouse in Jerusalem, including reconfiguring the number of bedrooms and health and safety upgrades, in line with a business plan. The estimated costs are £910,000, likely to be funded from a combination of restricted funds and loans by the Council to the Guesthouse.

**2.7.7.5.3** The Council employs twelve mission partners and provides approximately £1 million per annum in grant funding to support its programme of attentive accompaniment of partner churches and organisations overseas.

#### 2.7.7.6 Church and Society Council

**2.7.7.6.1** With agreement from the Council of Assembly, Church and Society funded its Speak Out 10,000 Voices work from its reserves until 2019. The Council has largely absorbed the seven strands of this work into its existing staff structure

as well as raising external funding for it. The deficit of £26,000 presented for 2020 represents the part year cost of two fixed term posts for completion of this work.

#### 2.7.7.7 Support and Services Committees and Departments and Special Contributions

**2.7.7.7.1** These Committees and Departments have been listed on Appendix II. They have no reserves and as such need to be funded mainly by congregational contributions. The Departments provide services to the national, local and regional Church as well as to the Church's other Statutory Corporations – the General Trustees, the Church of Scotland Investors Trust and The Church of Scotland Trust. They also carry out work on behalf of the Pension Trustees. Charges are made to these bodies as well as to the Housing and Loan Fund and New College. Cross charges are rarely made to congregations, mainly for property-related transactions. The Church has centralised most of its support and service functions and (other than limited charges for legal and safeguarding services provided to CrossReach as noted below) does not cross charge Councils and Committees for these services.

**2.7.7.7.2** The Social Care Council is largely autonomous in terms of central services and charges the costs of its Central Services costs against service units. There is also some cross-working between Social Care and departments within the National Office, such as Estates, Law and Safeguarding.

**2.7.7.7.3** £400,000 has been included in the indicative budget for essential repairs on the George Street property, with £500,000 budgeted for 2019. Pending decisions on the building, these works are considered to be essential to maintain the fabric of the building and are being prioritised in consultation with the General Trustees.

**2.7.7.7.4** The Ecumenical Relations Committee has an annual budget of £142,000. The Church also contributes £202,000 to Ecumenical Bodies – the World Council of Churches (WCC), World Council of Reformed Churches (WCRC), Churches Together in Britain and Ireland (CTBI) and Action of Churches Together in Scotland (ACTS). During 2018 the Council of Assembly and Ecumenical Relations Committee agreed that these contributions should be brought under the auspices of the Committee. While they represent a contribution from the whole Church, and are funded by congregational contributions, it was agreed that the new arrangement would provide better visibility over the cost and impact of the contributions.

**2.7.7.7.5** A block grant of £85,000 is paid annually by the Church to Christian Aid, again funded by congregational contributions. The Council is aware of the substantial financial support provided by congregations directly to Christian Aid.

**2.7.7.7.6** Finally a grant of £290,000 is made to the Central Fabric Fund of the General Trustees. This assists in providing grants to congregations for fabric repairs.

**2.7.8** The 2019 detailed budgets approved by the Council of Assembly are contained in its main report in the Blue Book (section 5.1.5) along with a summary and details of the operating results of Councils, Committees and Departments against the 2018 budget (section 5.1.3).

### **3. HUTS AND CANTEENS PENSION FUND AND HUTS AND CANTEENS GRANTS FUNDS**

**3.1** As part of the ongoing review of funds of the Unincorporated Councils and Committees of the Church, the Huts and Canteens Pension Fund and Huts and Canteens Grants Fund have been identified as having surplus funds which are not being fully utilised and are available for transfer to other funds. These funds were formerly held by the Huts and Canteens Committee.

**3.2** In 1970 the Assembly approved the arrangements for a gradual withdrawal from Forces Welfare Work overseas within two years and agreed that suitable arrangements be made for the retention of any Home Centres which the Forces were anxious to retain. The work of the Home Centres was handed over to other bodies and in 1972 the Assembly noted the new arrangements and directed that the terminal reserves of the Former Committee should be applied as follows:

- (i) to create a Pension Fund (Huts and Canteens Pensions), the income to be applied in payment of pensions for the former office and field staff of the Huts and Canteens Committee; and
- (ii) to set up a Residual Fund (Huts and Canteens Grants), where up to 75% (at the discretion of the then General Finance Committee of the Church) of the income was paid as a grant to Soldiers', Sailors' and Airmen's Families Association (SSAFA Forces Help) for direct welfare to serving and ex-serving members of HM Forces and their families. The remainder of the income was to be paid to the Mission and Renewal Fund (then Mission and Service Fund).

**3.3** Following the death of the last pensioner the Pensions Fund would be closed and the balance added to the Grants Fund.

**3.4** The Committee also recorded its wish that the remainder of the Residual Fund should, subject to the control of the Assembly, be retained by the General Finance Committee and thus be available for use should the re-activation of the work carried out by the Committee be necessary.

**3.5** Following the decision in 1972 it fell to the former Stewardship and Finance Committee to consider the pensions payable to retired members and a pension is now paid to one remaining individual. In recent years the revenue on the Fund has been steadily increasing, with no grants paid since 2011, and the capital fund has remained static since 1998. In October 2018, in accordance with the discretionary powers of its predecessor committee, the Council of Assembly approved the transfer of undistributed income in the Grants Fund to the Mission and Renewal Fund. As a result £151,561 was transferred in December 2018. The Council agreed that all future income earned would be credited directly to the Mission and Renewal Fund.

**3.6** Pension payments continue to be made to the remaining pensioner and are increased each year by a rate agreed by the Stewardship and Finance Department.

**3.7** Value of Funds:

	Pensions	Grants
	£	£
<b>Capital fund</b>	144,018	57,881
<b>Revenue fund</b>	55,198	-
<b>Total (at cost)</b>	199,216	57,881
<b>Market value of capital fund</b>	289,784	582,177

**3.8** The Council proposes that the Grant Fund is wound up and the balances transferred in order to allow the funds to be used in accordance with the original purposes agreed by the Assembly in 1972, for SSAFA Forces Help and Mission and Renewal work of the Church. Consultations have taken place with the Convener and Secretary of the Committee on Chaplains to HM Forces in arriving at the proposal and no objections were raised.

**3.9** The approval of the General Assembly is now sought to wind up the Grants Fund and to distribute the balance as follows:

- (i) a payment of £150,000 to SSAFA Forces Help; and
- (ii) the remainder of funds, both capital and interest, to be transferred to the Mission and Renewal Fund.

**3.10** The Council proposes to retain an appropriate amount (based upon current annual pension payments, increased by an annual amount determined as reasonable by the General Treasurer) in the Pension Fund until such time as no beneficiaries remain, and thereafter to close the Pension Fund and transfer the remaining funds to the Mission and Renewal Fund.

**4. SYSTEMS OF INTERNAL CONTROL**

**4.1 Role of Audit Committee**

The Committee's remit includes responsibility for reviewing the systems of internal control and for oversight of the Internal Audit function. This function is delivered by Deloitte as the appointed Internal Auditors alongside the work of the Church's own Audit and Compliance Officer. 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. Audit reports are submitted at the end of each assignment and an annual audit report is made to the Audit Committee expressing an opinion on the systems of internal control in place in the Unincorporated Councils and Committees.

**4.2** Deloitte conducted a number of reviews in 2018 covering the following areas:

- Investment Project Review
- Review of GDPR Readiness and Compliance
- Review of Housing and Loan Fund
- Review of IT Strategy, Operations and Management.

**4.3** Deloitte reported to the Audit Committee that, on the basis of the work undertaken for the year ended 31 December 2018, they consider that the Unincorporated Councils and Committees of the Church of Scotland generally has an adequate framework of control over its systems except in relation to the four Priority One matters highlighted in their reviews of GDPR Readiness and Compliance, and IT Strategy, Operations and Management. This conclusion is conditional upon satisfactory implementation of recommendations from previous audit reports.

**4.4** During 2018 the Trustees decided to re-tender for external audit services in view of the potential level of non-audit services being procured from PricewaterhouseCoopers LLP. They agreed to concurrently re-tender for internal audit services to allow firms to bid for either service. RSM UK Audit LLP were appointed as external auditors for the 2018 financial year end, and Scott-Moncrieff as internal auditors with effect from 2019.

**5. NEW COLLEGE LIBRARY**

**5.1** The Library at New College, the University of Edinburgh School of Divinity, is made up of a number of

books, manuscripts, archives, art works, museum objects and theses ("the Collection"), some bequeathed to the Church and others to the University, as well as books purchased over the years by both the Church and University. In 1962 the Church agreed to transfer to the University the site and buildings of New College, which included the Library. The General Assembly and the University Court entered into a Minute of Agreement to set out the arrangements for the library books and other moveable items within the buildings, which were given on loan to the University.

**5.2** It is nearly 60 years since the original agreement was entered into and the lack of space within the Library is acute. There have been various discussions in recent years between the Church and the University. Both parties wish to aid the physical management of the Collection, including the potential withdrawal and disposal of items. Appendix III to this Supplementary Report contains the text of a new Memorandum of Agreement between the parties which will allow the following to be achieved:

1. The removal and storage of some of the Collection offsite
2. The withdrawal of items where appropriate, e.g. in case of duplication
3. The digitisation of materials from the Collection
4. Temporary loan of items for exhibitions
5. Clarification of the insurance arrangements
6. Extension of the period for termination of the Agreement, given the practical realities of separating out the items in the Collection if termination was to occur.

The text of the 1962 Minute of Agreement is also provided in Appendix III.

**5.3** It is hoped that this will provide greater clarity to the Church and University, whilst recognising the limits of what is practical in the context of the Collection.

## **6. GROWTH FUND**

**6.1** The main report of the Council of Assembly laid out proposals for the establishment of a Growth Fund as part of the Radical Action Plan (3.4.1ff), indicating that regulations for the Fund and initial criteria would be included in the

Council's Supplementary Report. Proposed regulations are included in Appendix IV of this Report.

**6.2** Responsibility for the establishment of the Fund, if approved by the General Assembly, will rest with the Trustees of the Unincorporated Councils and Committees of Scottish Charity (SC011353). Given the high possibility of change to this trustee body following this year's General Assembly, the Council would be keen that final responsibility for the timescale of the Growth Fund being established should rest with that body. At the same time, the Council is mindful of the request that action is required quickly, as instructed by the 2018 General Assembly. As such, the regulations lay out proposals for the establishment of the Growth Fund from 1 January 2020 although this date could be delayed if required by the Trustees.

**6.3** The Growth Fund will merge with the Go For It Fund, replacing it as the primary grant-making fund operated by the Church of Scotland. It makes sense for the Church of Scotland to operate, as far as possible, a single grant-making body for those seeking non-building related funds. This will ensure that administration is streamlined, and that learning can be more effectively shared. It will also help to ensure maximum clarity on who to contact and how.

**6.4** The Go For It Fund has had a significant impact on the life of congregations and communities both within Scotland and further afield and has developed significant expertise in supporting, networking and resourcing congregations in their mission. It is vital that the Growth Fund will build upon and further develop this expertise. The Church gives thanks to God for the pioneering work which the Go For It Fund has enabled since 2012, as well as expressing its deep appreciation of those who have led and resourced this work.

**6.5** Whilst building upon the work of Go For It, including its strong commitment to tackling poverty and challenging social injustice, the Growth Fund requires to be more explicit in the requirement for evangelism, for the planting of new worshipping communities and for engaging creatively with all sectors of our society but, in particular, with those aged 40 and under.

**6.6** In its main Report, the Council was clear that the funds required for the 7-year implementation of the Growth Fund will need to be identified from within existing reserves. As reported elsewhere within this Report (Section 2), work is already underway in freeing up a significant proportion of



the Unincorporated Councils and Committees' restricted reserves. Based on work done to date, the Council would recommend the evaluation of the Fund after an initial 3-year period with a report to be brought to the 2023 General Assembly. This will not only allow the General Assembly to evaluate the impact of the Growth Fund's effectiveness, but will also allow time for future funds to be fully identified and for these to be allocated amidst a range of priorities agreed by the General Assembly.

**6.7** Alongside applications for funding from individual congregations and groups of congregations, presbyteries and groups of presbyteries should also be eligible to apply where they can demonstrate the value of a wider and more regional strategy. It will also be important to support communities of interest as well as geographical ones.

**6.8** Where at all possible, funds received from the Growth Fund should only form part of the overall costs of the planned work. That funding can come from a wide variety of sources, including monies raised or held locally by congregations or presbyteries. It is, however, recognised that such funding will not always be available, and the Growth Fund should ensure that there is flexibility within its processes and procedures to ensure that proposals can be eligible for grants up to 100%.

**6.9** The Growth Fund should provide a variety of grants from relatively small one-off to multi-year awards for a likely period of up to 5 years. Particularly with larger grants, there will be a strong focus on how the work can be sustained in the longer term and how the work can be replicated in other areas. Again, evidence that the work is not solely dependent on the Growth Fund will be important.

**6.10** The Radical Action Plan includes a strong commitment to work ecumenically and it is critical that this commitment forms part of the assessment criteria for the Fund. The Fund should also want to see evidence of broader partnership working and collaboration.

**6.11** Whilst significant work has already taken place to lay out the principles and criteria of the Growth Fund, important work remains to be done. This is inevitable given the wide range of proposals for change included in reports to this year's General Assembly. The main Report proposed the bringing of a set of names to the General Assembly who would, under the direction of the trustees, undertake further work to ensure that the Fund can be fully established to become operational from January 2020. Upon further

reflection and advice, it is now recommended that this group will be established – for a six-month period – by the trustee body.

**6.12** This group should bring together people from across the Church with a range of expertise including in project development, funding management, church planting, a commitment to tackling social injustice and working with under 40s. In carrying out its work, the group should be guided by the proposals laid out regarding the Growth Fund within the Council's main and supplementary Reports and by the decisions of the General Assembly.

*In the name of the Council*

SALLY BONNAR, *Convener*  
DAVID WATT, *Vice-Convener*  
MARTIN JOHNSTONE, *Acting Secretary*



## APPENDIX I

## CO-ORDINATED BUDGET STATISTICS 2017 TO 2020

	2017 Actual £'000	2017 Increase/ (Decrease) %	2018 Provisional £'000	2018 Increase/ (Decrease) %	2019 Projected £'000	2019 Increase/ (Decrease) %	2020 Projected £'000	2020 Increase/ (Decrease) %
<b>CONGREGATIONAL INCOME</b>								
Offerings	58,644	(0.5)	57,983	(1.1)	57,403	(1.0)	56,829	(1.0)
Tax Recovery on Offerings	11,751	(0.9)	11,768	0.1	11,650	(1.0)	11,533	(1.0)
<b>Total Offerings</b>	<u>70,395</u>	<u>(1.5)</u>	<u>69,751</u>	<u>(0.9)</u>	<u>69,053</u>	<u>(1.0)</u>	<u>68,362</u>	<u>(1.0)</u>
Other Ordinary Income	20,335	(1.7)	20,900	2.8	20,000	(4.3)	20,000	0.0
<b>Total Ordinary Income</b>	<u><b>90,730</b></u>	<u><b>(0.8)</b></u>	<u><b>90,651</b></u>	<u><b>(0.1)</b></u>	<u><b>89,053</b></u>	<u><b>(1.8)</b></u>	<u><b>88,362</b></u>	<u><b>(0.8)</b></u>
<b>EXPENDITURE</b>								
<b>Available to Congregations</b>	47,386	(1.2)	47,661	0.6	45,864	(3.8)	45,377	(1.1)
<b>Parish Ministries Fund</b>	38,325	(1.2)	38,325	0.0	37,473	(2.2)	37,473	0.0
Less: Vacancy Allowances	<u>(2,711)</u>		<u>(3,065)</u>		<u>(3,397)</u>		<u>(3,601)</u>	
	35,614	(1.8)	35,260	(1.0)	34,076	(3.3)	33,872	(0.6)
<b>Mission and Renewal Fund</b>	7,730	6.5	7,730	0.0	9,113	17.9	9,113	0.0
<b>Total Expenditure</b>	<u><b>90,730</b></u>	<u><b>(0.8)</b></u>	<u><b>90,651</b></u>	<u><b>(0.1)</b></u>	<u><b>89,053</b></u>	<u><b>(1.8)</b></u>	<u><b>88,362</b></u>	<u><b>(0.8)</b></u>
<b>INCOME DISPOSITION</b>	%		%		%		%	
Available to Congregations	52.3		52.6		51.5		51.4	
Parish Ministries Fund	39.2		38.9		38.3		38.3	
Mission and Renewal Fund	8.5		8.5		10.2		10.3	
	<u>100.0</u>		<u>100.0</u>		<u>100.0</u>		<u>100.0</u>	

## APPENDIX II

### 2020 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	+	Transfers Between Councils		2020 Deficit to be met from Councils' Reserves		Final Budgeted Deficit 2019
	£'000		£'000		£'000		£'000		£'000		£'000		£'000
Parish Ministries Fund	42,690		37,473		3,450		565		-		1,202		720
Pensions Deficit Repair Contribution	-		-		-		-		-		-		52
<b>Parish Ministries Fund Total</b>	<b>42,690</b>		<b>37,473</b>		<b>3,450</b>		<b>565</b>		<b>-</b>		<b>1,202</b>		<b>772</b>
<b>Mission &amp; Renewal Fund</b>													
Ministries Council	2,096		332		453		688		(30)		653		629
Mission & Discipleship Council	1,171		682		109		319		35		27		94
World Mission Council	3,077		948		970		1,238		(37)		(42)		(28)
Social Care Council - operational	44,789		1,115		43,013		296		-		365		665
Social Care Council - Pensions Deficit Repair	700		-		-		-		-		700		1,105
Church & Society Council	725		443		173		30		-54		26		168
Support & Services Committees and Departments:													289
General Assembly, Moderator, Assembly Hall and Moderator's Flat Committee to Nominate Moderator, Church of Scotland Trust, other Cities without Funds	703		594		109		-		-		-		-
Council of Assembly, Principal Clerk, Interfaith, Theological Forum	761		770		11		-		-		-		-
Ecumenical Relations	344		344		-		-		-		-		-
Panel on Review and Reform	23		23		-		-		-		-		-
Safeguarding	359		300		59		-		-		-		-
Stewardship and Finance	1,457		1,115		342		-		-		-		-
Law	815		213		602		-		-		-		-

Information and Communications Technology	744	651	93	-	-	-	-
Facilities Management - 121-123 George Street	671	357	314	-	-	-	-
Property Works - 121-123 George Street	400	400	-	-	-	-	-
Central Properties Department, Health and Safety	151	131	20	-	-	-	-
Human Relations	426	372	54	-	-	-	-
Media and Communications	489	474	15	-	-	-	-
Unrestricted legacies not allocated to departments	-	(600)	600	-	(23)	23	-
Support and Services Committees and Departments - Pensions Deficit Repair	-	-	-	-	-	-	280
<b>Total Support and Services</b>	<b>7,438</b>	<b>5,219</b>	<b>2,219</b>	<b>-</b>	<b>(23)</b>	<b>23</b>	<b>569</b>
Special Contributions:							
General Trustees - Central							
Fabric Fund	290	290	-	-	-	-	-
Christian Aid	85	85	-	-	-	-	-
Contingency	-	-	-	-	-	-	494
<b>Mission &amp; Renewal Fund Totals</b>	<b>60,371</b>	<b>9,113</b>	<b>46,937</b>	<b>2,571</b>	<b>-</b>	<b>1,751</b>	<b>3,696</b>
<b>Total</b>	<b>103,061</b>	<b>46,586</b>	<b>50,387</b>	<b>3,136</b>	<b>-</b>	<b>2,953</b>	<b>4,468</b>
Deficits from Unrestricted Reserves held by Councils						1,373	
Deficits from Restricted Reserves held by Councils						1,580	
						<b>2,953</b>	

1. Income from external sources is from the provision of services e.g. CrossReach service income, cross charges to external parties and other Statutory Corporations. Councils are not cross charged for costs of Support and Services Departments.

2. Transfers to another Council are shown as a negative and transfers in from another Council as positive.

3. Amount to be met by congregations is before deduction of vacancy allowance.

4. Deficits from restricted reserves held by Councils include accumulated revenue from prior years.

5. Budget relates to the Church of Scotland "Charity" only and excludes subsidiaries.

6. Budget excludes expenditure by World Mission on the St Andrew's Jerusalem Guesthouse of £910,000 subject to business plan being submitted.

## Appendix III

### MEMORANDUM OF AGREEMENT

#### Between

**The General Assembly of the Church of Scotland**, the Principal Court of The Church of Scotland, Scottish Charity No SC011353 and having its administrative offices at 121 George Street, Edinburgh EH2 4YN (**the "Church"**)

and

**The University Court of the University of Edinburgh**, a charitable body registered in Scotland under registration number SC005336, incorporated under the Universities (Scotland) Acts and having its main administrative offices at Old College, South Bridge Edinburgh, EH8 9YL (**the "University"**),

(hereinafter referred to collectively as "the parties" and each of them being "a party")

#### Background

- (A) The Church and the University are parties to the 1962 Minute, under which books belonging to the Church in the Library, or books purchased from the New College Endowment Funds, shall be given on loan to the University, for use in the Faculty of Divinity.
- (B) While the University holds listings of many items in the Collection and items are in many cases marked so as to distinguish between Church-owned books and University-owned books, many items have over the years become entwined such that they are not in every case clearly marked as belonging to either the Church or the University.
- (C) Due to these historical factors, the parties believe that it would be impractical to seek to identify the legal owner of each and every item in the Collection. However, the parties recognise that steps should be taken to clarify, as far as possible, the principles that apply to the question of ownership, and that these principles should be applied to the management of the Collection in the future.

- (D) In addition to issues of management, the parties wish to clarify certain elements relating to the insurance of items provided by the Church pursuant to the 1962 Minute.
- (E) This Memorandum sets out the principles which the parties agree shall govern the ownership, management and insurance of the Collection from the Commencement Date.

#### 1. Definitions and Interpretation

**1.1** The definitions and rules of interpretation in this Clause apply to this Memorandum (including its recitals):

**"1962 Minute"** means the Minute of Agreement between the University and the Church dated 27 July 1962, attached as the Appendix to this Memorandum;

**"Business Days"** means any day other than a Saturday, Sunday or bank or other holiday listed in the University calendar;

**"Collection"** means the books, manuscripts, archives, art works, museum objects and theses owned by the Church and/or University which are stored at the Library and the Adam Smith Collection, owned by the Church, but already relocated to the Main University Library (but excluding immovable property or other physical items referred to in the 1962 Minute which do not fall within this definition);

**"Commencement Date"** means the date of signature of this Memorandum by the parties;

**"Curator"** means the Curator of the Library from time to time;

**"Library"** means New College Library, New College, Mound Place, Edinburgh EH1 2LU;

**"Memorandum"** means this Memorandum of Agreement;

**"Option Period"** has the meaning given to that term in Clause 9.2; and

**"Principal"** means the Principal of New College from time to time.

**1.2** Clause, schedule and paragraph headings shall not affect the interpretation of the Contract.

**1.3** Words in the singular shall include the plural and vice versa.

**1.4** A reference to one gender shall include a reference to the other genders.

**1.5** A reference to a statute or statutory provision is a reference to it as it is in force for the time being, taking account of any amendment, extension, or re-enactment and includes any subordinate legislation for the time being in force made under it.

**1.6** A reference to writing or written includes e-mail but excludes fax. A reference to notification excludes e-mail.

**1.7** Any obligation in the Memorandum on a person not to do something includes an obligation not to agree or allow that thing to be done.

**1.8** References to Clauses are to the clauses of this Memorandum. References to Sections are references to the sections of the 1962 Minute.

**1.9** Any words following the terms including, include, in particular, for example or any other similar expression shall be construed as illustrative and shall not limit the sense of the words, description, definition, phrase or terms preceding those terms.

## **2. Duration**

This Memorandum commences on the Commencement Date and will remain in force until terminated in accordance with its terms.

## **3. Principles Governing Ownership of the Collection**

**3.1** The parties acknowledge that due to the history of the Collection, it may in some instances not be immediately apparent whether a book has been provided by the Church, donated to the University, or obtained by some other means. Accordingly, it may be difficult to ascertain whether an item is on loan from the Church or whether it is the property of the University or a third party.

**3.2** To address this ambiguity, the parties agree the following principles which shall apply to ownership of the items in the Collection:

**3.2.1** Pre-1935 items held in the special collections section of the Library, which includes all archives and manuscripts (handwritten or typescript documents), all books printed before 1900 and any other books treated as special because of value, rarity or provenance, regardless of date, and also includes art works and museum objects; or

**3.2.2** Items received by the Library prior to 1935, shall be classified as belonging to the Church.

**3.3** The principles referred to in Clause 3.2 shall not apply to items in relation to which the University and/or Church have specific knowledge, supported by documentary or other supporting evidence, that such classification should not apply, or where the parties otherwise agree that such principles should not apply.

**3.4** Principles of ownership which apply to Collection items which do not fall within the scope of Clause 3.2 shall be dealt with on a case-by-case basis as required.

**3.5** The parties agree that this Clause 3 sets out agreed principles only and is not intended to override the existing legal rights of either party in respect of the Collection, and neither party waives or modifies its existing legal rights of ownership in respect of the Collection.

## **4. Procedure for Withdrawal, Relocation or Disposal of Collection Items**

**4.1** The parties acknowledge that space in the Library is extremely limited, and that the withdrawal and disposal of items that are duplicated in the Collection or elsewhere in University plays an important role in the management of the Collection (save for special collections referred to in Clause 3.2.1). The parties further acknowledge that certain items in the Collection have been relocated from the Library prior to the Commencement Date.

**4.2** All Collection management activities will follow professional practice and approved Library policy documents including the Collections Management Policy as approved by University Court and the general Library Collections Policy, which can be found at <https://www.ed.ac.uk/information-services/about/policies-and-regulations/operational-policies/collections>. Any changes to this Policy will be reported to the Principal of New College.

**4.3** Accordingly, the parties agree that the Curator and the Principal shall have a role in reviewing any items which the University proposes to relocate or dispose of. The University's proposals regarding such items shall be subject to the Principal's agreement.

**4.4** The Curator and Principal shall hold such reviews as may be required, having regard to the frequency or volume of the University's proposed relocation or disposal of Collection items. If the provisions of Clause 4.5 are not

invoked and the University disposes of Collection items for value the proceeds of sale will be reinvested to benefit the Collection.

**4.5** If, following the Principal having agreed to the University's proposals to relocate or dispose of any items that are the property of the Church, the Church does not wish the University to relocate or dispose of such items, the Church may remove the item from the Collection. The Church shall do so within 1 (one) month of such notification, following which the 1962 Minute shall be considered terminated for the purposes of any such item.

**4.6** The parties agree that the process referred to in Clauses 4.3 and 4.4 shall apply to all items in the Collection, regardless of the date they were received by the University.

**4.7** The University agrees that any books so relocated shall be clearly identified as belonging to the Church if applicable.

**4.8** The parties acknowledge that, notwithstanding Clauses 4.3 - 4.6 above, there may be circumstances where the University is required to move items in the Collection to a location owned and/or operated by the University or a third party for a temporary period to allow for improvement or emergency works to Library infrastructure. Accordingly, the Church hereby agrees that the University may undertake such temporary moves, provided that the Church is notified in writing, in advance and appropriate arrangements are made with the insurers of the Collection for the relocation of said items.

**4.9** Any temporary relocation of any parts of the Collection pursuant to Clause 4.8 shall last no longer than 18 months and the obligations set out in Clause 4.2 and 4.7 above shall apply to such relocated items. Should the University be required to store such items in a temporary location for longer than 18 months, it shall not do so without first obtaining the written consent of the Church.

## **5. Loans of Collection Items to Third Parties**

**5.1** The parties wish to confirm the right of the University to provide items from the Collection on loan to third parties, normally for exhibition display, subject to such terms and conditions as may be agreed between the University and that third party. Such terms will include a requirement that the source of the items on loan from the Collection are suitably acknowledged.

**5.2** The University agrees that the terms and conditions referred to in Clause 5.1 shall not conflict with any terms agreed with the Church under this Memorandum, the 1962 Minute (as amended by this Memorandum), or any other terms agreed between the University and the Church in relation to the item(s) in question.

**5.3** The Curator shall also provide an annual report to the Principal and the Church of any Collection items falling within the category of items set out in Clause 3.2 which have been provided on loan to third parties.

## **6. Digitisation of the Collection**

**6.1** As part of the University's plans to increase the number of its collections available in digital format, the University wishes to agree with the Church a position on digitisation the Collection.

**6.2** Subject to Clause 6.4, the Church agrees:

**6.2.1** to the extent it is able to do so under applicable law, to grant the University the right to digitise the entire Collection (which shall include items owned by the Church) in order for the University to make the Collection available online on an open-access basis; and

**6.2.2** that such digitised copies shall be owned by the University, but shall be accessible by the Church.

**6.3** The University shall ensure that any digitisation process is carried out to appropriate professional standards using specialist staff.

**6.4** The parties acknowledge that the rights and obligations referred to in this Clause 6 shall be subject to, and conditional upon, further discussion and the entering into of further agreements between them in relation to digitisation of the Collection.

## **7. Governance**

**7.1** In the event of any dispute arising out of or in connection with the interpretation of this Memorandum the parties shall endeavour to settle such dispute amicably and by good faith negotiations.

**7.2** Should the parties fail to settle such dispute within three (3) months (or such shorter period as may be agreed between the parties) of referral of the dispute to the other party, the matter shall be escalated to the Principal who, after consultation with the New College Senate and New College Financial Board, will discuss the matter with the



parties and seek to find a mutually agreeable solution. In the event the parties fail to reach such a solution, they may refer the matter to the courts in accordance with Clause 13.

## **8. Termination**

**8.1** The parties agree that from the Commencement Date, Section I. (i) on page second of the 1962 Minute shall be amended as follows: the words “twelve months” shall be deleted and replaced with “thirty six months”

**8.2** In the event the 1962 Minute (as amended by this Memorandum) is terminated, this Memorandum shall terminate of even date.

**8.3** The parties agree that Section I. (i) on page second of the 1962 Minute (as amended by this Memorandum) shall not apply to any items removed from the Collection by the Church pursuant to Clauses 4.4 to 4.6.

## **9. Post-termination Provisions**

**9.1** The parties agree that in the event of termination of the 1962 Minute (as amended by this Memorandum) and this Memorandum, the principles of ownership set out in Clause 3 shall apply to the separation of the Collection.

**9.2** In the event the Church wishes to sell any of its items from the Collection following termination or following withdrawal of an item pursuant to the review process set out in Clause 4.3, the Church shall offer the University first rights of refusal in respect of any such items and shall notify the University of any items which it wishes to sell. This right may be exercised by the University by providing a written notice to the Church during the one (1) month period immediately following such notification (the “**Option Period**”).

**9.3** Upon receipt of a notice from the University as provided for in Clause 9.2, the University and the Church undertake to negotiate in good faith, the fair and reasonable terms and conclude the relevant agreement regarding such sale by no later than three (3) months following the expiry of the Option Period.

**9.4** In the event of either:

**9.4.1** the University having failed to give notice to the Church within the relevant time period specified in Clause 9.2; or

**9.4.2** the Church and the University having failed to reach agreement on the terms of the agreement referred to in

Clause 9.3, by the expiry of relevant time period in Clause 9.3,

the option referred to in Clause 9.2 shall expire and the Church shall be at liberty to enter into any other agreements or arrangements with any third party or parties in relation to the sale of such items entirely at its sole discretion.

**9.5** The following Clauses shall survive termination of this Memorandum: Clause 1 (Definitions), Clause 3 (Principles Governing Ownership of the Collection), Clause 9.2, 9.3 and 9.4, Clause 11 (Confidentiality) and Clause 13 (Governing Law and Jurisdiction).

## **10. Insurance**

**10.1** Under the terms of Section I. (4) on page second of the 1962 Minute, the Church is responsible for insuring books belonging to it in the Library against fire, and the University shall refund to the Church any premiums paid and payable by the Church in relation to such insurance.

**10.2** The parties acknowledge that, due to the history and entwined nature of the Collection and the current insurance arrangements the University has in place, this approach may no longer reflect the current insurance arrangements which apply to the Collection

**10.3** The Collection (including any items from the Collection on loan to third parties) is currently insured under the University’s Property Insurance policy (the “**Policy**”), which covers building contents (including but not limited to artworks) and is renewed annually. The Policy covers the entire value of the Collection. It is envisaged the Collection would continue to be insured under the Policy following subsequent valuations. The University will insure the whole Collection (including any items from the Collection on loan to third parties) for its assessed insurance value and will exhibit the insurance policy and valuation documentation to the Church from time to time, if requested to do so.

**10.4** The parties agree that the insurance arrangements set out at clause 10.3 shall be kept under review by the University and discussed with the Church if there are any material changes to these insurance arrangements.

## **11. Confidentiality**

The parties acknowledge that the terms of this Memorandum are confidential and the parties shall work together in relation to the content of any public communication on the principles of this Memorandum and

no party shall make any such public communication without the prior written consent of the other party. Notwithstanding the foregoing, this clause 11 shall not prevent the circulation of this Memorandum among members of the General Assembly of the Church of Scotland, nor its publication in the relevant Blue Book of Council and Committee reports which forms part of General Assembly discussions.

## **12. Variation and Status of the 1962 Minute**

**12.1** Other than as amended and supplemented by this Memorandum, the terms of the 1962 Minute shall continue in full force and effect.

**12.2** This Memorandum may only be varied by the written agreement of the parties.

## **13. Governing Law and Jurisdiction**

**13.1** This Memorandum, and any non-contractual obligations arising out of or in connection with it, will be governed by and construed in all respects in accordance with Scots law.

**13.2** Each party hereby irrevocably agrees to submit to the exclusive jurisdiction of the Scottish courts over any claim or matter arising under or in connection with this Memorandum.

Signed as follows:

The text of the 1962 Minute of Agreement is provided for reference.

## **MINUTE OF AGREEMENT**

### **BETWEEN**

The General Assembly of the Church of Scotland (hereinafter referred to as "the Church") *of the First Part*

### **AND**

The University Court of the University of Edinburgh (hereinafter referred to as "the University") *of the Second Part*

WHEREAS the Church has agreed to transfer to the University the site and buildings of New College, Edinburgh (including the Library buildings) and the adjacent property No. 3, 5 and 7 Milne's Court, together with the heritable fittings and fixtures in the said properties in accordance with terms and conditions of transfer approved of by the General Assembly of the Church on 23rd May 1961 and later

incorporated in Missives entered into between the parties under which the University took entry on 11th November 1961; AND WHEREAS consequent upon the transfer of the said properties negotiations have taken place between the Church and the University with regard to the Library books and the other moveable property in the said properties; AND WHEREAS an *interim* arrangement has been made between the parties whereby the University has as from 11th November 1961 been given the use of the Library books and other moveables, subject to certain conditions, pending a permanent agreement being reached; AND WHEREAS a permanent agreement has now been reached in terms of these presents: THEREFORE the parties hereby agree as follows:-

## **I. LIBRARY BOOKS**

The books belonging to the Church in the Library at New College (hereinafter referred to as "the Church books") shall be given on loan to the University on the following conditions:-

- (1)** The said loan shall be during the pleasure of the Church. The Church shall give the University not less than twelve months' written notice of its intention to terminate the said loan in whole or in part.
- (2)** The University shall use and make the Church books available for the purpose of the Faculty of Divinity.
- (3)** The University shall engage the Librarian and other staff necessary for the Library and shall be responsible for payment of their salaries and other expenses in connection with the said Library and books as from 11th November 1961.
- (4)** The Church shall continue to insure the Church books against fire and the University shall as from 11th November 1961 refund to the Church the Insurance Premiums paid and to be paid by the Church.
- (5)** The University shall retain the books either in the present Library building of New College and/or in such other premises in New College as may be appropriate for Library purposes, provided that the University may with the written approval of the Faculty of Divinity remove specified books to the University Library for security or for other reasons to be approved by the Faculty of Divinity.
- (6)** The University shall allow all persons and bodies who at present have access to the said Library the same privileges in relation to all books in the Library as have been

given by the Senate of New College. The Faculty of Divinity may extend such privileges to other persons or bodies subject to the agreement of the University Library Committee.

(7) The Church books shall continue to be marked to distinguish these from books belonging to the University and the Church books shall be entered as such in the University Library's records.

(8) Any books given or bequeathed to the said Library from Church of Scotland sources or purchased from New College Library Endowment Funds shall be treated as on loan to the University on the same conditions as the Church books at present in the Library and shall be included in the term "the Church books" for the purpose of this Agreement.

(9) The New College Library Endowment Funds held by the Church shall continue as at present to be used for the purchase of books and periodicals for the New College Library.

## II. PORTRAITS, &C., AND CERTAIN MOVEABLES

The portraits, pictures, prints, busts, the organ, Communion plate, Communion table and other articles in New College (all herewith referred to as "the portraits and others") of which an Inventory "A" is signed with reference to this Agreement, shall be given on loan to the University on the following conditions:-

(1) The loan shall be during the pleasure of the Church, and the Church reserves right to terminate the loan in whole or in part subject to giving the University a reasonable period of notice.

(2) The portraits and others shall be kept by the University in New College and the University shall take reasonable care of them.

(3) Any additional portraits or other articles belonging to or which may come into the ownership of the Church and which shall, with the approval of the University, be housed in New College shall come under the provisions of this head II. of this Agreement and shall be added to Inventory "A".

(4) The Church shall insure against fire the articles referred to in this head II. for such sum or sums, if any, as the Church may think fit, and the Church shall be responsible for payment of the Premiums.

## III. OTHER MOVEABLES

The other moveable property in New College consisting of furniture, teaching equipment, carpets, linoleum and others, of which an Inventory "B" is signed with reference to this Agreement, shall be handed over to the University free of charge but on the following conditions:-

(1) If the site and buildings of New College and other subjects which have been transferred to the University should revert in whole or in part to the Church, or to The Church of Scotland Trust for behoof of the Church, the furniture, equipment and other moveables therein or in the part which is so to revert shall be handed over by the University to the Church free of charge, provided however that the University shall be entitled to retain any portraits or other articles which have been bequeathed or donated to the University.

(2) The Church shall retain the ownership of the gong in the corridor but, except during meetings of the General Assembly or their Commission, the University shall have right to use it.

This Agreement shall take effect immediately it has been signed by both parties:-

IN WITNESS WHEREOF:-

## Appendix IV

### [ ] 'GROWTH FUND' REGULATIONS (REGS [ ] 2019)

*Edinburgh, [ ] May 2019, Session [ ]*

Replaces 'Go For It' Regulations (Regulations IV 2012) (as amended by Regulations II 2014, I 2017 and III 2018):

### 'Growth Fund' – Fund Regulations

1. The Church of Scotland *Growth Fund* ("the Fund") shall be established from 1 January 2020.
2. Responsibility for the Fund shall rest with the Council of Assembly or any successor body which acts as the Trustees of the Unincorporated Councils and Committees of Scottish Charity Number 011353 ("The Trustees"). The Trustees may establish a body to oversee the Fund on its behalf.

3. The purpose of the Fund is to support the numerical and spiritual growth of existing Church of Scotland congregations and new Church of Scotland worshipping communities and thereby increase the positive impact of the Church of Scotland.
4. In the initial three years (2020 – 2022), the Fund shall prioritise those projects concerned with (i) the planting of new worshipping communities and (ii) working with people aged 40 and under.
5. The Fund shall operate for a 7-year period until 31<sup>st</sup> December 2026. A review conducted by the Trustees shall take place after the first three years of operation and shall measure the success of the Fund against previously agreed criteria to determine future direction and investment.
6. The Fund shall replace the *Go For It* Fund. Administration of grants already awarded out of the *Go For It* Fund shall become the responsibility of the Fund. Monies already committed in the *Go For It Fund* at 31 December 2019 shall be transferred to the Fund.
7. An application to the Fund may be made by a Kirk Session, a group of Kirk Sessions, a Presbytery or a group of Presbyteries.
8. Applicants to the Fund should be able to show that they have worked diligently to: (i) raise funds from local sources (including the congregation or partnerships making the application); and, (ii) raise funds from appropriate external sources. Funding, up to 100%, will not necessarily be contingent on funding being provided by any other body.
9. The Trustees shall provide core funding from the funds held on behalf of the Unincorporated Councils and Committees. This money shall cover both grants to be paid from the Fund and the administration of the Fund.
10. The Fund may be supplemented by other funds raised within and beyond the Church, including part of the levy payable on the sale of properties in terms of Regulations VIII, 2008 (as amended).
11. The strategy and guidelines for use of the Fund shall be developed and monitored by the Trustees. Any major amendments to the strategy and guidelines shall require Assembly approval.
12. The Trustees shall be responsible for monitoring the ongoing effectiveness of the Fund. The Trustees shall report annually on the work of the Fund to the General Assembly with a focus on how the Fund is achieving its primary aims as set out in sections 3 and 4 of these Regulations.
13. If the General Assembly decides that the Fund shall be closed before 31st December 2026 any monies remaining in the Fund shall be transferred to the Mission and Renewal Fund or any successor general Fund.



**MINUTE OF THE APPEAL HEARING BEFORE THE APPEALS COMMITTEE OF THE COMMISSION OF ASSEMBLY UNDER THE APPEALS ACT (ACT I 2014) (AS AMENDED)  
IN THE MATTER OF AN APPEAL FROM MRS MARGARET GRIEVE, PRESBYTERY ELDER, AGAINST A DECISION OF THE PRESBYTERY OF KIRKCALDY TAKEN ON 5 JUNE 2018, IN RESPECT OF WHICH THE PRESBYTERY PLANNING TASK GROUP'S CONCURRENCE WAS REPORTED TO PRESBYTERY ON 4 SEPTEMBER 2018 HELD AT 121 GEORGE STREET, EDINBURGH ON MONDAY 6 MAY 2019 AT 10AM**

**Sederunt:**

Lord Brodie, Convener of the Appeals Committee of the Commission of Assembly

The Very Rev Bill Hewitt, Vice-Convener of the Appeals Committee of the Commission of Assembly

The Rev Dr George J Whyte, Principal Clerk  
Ms Christine Paterson, Depute Clerk

and sixteen members of the Appeals Committee of the Commission of Assembly as per the Sederunt Book

*The Appellant:*

Mrs Margaret Grieve, Presbytery Elder  
Accompanied by Mrs Jean Webster, elder at Dysart St Clair  
and Treasurer of the Presbytery of Kirkcaldy

*For the Presbytery of Kirkcaldy (the Respondent):*

Rev Alan Kimmitt, Presbytery Clerk  
Mr Bill Sweeney, Convener of the Presbytery's Fabric and Finance Committee and elder at Burntisland

*Also present were members/staff of the Presbytery Planning Task Group ("PPTG"):*

Rev Sarah Ross, Mr Daran Golby, Mr David Alexander and Mr John Thomson

The Convener gave a preliminary explanation of expected procedure. Parties were called and members/staff of PPTG and members of the public also took their seats.

The Hearing before the Appeals Committee of the Commission of Assembly ("the Committee") was constituted with prayer. Further introductions were made.

In terms of Rule 8 of the Rules of Procedure set out in Schedule 2 to the Appeals Act (Act I 2014) ("the Act"):

- each Party made comment supplementary to their Written Argument, with the opportunity to make response to the Written Argument lodged by the other Party;
- PPTG were given the opportunity to speak and their secretary John Thomson confirmed PPTG's concurrence in the Presbytery's Plan;
- each Party answered questions put to them by members of the Committee;
- each Party was permitted to make their final presentations to the Committee, with the Appellant having the last word.

Parties were removed. PPTG and members of the public also left the room.

After discussion a decision was reached.

Parties, PPTG and members of the public were recalled and the decision of the Committee, including a brief oral summary of the main reasons for the decision, was read over by the Convener, as follows:

The Committee's decision was **that the appeal is refused.**

**Ground 1: refused.** No procedural irregularity or breach of the principles of natural justice was identified. There is no rule about how consultation should have been carried out. It seems that at the meeting of 9 April 2018, there was in practice discussion about both buildings, even allowing for the way in which the questions were framed.

**Ground 2: refused.** The Appeals Committee did not identify any incorrect fact which was material to the Presbytery's decision. The state of the buildings was not material to Presbytery's decision.

**Ground 3: refused.** The Resourcing and Strategy Group was not yet operational at the relevant time. The Presbytery's



decision of 5 June 2018 must have been taken by those with relevant knowledge about the matter.

Presbytery understandably responded to a request from an Interim Minister to get on with addressing a long outstanding decision which needed to be taken.

**Ground 4: refused.** The Appeals Committee did not identify any material incorrect fact or error in Church law. Presbytery agrees that mission in this area is needed. The Appeals Committee recognises that Presbytery was acting within its competence in deciding that the Viewforth buildings are expected to be closed within the lifetime of the current Plan.

**Ground 5: refused.** The Appeals Committee cannot conclude that the Presbytery's decision was unreasonable in the sense of being a decision that no reasonable Presbytery properly exercising its powers and fulfilling its duties under the 2003 Act could have made.

The Convener confirmed that all decisions were taken unanimously.

The Convener confirmed that written reasons for the Committee's decision will follow within twenty one days.

The Hearing was closed at 1pm by saying the Grace.



The Church of Scotland

PART III -  
DELIVERANCES, ACTS,  
REGULATIONS AND MEMBERS  
OF COUNCILS AND COMMITTEES

# **JESUS SAID: FOLLOW ME!**

**and I will make you  
fish for people.**

**And immediately they  
left their nets and  
followed him.**

General Assembly 2019

[www.churchofscotland.org.uk/ga](http://www.churchofscotland.org.uk/ga)



GENERAL ASSEMBLY 2019

Deliverances of the General Assembly

- 37/1 ..... Assembly Arrangements Committee
- 37/1 ..... Delegation of The General Assembly
- 37/1 ..... Returns to Overtures
- 37/2 ..... Legal Questions Committee
- 37/2 ..... Council of Assembly
- 37/4 ..... Special Commission on Structural Reform
- 37/6 ..... Social Care Council
- 37/7 ..... World Mission Council
- 37/8 ..... Special Report of The World Mission Council  
Strategic Review: Church of Scotland In Israel and Palestine
- 37/9 ..... The Church of Scotland Guild
- 37/9 ..... Safeguarding Committee
- 37/10 ..... Iona Community Board
- 37/10 ..... Church and Society Council
- 37/13 ..... General Trustees
- 37/14 ..... Panel on Review and Reform
- 37/14 ..... Joint Report of The Panel on Review & Reform, The Theological Forum, The Committee On Ecumenical Relations and The Legal Questions Committee on Sacramental Ministry
- 37/14 ..... Ecumenical Relations Committee
- 37/15 ..... Theological Forum

- 37/15 ..... Committee on Chaplains to Her Majesty’s Forces
- 37/15 ..... Ministries Council
- 37/18 ..... Joint Emerging Church Group
- 37/19 ..... Registration of Ministries Committee
- 37/19 ..... Chalmers Lectureship Trust
- 37/19 ..... Church of Scotland Pension Trustees
- 37/20 ..... Trustees of The Church of Scotland Housing and Loan Fund for Retired Ministers and Widows and Widowers of Ministers
- 37/20 ..... Church Hymnary Trustees
- 37/20 ..... The Church of Scotland Trust
- 37/20 ..... The Church of Scotland Investors Trust
- 37/20 ..... Business Committee
- 37/21 ..... Nomination Committee
- 37/21 ..... Selection Committee
- 37/22 ..... Mission and Discipleship Council

Acts, Regulations and Members

- 38/1 ..... A – Legislative Acts of the General Assembly
- 39/1 ..... B – Regulations of the General Assembly
- 40/1 ..... C – List of Members of Councils and Committees



## Deliverances of the General Assembly 2019

### ASSEMBLY ARRANGEMENTS COMMITTEE

#### The General Assembly:

1. Receive the Report.
2. Approve the Order of Business for the first two days.
3. Thank Rev Dr Martin Scott for his service as Precentor to the General Assembly and appoint Rev Douglas Galbraith to act as Precentor for this year's General Assembly.
4. Appoint Mr Roy Pinkerton to index the verbatim record.
5. Invite Commissioners to submit to the first meeting of the Business Committee nominees for consideration to serve on the Selection Committee.
6. Note the revised regulations concerning the process for the election of the Committee to Nominate the Moderator and in particular note the new deadline for Commissioners to submit nominations for the Committee to Nominate the Moderator.
7. Instruct the Assembly Business Committee\*\*\*, in consultation with the Legal Questions Committee, to bring proposals to the General Assembly of 2020 which would lead to a reduction in the membership of the General Assembly.
8. Affirm the place of Heart & Soul as a positive contribution to the ongoing life and witness of the Church and agree to Heart & Soul continuing beyond 2020, noting that discussions will continue about the form, shape and budget of this event.
9. Instruct the Assembly Business Committee\*\*\* to proceed with preparation of Volume XII of the *Fasti Ecclesiae Scoticae*, to cover the period from 1 October 1999 to 30 September 2020 and to be published in 2021.

### SCOTTISH BIBLE SOCIETY

10. Urge the Scottish Bible Society to pursue its ongoing efforts to address the challenge of global Bible translation as they play their part in the ambitious Bible Translation Roadmap.
11. 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.
12. Encourage congregations to consider using *Bibleworld Books* as a way to improve literacy levels amongst children in their communities.
13. Endorse the Society in its efforts to encourage confidence in the gospel and in providing Scripture resources for mission purposes.
14. Commend the Society's global outreach to the generosity of congregations and members.

GEORGE J WHYTE  
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.

GEORGE J WHYTE  
CI Eccl Scot

### RETURNS TO OVERTURES

#### The General Assembly:

1. Receive the Report.
2. Convert into a Standing Law of the Church the Discipline Overture, as printed in Appendix B.

GEORGE J WHYTE  
CI Eccl Scot



## LEGAL QUESTIONS COMMITTEE

### The General Assembly:

1. Receive the Report.
2. Amend Standing Orders 1 to 8, 16, 84, 86 and 89 as detailed in section 4 and Appendix B of the Report of the Assembly Arrangements Committee.
3. Pass an Act amending the Election and Admission of Elders and Deacons Act (Act X 1932) as set out in Appendix A.
4. Encourage the Committee, as part of its review of the Church Courts Act, and in the light of changes in the membership of Kirk Sessions and Presbyteries, to consider whether an Elder in Presbytery might be a *bona fide* member of a congregation within the bounds rather than of a Kirk Session.
5. In relation to Presbytery Review:
  - a) Note that ten Presbyteries have engaged with Presbytery Review since the General Assembly of 2018 and thank all those who took part in the exercise;
  - b) Agree that a further round of Presbytery Reviews should be carried out in 2019-2020 if sufficient Presbyteries offer to take part; and
  - c) Instruct the Committee, in consultation with others, to prepare legislation to ensure that Presbytery Review engages all Presbyteries on a regular basis and to report to the General Assembly of 2020.
6. Amend Standing Order 33.2 to include the Head of Communications.
7. Instruct the Committee to consider the question of whether in principle a person who is subject to proceedings brought under the Discipline Overture/Act which result in no censure being imposed by the Discipline Tribunal, should be entitled to recover from the Church's central funds some or all of the legal expenses they have paid out in respect of their defence, such consideration to include examination of the possibility of legal expenses insurance, and to bring a report, with amending legislation if appropriate, to the Assembly of 2020.
8. Instruct the Committee –

- i. To review and consider proposing amendments to the Appeals Act (Act I 2014) to specifically draw to the attention of Parties to a dispute the possibility of resolving their dispute by means of the Alternative Dispute Resolution Processes Act (Act VI 2014) and so bring the Appeals Act into line with the new Discipline Act;
- ii. To draft a set of Guidelines to assist Parties to a dispute who wish to pursue ADR in setting up such a process;
- iii. In consultation with the Ministries Council\*\* to consider the development of a bespoke process for Presbytery planning appeals under the Appraisal and Adjustment Act (Act VII 2003) which also includes provision for ADR; and
- iv. To report to the General Assembly of 2020.

GEORGE J WHYTE  
CI Eccl Scot

## COUNCIL OF ASSEMBLY

### The General Assembly:

1. Receive the Report and Supplementary Report.
2. Approve for implementation the following elements of the Radical Action Plan as set out in the Report:
  - a) the establishment of a Growth Fund of £20-£25m for the period 2020-2026 and ensure that the experience in good funding practice gained through the *Go For It* Fund and its predecessors is harnessed and employed in the governance of the Growth Fund;
  - b) the establishment of a total of around 12 regional Presbytery structures in Scotland by the General Assembly of 2024 or sooner, paying appropriate attention to the implications for the Barrier Act, including the possible need for transitional arrangements during implementation;
  - c) the preparation of draft legislation for the General Assembly of 2020 to enable the establishment of networks, hubs and other additional forms of local church;
  - d) a review of the size and responsibilities of Kirk Sessions;

- e) co-operation with other denominations in the provision of territorial ministry in accordance with section 3 of Act V, 2010 alongside a re-examination of what territorial ministry means within today's context;
  - f) the creation of a single, easy and accessible platform of faith and nurture resources;
  - g) a flexible education, training and support programme for every person in the Church including material on discipleship and leadership;
  - h) initiatives to help the Church to engage those aged 40 and under;
  - i) instruct that in 2021 and subsequent years there shall be no increase in a congregation's Ministries and Mission allocation over that which was asked in 2020 until such time as alternative arrangements have been approved by the General Assembly;
  - j) the exploration of changes to the current vacancy allowance, including the discontinuing of the current system of vacancy allowance for congregations and making this available to Presbytery along with the Presbytery Discretionary Allowance;
  - k) the development of new ways to support congregations in long-term vacancies;
  - l) the support of the General Trustees' initiative entitled 'Well-equipped Spaces in the Right Places';
  - m) the exploration of whether proceeds from the sale of redundant buildings following adjustment processes might in certain circumstances be applied for the benefit of a congregation other than the united or linked congregation concerned;
  - n) the provision of support at a regional/local level to congregations including:
    - i) buildings expertise
    - ii) safeguarding
    - iii) financial accounting
    - iv) local staff employment
  - v) developing effective partnerships
  - o) developing the most appropriate relationship between CrossReach and the broader work of the Unincorporated Councils and Committees (UCC) and the local church to enable this work to be sustainable and to flourish; and
  - p) a refocus of the national office staff team so that there is a focus on equipping and supporting local churches, including accessing the Growth Fund.
3. a) Appoint a Special Commission of five persons to prepare a report on the effectiveness of the Presbyterian form of Church government, giving particular consideration to the effectiveness of the Presbyterian form of Church government in promoting and supporting the mission of local congregations, and developing leadership in the Church and to report to the General Assembly not later than in 2021; and
  - b) Instruct the Selection Committee to present names for this Special Commission to a later session of this General Assembly.
  4. Instruct the Assembly Trustees\* to draw together a cross-departmental team to ensure that the Action Plan is implemented.
  5. Instruct the Assembly Trustees\* to report annually to the General Assembly on the delivery of the Action Plan.
  6. Encourage all General Assembly Councils and Committees to focus their activities from June – December 2019 on an effective implementation of the Action Plan.
  7. Encourage a 'season of prayer and preparation' across the Church from September – December 2019.
  8. Urge Presbyteries and Kirk Sessions to engage with the 'Try Praying UK 2020' campaign in April 2020 as an extension to the 'season of prayer and preparation' by promoting use of the Try Praying resources to encourage prayer for missional outreach, including to those in prison.
  9. Note that further work has been undertaken by the Council of Assembly on the National Offices Buildings Project and instruct the Assembly Trustees\* to present

a further report to the General Assembly in 2020, taking into account the outcome of decisions around the Action Plan and the Report of the Special Commission on Structural Reform.

10. Note the continuing work of the Gaelic Group.
11. Approve changes to the membership of the Ecumenical Relations Committee.
12. Approve the revised remit of the Church Art and Architecture Committee as set out in Appendix I.
13. Receive the 2018 Report and Accounts of The Church of Scotland Unincorporated Councils and Committees.
14. Approve the total to be contributed by congregations in 2020 of £46,586,000 based on the projection of congregational income for 2020 and its disposition among local congregational expenditure, the Parish Ministries Fund and the Mission and Renewal Fund.
15. Note the indicative budget for 2020.
16. Approve:
  - a) the winding up of the Huts and Canteens Grants Fund and the distribution of the balance as follows:
    - (i) a payment of £150,000 to SSAFA Forces Help; and
    - (ii) the remainder of funds, both capital and interest, to be transferred to the Mission and Renewal Fund.
  - b) the retention within the Huts and Canteens Pension Fund of an appropriate amount (based upon current annual pension payments, increased by an annual amount determined as reasonable by the General Treasurer) until such time as no beneficiaries remain, and thereafter the closure of the Pension Fund and transfer of the remaining funds to the Mission and Renewal Fund.
17. Note the position with regard to the New College Library, approve the Memorandum of Agreement with the University Court of the University of Edinburgh and authorise the Moderator and the Principal Clerk to sign it on their behalf.

18. Pass the Growth Fund Regulations as set out in Appendix IV, but subject to the deletion of paragraph 3 in the print and substitution with the following:

“The purposes of the Fund are to support: the numerical and spiritual growth of existing Church of Scotland congregations and new Church of Scotland worshipping communities; community transformation; and tackling poverty.”

19. Instruct the Assembly Trustees to bring to the General Assembly of 2020 a closing report on the work of the *Go For It* Fund, sharing the learning that has been gained through the life of the Fund and celebrating all that the Church of Scotland has achieved through its funded projects.

GEORGE J WHYTE  
*CI Eccl Scot*

## SPECIAL COMMISSION ON STRUCTURAL REFORM

### The General Assembly:

1. Receive the Report.
2. Appoint with effect from 1 June 2019 a new trustee body, to be named the Assembly Trustees, to replace the Council of Assembly in accordance with Appendix 1 but subject always to the following amendments to Appendix 1:
  - (i) Delete the words “and others” where they appear in the third line of paragraph 23;
  - (ii) Amend paragraph 32, sub-paragraph l. of Appendix 1 by adding the word “and” after the word “Agencies”;
  - (iii) Delete the existing paragraph 57 and substitute “The Trustees, through the Central Services Committee as a constituent committee of the Trustees, shall act as one of the employing agencies of the Church in respect of corporate service staff.”
  - (iv) Amend paragraph 63 to read as follows: “The Trustees shall oversee and manage all media engagement for the Charity arising from major reputational opportunities and risks, working with such Agencies as may be appropriate.”
  - (v) Amend paragraph 72 to read as follows “For the avoidance of doubt, paragraphs 66, 67 and 68

- shall not apply to the Church of Scotland General Trustees, the Church of Scotland Housing and Loan Fund for Retired Ministers and Widows and Widowers of Ministers and the Church of Scotland Trust, all of which may deal with heritable property and other assets without the approval of the Trustees."
- (vi) Amend paragraph 73 by adding at the end (so as to apply to both sub-paragraphs 1. and 2.) "and the terms "Agency" and "Agencies" shall include any successor bodies to each of the bodies named above."
  - (vii) Amend paragraph 40 in Appendix 1 by deleting "Charity" and replacing it with "Fund" on two occasions."
  - (viii) At the end of the first sentence of paragraph 7 add "requiring that the Selection Committee will provide Commissioners with the names and biographical details of the 12 proposed Initial Trustees at least 24 hours before they are invited to vote on the appointments".
  - (ix) At the end of paragraph 10 in Schedule C add "A report shall be made to the General Assembly each year as to each Assembly Trustee's attendance record at Trustees' meetings."
  - (x) At the end of paragraph 8 add "and in future selection processes, due consideration shall be given to ensure that the diversity of Church membership is reflected in their selection, this to include consideration of an appropriate gender balance and level of youth representation."
  - (xi) At the end of paragraph 14 in Schedule C, add "providing (1) that in the event of vacancy among the Trustees, the quorum shall be reduced by the number of vacancies and (2) that as regards stipend determinations, the quorum shall be 6."
  - (xii) but subject always to the addition of a new clause 73 (and renumbering thereafter) in Appendix 1:  
"Alteration
73. This Constitution and Remit may be amended only with the approval of the General Assembly or a Commission of Assembly."
- 3. Instruct the Assembly Trustees to bring to the Commission of Assembly if called, failing which to the General Assembly of 2020, a clear description of the role and composition of the Audit Committee, including a requirement that the Chair of the Audit Committee is not an Assembly Trustee.
  - 4. Instruct the Assembly Trustees as a priority to consider and better define the relationships among the Convener, Chief Officer and Principal Clerk with a view to ensuring that the Chief Officer reports to the Convener of the Assembly Trustees and the Principal Clerk reports to the Convener of the Assembly Business Committee\*\*\*.
  - 5. Instruct the Selection Committee to propose to this General Assembly the names of twelve trustees, each to serve from 1 June 2019 for periods of one, two or three years, including a Convener, a Vice-convener and an Administrative trustee.
  - 6. Instruct the Assembly Trustees to appoint a senior management team to oversee the work of the Unincorporated Councils and Committees (SC011353) in accordance with the terms of Appendix 1 and to take steps immediately to appoint a Chief Officer and, where necessary, additional temporary support to facilitate the process of change.
  - 7. Instruct the Assembly Trustees to begin reducing the administrative costs within the central organisation of the Church by 20%-30%, if possible within one to two years, and to initiate a review of the staff pay grade scheme and report to the General Assembly of 2020.
  - 8. Approve, in accordance with paragraph 29 of Appendix 1, the merger of the Ministries Council with the Mission and Discipleship Council and the merger of the Church and Society Council with the World Mission Council, both to take effect on 1 January 2020, and instruct the Assembly Trustees to request that the Legal Questions Committee call a meeting of the Commission of Assembly as soon as possible but no later than 31 December 2019 to consider proposals from the Assembly Trustees in accordance with paragraph 29 for a name, structure, remit and membership of the two new groupings.
  - 9. Instruct the Assembly Trustees to initiate discussion of ways in which the Social Care Council and Crossreach can become a more self-sustaining and financially

viable organisation at “arm’s-length” within SC011353 and to report progress to the General Assembly 2020.

10. Appoint a new Assembly Business Committee to replace the Assembly Arrangements Committee with effect from 1 June 2019 in accordance with Appendix 2.
11. Instruct the Selection Committee to propose the names of eight members of the Assembly Business Committee to this General Assembly, including a Convener and Vice-convener.
12. Instruct the Assembly Business Committee to prepare plans for the General Assembly 2020 to ensure that progress on structural reform is adequately considered in all its dimensions, and, in particular, that the Assembly Trustees are given the fullest opportunity to report on progress achieved on matters of strategy, finance, governance, and staffing.
13. Instruct the Assembly Business Committee, in consultation with the Legal Questions Committee, to bring forward amendments to Standing Orders to ensure that each Trustee is included as a corresponding member of the General Assembly when not otherwise a commissioner.
14. Instruct the Assembly Business Committee to report to the General Assembly 2020 on ways in which the composition and format of the General Assembly can more effectively and efficiently serve the work of the Church.
15. Discharge the Panel on Review and Reform with effect from 1st June 2019 and thank its Convener, members and officers for their service.
16. Instruct the Assembly Trustees to make provision for adequate research and analysis to be undertaken in order to inform the vision, strategy and policies of the Church.
17. Commend the work of the Principal Clerk in facilitating Presbytery reform and encourage him to continue this process with a view to reducing significantly the number of Presbyteries within the next five years.
18. Instruct the Mission and Discipleship Council\*\* to assume, from 1 June 2019, responsibility for organising Heart & Soul 2020.
19. In order to ensure legal continuity between (i) the Council of Assembly and the Assembly Trustees and

(ii) the Assembly Arrangements Committee and the Assembly Business Committee, the General Assembly declare that:

- (a) the Assembly Trustees shall assume the whole properties, assets, rights, functions and obligations of the Council of Assembly and its constituent committees including the Central Services Committee. Existing trust funds and all future donations and legacies received in connection with the Council of Assembly shall be held and applied by the Assembly Trustees, all according to the terms and conditions applicable to them.
  - (b) the Assembly Business Committee shall assume the whole properties, assets, rights, functions and obligations of the Assembly Arrangements Committee. Existing trust funds and all future donations and legacies received in connection with the Assembly Arrangements Committee shall be held and applied by the Assembly Business Committee, all according to the terms and conditions applicable to them.
20. Thank the Convener and members of the Council of Assembly for their service to the Church.
  21. Thank the officers of the General Assembly, and staff members of all Councils and committees for their commitment, dedication, and hard work.
  22. Thank all those who have constructively engaged with the Special Commission whether in person or in writing.
  23. Thank and discharge the Special Commission.

GEORGE J WHYTE  
*Cl Eccl Scot*

## SOCIAL CARE COUNCIL

### The General Assembly:

1. Receive the Report.
2. Record appreciation for all of the staff and volunteers, past and present, who have contributed to the Church of Scotland’s efforts in delivering social service to communities throughout Scotland and join in celebrating this vital work of the Church which began following the General Assembly 150 years ago.

3. Note the progress made on carrying through recommendations from the business strategy review and endorse the continued rigorous actions being taken to bring the budget to a balanced position.
4. Acknowledge, celebrate and endorse the missional services provided on behalf of the Church by the Social Care Council, through CrossReach, recognising, too, the positive difference these services make to the lives of thousands of individuals, their families and their communities in many parts of Scotland.
5. Thank all those who have supported, in any way, the work of CrossReach over the past year and encourage positive and engaged partnerships between local, regional and national church and CrossReach.
6. Note that the Social Care Council understand the context in which the Special Commission on Structural Reform and the Council of Assembly are reporting and endorse the efforts being made by the Council to engage in this process so that the missional work of the Church, in its widest sense, can be enabled to succeed and to thrive.

GEORGE J WHYTE  
*CI Ecc 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; and acknowledge with gratitude those who have completed their period of service overseas.
3. Note that Mission Partners work not only in good and joyful but also in difficult and challenging situations and commend their work and witness; and urge congregations and Presbyteries to continue in their prayerful support for Mission Partners.
4. Encourage congregations and Presbyteries to use the resources of the Council\*\*, learn more about the life of churches in other parts of the world, including the impact of climate change, and how such links can invigorate and encourage the life of the local church in Scotland.
5. Congratulate the Swiss Protestant Churches on the 500th anniversary of the Zwinglian reformation and

- wish them every blessing as they become the Protestant Reformed Church of Switzerland.
6. Give thanks for Christian Aid's work to alleviate poverty, and encourage the whole church in its ongoing engagement with and support of Christian Aid.
7. Give thanks for the enthusiastic and entertaining support of the Heart & Soul Swing band for the HIV Programme; for the continuing response to Souper Sunday, and partners in Scotland and around the world as they continue to support people living with or affected by HIV and AIDS.
8. Give thanks for the Christian witness of the National Evangelical Synod of Syria and Lebanon through its accompaniment of Christians and Muslims alike, supporting the internally displaced in Syria, and the externally displaced in Lebanon, and encourage congregations to support "A Place at the Table" in order to support NESSL's witness.
9. Give thanks for all the congregations and individuals who have supported the used stamp project over the past 50 years and encourage all to respond to the challenge to support the Golden Jubilee Stamp Appeal for the Chigodi Women's Centre.
10. Thank Mr Keith Scott for his 50 years of dedicated service in collecting stamps in support of the church around the world.
11. Encourage vacant congregations to consider a one to three year ministry from a minister of the Evangelical Church of the Czech Brethren or another partner church.
12. Encourage the whole Church to continue to pray for, and the Council\*\* to support, peace and justice initiatives in South Sudan.
13.
  - (i) Express deep concern for Christians around the world whose witness to their faith can be both costly and dangerous;
  - (ii) encourage the Council\*\* to continue its work of highlighting the plight of those Christians who suffer violent persecution and discrimination; and
  - (iii) in particular invite congregations to raise awareness of the isolated and vulnerable



Christians of Northern Iraq, and the exiled Yazidi peoples, and to support them in prayer and in other practical ways.

GEORGE J WHYTE  
*Cl Eccl Scot*

**SPECIAL REPORT OF THE WORLD MISSION COUNCIL  
STRATEGIC REVIEW: CHURCH OF SCOTLAND IN ISRAEL  
AND PALESTINE**

**The General Assembly:**

1. Receive the Report.
2. Welcome the recommendations laid out by the Review Group.
3. Recognising that Israel and Palestine would be diminished if they were to lose their Christian presence, and that the Church of Scotland has something particular to offer, welcome the commitment of the World Mission Council\*\*, in the name of the Church of Scotland, to continue to accompany its partners in Palestine and Israel and to remain in the land of Christ's birth in solidarity with all who seek peace and justice.
4. Encourage individuals, congregations, and Presbyteries to make visits to encounter and support the contemporary Christian community (and their neighbours of other faiths), hearing their needs and listening to their concerns, in both Israel and Palestine; offer solidarity with those suffering under occupation or discrimination; and be in touch with the Council and the Mission Partners to help in making connections.
5. Encourage those going on pilgrimages to support Church of Scotland institutions by patronising the St Andrew's Guesthouse in Jerusalem and the Scots Hotel in Tiberias, recognising that income from them funds the Church's work with vulnerable communities.
6. Continue to call for a comprehensive peace based on justice and respect for the equal rights of all people.
7. Repeat the call for the UK Government to recognise the State of Palestine.
8. Encourage all agencies of the Church to continue to engage with organisations (Israeli, Palestinian & International) which are working to end the Israeli occupation through non-violent means.
9.
  - a) Express renewed concern and regret that 300 olive trees are under a demolition order at the Tent of Nations, and reaffirm the Church of Scotland's commitment to the Tent of Nations and their Christian witness of non-violence;
  - b) Instruct the Council\*\* to assist the Tent of Nations in creating a sacred space for worship amongst the threatened olive groves, and further invite other agencies and congregations to help and identify with this project, and
  - c) Encourage the congregation of St Andrew's Jerusalem and Tiberias to develop this natural sanctuary as a place of worship, including the regular celebration of the Sacrament of Holy Communion.
10. Join the international community in condemning the illegal expansion of Settlements in East Jerusalem and the West Bank, which have become a major impediment to peace and a viable two-state solution.
11. Affirm that Jerusalem must be a city shared by Israelis and Palestinians.
12. Understanding the rapidly deteriorating situation for the Palestinian people, encourage all members, and instruct all agencies of the Church of Scotland to ensure that the Church actively engages in advocacy to highlight the desperate situation of the Palestinian community and the need for a comprehensive peace with justice in Israel and Palestine.
13. Noting the call for 2019 to be a Kairos-year for the worldwide Christian community, encourage all parts of the Church to engage in actions which support freedom, justice and peace for the Palestinian people.
14. Encourage all members and agencies of the Church to engage with the Sabeel Kairos 'Investing for Peace: a guide for local church activists' and consider the key issues of Morally Responsible Investment.
15. Encourage congregations to invite speakers and to buy fairly traded Palestinian goods from Hadeel and other outlets.
16. Instruct the Council\*\* to ensure that the Church's institutions, resources and investments in Israel and Palestine aim for the highest ethical considerations.

17. Encourage participation in 24th of the month events to learn more about and pray for the situation in Israel and Palestine.

GEORGE J WHYTE  
*CI Eccl Scot*

## THE CHURCH OF SCOTLAND GUILD

### The General Assembly:

1. Receive the Report.
2. Give thanks for the Guild's contribution to the life of the Church at every level.
3. Celebrate the continued and remarkable success of the Guild's Project Partnership Scheme.
4. Encourage Kirk Sessions with Guilds to fully support them.
5. Encourage Kirk Sessions with Guilds to receive a regular report and to fully support Guilds both prayerfully and practically.
6. Note and welcome the decision to hold Guild Week in September.
7. Welcome the change of name for regional groupings from "Presbyterial Council" to "Guilds Together".
8. Approve the amended Constitution, but subject to the following amendment to Appendix 1:  
*Amend the second sentence of section 3.1.2 to read:*  
"However, it is a requirement that there is a majority of Church of Scotland members or adherents on any leadership team that is established."

GEORGE J WHYTE  
*CI Eccl Scot*

## SAFEGUARDING COMMITTEE

### The General Assembly:

1. Receive the Report.
2. Thank the Review Group for their work.
3. Instruct Kirk Sessions to ensure that no Locum shall start work in a congregation until he or she has been admitted to membership of the PVG Scheme.

4. Instruct Presbyteries to ensure that Interim Moderators are admitted to the membership of the PVG Scheme prior to the appointment of a Locum within a congregation.
5. Instruct Councils, Committees and Safeguarding Coordinators to report promptly to the Safeguarding Service on action taken after advice from the Service has been given in relation to reports of suspected harm and/or abuse.
6. Instruct the Safeguarding Committee to negotiate memoranda of understanding with the Ministries Council\*\*, World Mission Council\*\*, Mission and Discipleship Council\*\*, Church and Society Council\*\*, Social Care Council (CrossReach), Human Resources Department, Communications Department and the Law Department.
7. Instruct Councils\*\* to have clear Safeguarding protocols in place for overseas projects.
8. Instruct Kirk Sessions who send volunteers/employees abroad to ensure that they are safely recruited, and that congregational volunteers/workers who host children/vulnerable groups from abroad are also safely recruited.
9. Instruct Kirk Sessions (via the Safeguarding Coordinator), Presbyteries and other employing agencies of the Church, to notify the Safeguarding Service promptly when the criteria for referral to Disclosure Scotland (Duty to Refer) have been met in respect of a person undertaking regulated work.
10. Note that the Safeguarding Service will undertake periodic audit of PVG compliance and safeguarding practice via independent audit of congregational registers and audit checklists (SG7 and SG11).
11. Instruct Kirk Sessions to send electronically forms SG7 and SG11 to Presbytery.
12. Instruct Presbyteries to forward electronically forms SG7 and SG11 to the Safeguarding Service on conclusion of their annual inspection of records.
13. Instruct Presbyteries to hold a Presbytery Safeguarding Register and forward this electronically to the Safeguarding Service on conclusion of their annual inspection of records.

14. Instruct Kirk Sessions to conduct Basic Disclosure Checks on all individuals (regardless of their employment status) in their congregations in leadership roles and/or positions of trust, including but not limited to organists, church officers/caretakers and cafe workers, where their duties may involve contact with vulnerable groups as referred to in the Protection of Vulnerable Groups (Scotland) Act 2007.
15. Thank all the volunteers who give of their time to promote and embed good safeguarding practices across the Church and for the excellent work they undertake.

GEORGE J WHYTE  
*CI Eccl Scot*

### IONA COMMUNITY BOARD

#### The General Assembly:

1. Receive the Report.
2. Congratulate the Iona Community on the work to refurbish Iona Abbey.
3. Join the Iona Community in expressing gratitude to all those who have supported the Capital appeal.
4. Congratulate the Community on the creative and inspiring work which has continued in Carlton Court in Glasgow, at Camas on Mull, on Iona and through the life of the distributed membership.
5. Commend Wild Goose Resource Group and Wild Goose Publications for their creative and inspirational innovation in worship and their development of high quality resources, most of which are downloadable.

GEORGE J WHYTE  
*CI Eccl Scot*

### CHURCH AND SOCIETY COUNCIL

#### The General Assembly:

1. Receive the Report and Supplementary Report.

#### Mull of Kintyre Helicopter Crash: 2 June 1994

2. In relation to the Chinook helicopter crash on the Mull of Kintyre on 2 June 1994:
  - (a) conscious that 2 June 2019 is the 25<sup>th</sup> Anniversary of the crash, assure the families of those who lost their lives that the Church of Scotland

continues to keep them in its thoughts and prayers, and

- (b) aware that the Ministry of Defence is currently reviewing all the records of the case of the crash, and because of the understandable anxiety of the families, urge the Ministry of Defence to ensure that all the records be kept in a safe place and not deleted.

### Building an Economy Driven by Equality

3. Welcome the devolution of social security benefits, including Disability Living Allowance, Personal Independence Payment, Carer's Allowance, Severe Disablement Allowance, Discretionary Housing Payments and Winter Fuel Payments, to the Scottish Government, and urge the Scottish Government to actively use all these available powers to alleviate poverty within communities across Scotland.
4. Welcome the Scottish Government's commitment to introduce automatic split payments to Universal Credit claimants and urge the implementation of this policy with all possible haste.
5. Welcome the Scottish Government's use of experience panels which inform policy on welfare and encourage the UK Government to consider doing likewise to ensure that the voices of people who have direct experience of the welfare system are heard.
6. Welcome the UK Government's announcement that children born before 2017 are permanently exempted from the two child policy and urge them to withdraw the policy in its entirety.
7. Encourage the Scottish Government to engage with faith groups as they seek to implement the Funeral Costs Plan.
8. Welcome the Edinburgh Declaration and instruct the Council\*\* to continue working alongside the Islamic Finance Council in striving towards a better and sustainable financial system.

### Caring for Creation

9. Recognise and affirm the declarations of the Scottish Government, the UK parliament and others, that we are experiencing a climate and ecological emergency.

10. Note the Committee on Climate Change's "Net Zero" report which supports the intention of the Scottish Government to reduce Scotland's greenhouse gas emissions to zero by 2045 and commit the Church to playing its part in making this a reality.
11. Urge all congregations to become eco-congregations and to consider what transformative actions they can take to help the transition to a low carbon economy in their lives, their finances, communities and worship and with a concerted effort to immediately reduce the use of single-use plastics in our church buildings.
12. Instruct the Council\*\* to engage with the Scottish Government to encourage food manufacturers and supermarkets to eliminate single-use plastics.
13. Note the engagement to date with oil and gas companies and instruct the Council\*\* to report on the outcome to the Assembly of 2020.
14. Encourage congregations to be mindful of their green footprint through the use of products using palm oil and, wherever possible, choose products which use sustainable palm oil.
15. Thank the Church of Scotland Investors Trust for their continuing work to prioritise Environmental, Social and Corporate Governance.

### Doing Politics Differently

16. Instruct the Council\*\* to continue to facilitate informed public conversation about our future relationship with Europe.
17. Recognise that good local decision making requires the people who will be affected by a decision to be involved in making it, and instruct the Council\*\* to use the views expressed in the Democracy Matters community consultation events to engage with local and national policy makers on the future of local decision making.
18.
  - a) Recognise the importance of free and fair media to healthy politics which promotes the common good and express concern about a polarising climate in which accusations of 'fake news' and perceptions of 'media bias' are undermining public debate; and
  - b) instruct the Council\*\* to explore how the Church can work with its ecumenical partners and other

civil society organisations to promote and support free and fair media, in ways which are informed by our record of support for the *Fair Trade* movement and report to the General Assembly of 2021.

### Building Global Friendships

19. 19. Welcome the creation of the New Scots Integration Project and the partnership between Scottish Faiths Action for Refugees, the Scottish Refugee Council, Bridges Programme and The Workers' Educational Association (WEA Scotland) and encourage congregations to consider hosting an awareness-raising event as part of the speaking programme element of the project.
20.
  - a) Congratulate Sabir Zazai, Chief Executive of the Scottish Refugee Council, on being awarded an Honorary Doctorate from the University of Glasgow in recognition of his contribution to people seeking refugee protection;
  - b) instruct the Council\*\* to continue its advocacy to restore dignity and compassion to the UK's asylum, refugee and immigration policies and to seek an end to the 'hostile environment' for migrants by the UK Government in both words and actions; and
  - c) encourage congregations to mark Refugee Sunday on 23 June 2019 and to contact Scottish Faiths Action for Refugees ([www.sfar.org.uk](http://www.sfar.org.uk)) for information about prayers and worship resources.
21. Note that the Eurodiaconia AGM was held in Scotland in March 2019 and thank our European partners for their visit; recognise the work that Eurodiaconia and its member organisations have done in tackling xenophobia and exclusion at a time of rising far-right populism and hate speech across Europe.
22. Urge all Scottish and UK politicians, media commentators, and individuals on social media, to choose words which build up respect and promote human dignity while always deploring rhetoric that seeks to dehumanise and divide.
23. Call on the UK Government to impose a moratorium on UK arms sales to Saudi Arabia, given the humanitarian catastrophe and suffering that the

people of Yemen are going through, which is being fuelled by the Saudi-led involvement in the conflict.

24. Welcome the UK Government's statement regarding the situation in Brunei, opposing capital and corporal punishment, supporting LGBT+ rights and urge the UK Government to make clear to the Brunei Government that no one should face persecution because of who they are or whom they love.

### **Ensuring the Health and Wellbeing of All**

25. Celebrate the role of congregations in supporting people in spirit, mind and body and pay tribute to the work of CrossReach as it provides specialist support to those in extreme need.
26. Note with concern that some of the ethical implications of genome editing, personalised medicine and related technologies have not been fully explored, and encourage the Society, Religion and Technology Project in their work around these issues.
27. Commend the work of the SRT in the area of digital technologies, and encourage further work in relation to social media issues.
28. Recognise the growing demographic of people within society who are isolated or experiencing chronic loneliness, recognise the good work done by many churches in regard to tackling these issues, and encourage congregations to consider new ways in which they might tackle loneliness.

### **Flourishing Local Communities**

29. Welcome the publication of "A Connected Scotland", the Scottish Government's strategy for tackling isolation and loneliness in Scotland, and urge them to engage meaningfully with the third sector and local faith communities as they implement the strategy.
30. Encourage congregations to continue their involvement in initiatives which seek to transform the lives of prisoners, ex-offenders and their families, including ways of working with the new Community Custody Units.
31. Celebrate the role of local congregations and other faith-based and secular partners they work alongside as catalysts for change in local neighbourhoods.

32. Encourage congregations and church members to take part in opportunities to improve community connectedness, through engagement with organisations like "Be More Us", "The Big Lunch", "Contact The Elderly's Tea Party with Friends", or working in partnership with local organisations.
33. Instruct the Council\*\* to explore ways by which congregations can promote stories of flourishing communities and capture local learning.
34. Instruct the Council\*\* in collaboration with other Councils and external partners to develop resources that allow local congregations and church members to enhance existing or develop new initiatives using an asset-based approach to community building.

### **Definition of Antisemitism**

35. Note with concern that antisemitic incidents in the UK are at a record high for the third year in a row; and recommend that the Church of Scotland, in line with the UK and Scottish governments, the Church of England and others, adopt for internal use the International Holocaust Remembrance Alliance's working definition of antisemitism, and its guidelines, to aid it in challenging antisemitism.

### **Investing in Young People**

36. Instruct the Council\*\* to explore how the work that it undertakes relating to young people and families might be brought together with that of other Councils also working in this area and report back to the 2020 General Assembly.
37. While commending the Appendix to the Report on Young People and Education Action Group, instruct the Council\*\* to retain and develop the Church's longstanding concern for and influence on education in the widest sense.
38. Note that the earliest years in a child's life (pre-birth to three) are some of the most significant in determining the life outcomes of a child; affirm the significant number of congregations which are involved in supporting children and families in these early years; and instruct the Council\*\* to support and learn from these congregations.

39. Welcome the commitment from the Scottish Government to introduce a new income supplement for families on low incomes; and urge them to introduce the supplement at the earliest possible opportunity.
40. Call on the Scottish Government to consider delivering the Income Supplement for families on low incomes by topping up Child Benefit, which could immediately lift thousands of children out of poverty.
41. Welcome the United Nations Committee on the Rights of the Child's move to update its guidance so that the recommended minimum age of criminal responsibility is set at 14, and encourage the Scottish Government to reflect this new international minimum standard in Scots Law.
42. Note the changes to the Scripture Union Scotland Ethos Statement which adversely affects volunteers, and the potential impact this could have with chaplains, schools and young people and instruct the Council\*\*, in collaboration with the Mission and Discipleship Council\*\* to hold meaningful conversations with SU Scotland regarding this issue.

### Gender Justice Initiative

43. Welcome the progress made in year one of the Gender Justice Initiative, note the cross Council nature of this work and urge all Councils and Committees to consider how best to engage with the initiative within their own remit.
44. Note the importance of partnership working with ecumenical, interfaith, civil society and international partners to promote gender justice and tackle injustice and recognise the additional expertise and reach this gives to our work.

### Violence against Women, Girls and Children

45. Commend the new information resources produced by the Church of Scotland's Violence Against Women Task Group, Integrity.
46. Encourage congregations to use these resources as a basis for a wider conversation on how these issues impact those in the life of their church.
47. Invite Kirk Sessions and congregations who have begun these conversations to sign up to and display the Church of Scotland's Violence against Women Charter.

### Our Future relationship with Europe

48. Call on Parliamentarians across the UK to actively seek to build consensus about the future of relationship between the UK and the EU across the four nations of the UK.
49. Encourage congregations to create spaces within our communities for people to come together, to listen, to reflect and pray, to learn from and to celebrate one another.
50. Call on the UK and Scottish Governments to guarantee that the impact of the UK departing from the EU will not increase financial inequality in the UK.
51. Commend the Scottish Government for the support and welcome it continues to show to citizens of other EU nations who are resident in Scotland.
52. Call on the UK Government to retain the right of freedom of movement and residence for persons in the EU.

GEORGE J WHYTE  
*CI Eccl Scot*

### GENERAL TRUSTEES

#### The General Assembly:

1. Receive the Report and Accounts of the General Trustees.
2. Note the Land & Buildings Plan Consultation Paper and instruct the General Trustees to report to the 2020 General Assembly.
3. Instruct Presbyteries and Kirk Sessions to engage with the consultation process.
4. Note the main risks facing the General Trustees and encourage them to address the balance of skills, gender and geographical location in the appointment of new Trustees and Advisory Members.
5. Welcome the evidence of effective involvement with external organisations.
6. Note the outcome of the Working Group on Property Asset Transfer.
7. Welcome the introduction of a wholly renewable green tariff for the new electricity supply contract under the Trustees Energy Procurement Scheme.



8. Welcome the appointment of a Fire Safety Officer and a Health & Safety Officer as a further resource for congregations and Presbyteries.
9. Note the Memorandum of Understanding between the General Trustees and the Committee on Church Art and Architecture.
10. Welcome the appointment on a trial basis of an Audio-Visual Consultant to provide independent advice to congregations.
11. Appoint Mr Manliffe Goodbody MA FSCI AFAC IAC, Mr John W Maddock BSc PGCE, Rev Fiona M Mathieson BEd BD PGCommEd MTh, and Mr Kenneth M Wright MSc as General Trustees.
12. Appoint Mr Raymond K Young CBE BArch(Hons) FRIAS as Chairman for the ensuing year.
13. Appoint Mr Ian T Townsend FRICS as Vice-Chairman for the ensuing year.
14. Authorise payment of remuneration of £1,820 to each of Mr Raymond K Young as Chairman and Mr Roger G G Dodd as Vice-Chairman for the past year.

GEORGE J WHYTE  
*CI Eccl Scot*

#### **PANEL ON REVIEW AND REFORM**

##### **The General Assembly:**

1. Receive the Report.
2. Encourage congregations and Kirk Sessions to reflect on the learning outcomes of the Path of Renewal pilot and seek to apply these locally.

GEORGE J WHYTE  
*CI Eccl Scot*

#### **JOINT REPORT OF THE PANEL ON REVIEW & REFORM, THE THEOLOGICAL FORUM, THE COMMITTEE ON ECUMENICAL RELATIONS AND THE LEGAL QUESTIONS COMMITTEE ON SACRAMENTAL MINISTRY**

##### **The General Assembly:**

1. Receive the Report.

2. Instruct the establishing of a Joint Working Group, comprised of the Ministries Council\*\*, the Mission and Discipleship Council\*\*, the Theological Forum, the Committee on Ecumenical Relations and the Legal Questions Committee to develop proposals, based on the principles articulated in the Joint Report, for ordination to a form of the ministry of Word and Sacrament shaped by the context of the emerging Church, and to report to the General Assembly of 2020.

GEORGE J WHYTE  
*CI Eccl Scot*

#### **ECUMENICAL RELATIONS COMMITTEE**

##### **The General Assembly:**

1. Receive the Report.
2. Instruct the Committee to facilitate conversations with other churches on how we might share in Christian mission and service in fulfilment of our vocation as a national church with a distinctive evangelical and pastoral concern for the people and nation of Scotland.
3. Approve the Local Ecumenical Strategy of the Committee on Ecumenical Relations.
4. Instruct the Committee to carry out a review of the Local Ecumenical Partnership (LEP) model with respect to its effectiveness in enabling local mission.
5. Note the process outlined with respect to the establishing of a Scottish Christian Forum.
6. Approve the National and International Ecumenical Strategy of the Committee on Ecumenical Relations.
7. Endorse the working methodology adopted by the Our Common Calling Working Group.
8. Thank the Very Rev Dr Angus Morrison for his service as Co-Chair of the Columba Declaration Contact Group.
9. Affirm the commitment of the Church of Scotland to participate in the Thy Kingdom Come Global Prayer Initiative in 2019, and beyond, and encourage congregations and Presbyteries to participate in the Initiative.

10. Approve the delegates to Assemblies, Synods and Conferences of other Churches, as detailed in Appendix II.
11. Note the appointment of representatives to ecumenical bodies, as detailed in Appendix III.

GEORGE J WHYTE  
*CI Eccl Scot*

### THEOLOGICAL FORUM

#### The General Assembly:

1. Receive the Report.
2. Commend “He is Our Peace”: Reconciliation in the Church Today to Kirk Sessions, Presbyteries and others in the Church for study and reflection.
3. Encourage the Forum to give consideration to hosting conferences to promote and encourage biblical and theological reflection.

GEORGE J WHYTE  
*CI Eccl Scot*

### COMMITTEE ON CHAPLAINS TO HER MAJESTY’S FORCES

#### The General Assembly:

1. Receive the Report.
2. Thank those who serve in Her Majesty’s Forces as Chaplains for their service to Royal Navy, Army and Royal Air Force personnel, their families and the wider military community.
3. Recognise the particular service of those Chaplains who have served in operational deployments in the past year and give thanks for the support of their families.
4. Commend to the prayers of the Church all Chaplains and all those whom they serve.
5. Encourage eligible ministers of the Church to consider service as a Chaplain to HM Forces, Regular or Reservist.
6. Urge Presbyteries to ensure prospective expressions of interest from potential chaplains are intimated as soon as possible to the recruitment staff of the relevant chaplaincy service.

7. Encourage those eligible to consider service as Chaplains in any of the cadet organisations, and thank all serving Cadet Chaplains.
8. Congratulate the Royal Air Force Chaplains’ Branch on its centenary celebrated in summer 2018, and the Royal Army Chaplains Department on the recent celebration of the centenary of the grant of the ‘Royal’ prefix in 1919.

GEORGE J WHYTE  
*CI Eccl Scot*

### MINISTRIES COUNCIL

#### The General Assembly:

1. Receive the Report.
2. Affirm the original aims of the *Decade for Ministry* which is to see an increase in the number of those in the ministry of the Church of Scotland and for these ministers to be properly trained, supported and deployed for the mission of the Church in contemporary Scotland.
3. Affirm the Church’s commitment to ministry for deaf people in Scotland and instruct the Council\*\* to review the terms and conditions of ministers for the deaf, in accordance with a review of the associated legislation relating to their appointment, deployment and duties and report to the General Assembly of 2020.
4. Affirm the work of the Priority Areas Committee described in Section 2 and instruct the Council\*\* to continue to develop its work according to the principles outlined in *Section 2.2.2* of the Report.
5. Instruct the Council\*\* to work with Presbyteries in ensuring that posts allocated through the Priority Areas weighting are allocated to work in Priority Areas.
6. Instruct the Council\*\* to work with those leading on delivery of the Radical Action Plan to ensure the learning from Priority Area congregations is incorporated in the ongoing development and implementation of the Plan.
7. Affirm the Priority Area Committee’s work in developing mentoring and instruct the Council\*\* to report on this work to the General Assembly of 2020.

8. Affirm the work of the Chance to Thrive project and instruct the Council\*\* to review the impact of this work and report to the General Assembly of 2020.
9. Encourage congregations and Kirk Sessions to utilise the deprivation statistics that have been developed for every parish to further mission and work with communities to challenge poverty.
10. Encourage congregations and Kirk Sessions to use the Priority Areas worship resources developed for Challenge Poverty Week.
11. Note with concern the levels of financial hardship being experienced by some Candidates and Probationers, and instruct the Council\*\* to bring to the General Assembly of 2020 a revised model for the financial support of Candidates and Probationers for Full-Time Ministry of Word and Sacrament and the Diaconate.
12. Encourage the Council\*\*, as they explore the future of candidates in training, to consider the possibility of changing the probation period to 12 months, with a final review after 9 months, to enable those with families to enter their first charge at the start of the academic year.
13. Affirm the Formation Framework for Full-time Ministers of Word and Sacrament and instruct the Council\*\* to report to the General Assembly of 2020 on Formation Frameworks for other Recognised Ministries.
14. Instruct the Council\*\*, in consultation with Academic Partners to develop a new Curriculum for Candidates for Full-time Ministry of Word and Sacrament.
15. Instruct the Council\*\* to bring a recommendation to the General Assembly of 2020 for the future provision of Initial Ministerial Education, having consulted those currently in training or having just finished their training, as to their experiences and needs, noting that this will contain a recommendation as to which Academic Partners should provide this training following an open and transparent selection process (*Section 3.1.12*), and also noting that that this is likely to involve the selection of one or two Academic Partners, or a reconfiguration of academic partnerships in collaborative models that will deliver consistent education and training across the country (*Section 3.1.11*).
16. Note the Resilience and Wellbeing in Ministry Research and instruct the Council\*\* to continue to explore the implications and to report to the General Assembly of 2020.
17. Affirm the findings of the Recruitment Review and the changes initiated; and instruct the Council\*\* to continue its work in implementing further recommendations.
18. Instruct the Council\*\*, jointly with the Legal Questions Committee, and in consultation with the International Presbytery, to consider whether to bring forward proposals for a Scheme whereby for charges in the International Presbytery it would be possible to introduce a minister who is not a minister of the Church of Scotland, or otherwise falling within the provisions of s.18 of Act VIII 2003 (as amended), to a charge in the International Presbytery on his/her being granted by the Council a Restricted Certificate of Eligibility covering only charges in the International Presbytery, such Certificate being obtainable through an expedited procedure approved by the Recruitment Task Group of the Council, and otherwise subject to the provisions of s.6(b)(ii) (A) to (F) of Act IX 2002 (as amended).
19. Pass Acts amending the Selection and Training for Full-Time Ministry [Act X 2004] and the Ordained Local Ministry [Act IX 2011] as set out in Appendices 1 and 2.
20. Instruct the Council\*\* to consider reviewing the terms of the Selection and Training for Full Time Ministry Act (Act X 2004), section 3 (3), so as to allow for some discretionary flexibility in the age by which an applicant must complete the required course.
21. Note with thanks the dedicated service of Rev Ann Inglis as Senior Director of Assessment and welcome the appointment of Rev Donald Campbell as her successor in this role.
22. Encourage those in ministry to use the Ascend resources and website, and encourage Presbyteries to review their pastoral care provision in relation to the services offered through Ascend.

23. Welcome the funding of Pastoral Supervision encourage those in ministry to take advantage of this opportunity.
24. Instruct all those serving in the recognised ministries of the Church, including ordained Ministers, Deacons, Readers and all paid employees in parish appointments as defined in section 16(1) of Act VII 2003, to familiarise themselves with the Code of Professional Practice and Good Conduct.
25. Note the intention of the Council\*\* to review the Code of Professional Practice and Good Conduct and report to a future General Assembly.
26. Note the intention of the Council\*\* to review the guidelines in matters of Death in Service.
27. Pass the Transfer between Ministries Act as set out in Appendix 3.
28. Pass the Income Protection and Ill Health Act as set out in Appendix 4, with section 9 thereof amended to read as set out in the correction published on pages 15 and 16 of the Assembly Papers.
29. Note the majority support amongst Presbyteries for the use of advisory figures for Presbytery planning, and instruct the Council\*\* to continue to monitor the impact of this policy and report to the General Assembly of 2020.
30. Instruct the Council\*\* when preparing the vacancy listings to identify those Kirk Sessions who have voted to depart under the terms of Act I 2015.
31. Pass Acts amending the Appraisal and Adjustment Act (Act VII 2003) and the Appeals Act (Act I 2014) as set out in Appendix 5 and Appendix 6.
32. Instruct the Council\*\* to consult with Presbyteries to review any vacant Ministries Development Staff posts in their Presbytery Plans and instruct Presbyteries to respond to the Council by December 2019.
33. Approve the temporary pause on the recruitment of Ministries Development Staff (MDS) posts from May to October 2019 (meaning that that there will be no posts newly advertised or re-advertised during this period other than (i) posts in Shetland and (ii) posts associated with Hub-style ministry initiatives already identified within the Council's pilot project), and instruct the Council\*\*, by November 2019, to implement a process for allowing the maximum sustainable number of MDS posts to be filled.
34. Instruct the Council\*\*, when framing the new Vacancy Procedures Act and reviewing the Appraisal and Adjustment Act, to consider incorporating the following principle: that no charge should, in future, be granted leave to call a minister on an unrestricted basis, but that tenure should instead be granted on a reviewable basis of no more than 7 years and to report to the General Assembly of 2021.
35. Instruct the Council\*\* to bring to the General Assembly of 2020 an evaluation of current Hub-style ministry pilots and potential guidelines for developing further Hub-style ministries.
36. Instruct the Council\*\* to report on an interim evaluation and the potential outcomes of the Pioneer Ministry Pilot to the General Assembly of 2020.
37. Affirm the decision of the Council to delay all new applications for New Charge Developments (NCDs) until General Assembly 2020 whilst a strategy for church planting is developed in the light of the Radical Action Plan, and instruct the Council\*\* to bring this strategy to the General Assembly of 2020.
38. Note the Property Policy of the Council regarding the disposal of, or changing arrangements relating to, property in their portfolio.
39. Instruct the Council\*\* to bring forward a review of Readership, with particular focus on in-service training, superintendence and any necessary changes to the Readership Act to the General Assembly 2020.
40. Instruct Kirk Sessions to implement proposals for the payment of Ordained Local Ministers (OLMs) and Auxiliary Ministers in vacancies, guardianships or covering leave, according to the principles outlined in Section 4.10.3.1 of the Report, from 1st January 2020.
41. Instruct the Council\*\* to continue to support and develop Auxiliary and Ordained Local Ministry as a non-stipendiary ministry, and review the place of non-stipendiary ministry in the Church of Scotland and report to the General Assembly of 2022.
42. Pass Regulations amending the *Go For It* Fund Regulations (Regulations IV 2012) (as amended) as set

- out in Appendix 7, but subject always to the deletion of paragraph 3 in Appendix 7.
43. Convey the good wishes of the General Assembly to all those attending the 25th Anniversary Diakonia Region Africa Europe Assembly in Musselburgh in June 2019, and to the Church of Scotland Diaconate who will be hosting this event.
  44. Instruct the Council\*\* to continue its ongoing work with regard to the employment & deployment of Deacons, in consultation with the Diaconal Council and Ministerial Development Staff Consultancy Group, and to bring forward any recommendations for changes to the General Assembly 2020.
  45. Commend the work of the *Go For It* Fund, affirm it as being instrumental in delivering missional initiatives in local communities and encourage other Councils and Committees to draw on the learning and experience of funded projects when developing their own work.
  46. Encourage Presbyteries to publicise the work of the *Go For It* Fund among congregations, highlighting it as a possible source of funding for innovation, mission and goals arising out of Local Church Review action plans.
  47. Affirm the work of Place for Hope, congratulating them on their 10th Anniversary, commending the Autumn Conference on Reconciliation, and encourage Presbyteries and congregations to engage earlier with Place for Hope in times of change and conflict.
  48. Affirm the ministry of Work Place Chaplaincy Scotland, and encourage Presbyteries with Work Place Chaplains in post to develop links and relationships between parish, presbytery and workplace chaplaincy.
  49.
    - a) Remind Presbyteries to ensure that the procedures contained in Regulations VIII 2003 (Regulations Anent Maternity, Paternity, and Adoption Leave and Pay for Ministers) are properly implemented when appropriate, so that both ministers and congregations are fully supported.
    - b) Ask the Council\*\*, in consultation with the Assembly Business Committee, to consider the possibility of providing childcare cover or childcare financial reimbursement for those serving as Commissioners at the General Assembly.
  50. Affirm the work of Prison Chaplaincy and the refreshed Chaplaincy Agreement between the Scottish Prison Service and the Church of Scotland.
  51. Instruct the Council\*\* to explore how the work it undertakes relating to young people and families might be brought together with that of other Councils also working in this area and report to the General Assembly 2020.
  52. Instruct the Council\*\* to review all allowances and expenses and report back to the General Assembly of 2020.
  53. Instruct the Council\*\* to develop proposals for structures which would enable it to consult with Ministers of Word and Sacrament and Readers and to report to the General Assembly of 2020.
  54. Instruct the Council\*\* to bring an outline timetable to the General Assembly of 2020 in respect of providing a detailed report on the issue of manse occupation, such a report to include but not be limited to:
    - a) the sustainability of current practice;
    - b) a serious exploration of a 'mixed economy' allowing the possibility of ministers living in their own homes;
    - c) the provision of manses to Associate Ministers, Deacons and Ministries Development Staff where appropriate; and
    - d) consultation with HMRC, General Trustees, other denominations and other relevant parties.

GEORGE J WHYTE  
CI Eccl Scot

## JOINT EMERGING CHURCH GROUP

### The General Assembly:

1. Receive the Report.
2. Affirm the proposed Strategy of the Joint Emerging Church Group (JECG) and instruct the JECG to work with Ministries Council\*\* and Mission and Discipleship Council\*\* in ensuring the allocation of appropriate resources, including financial resources, to enable its implementation, and report to the General Assembly of 2020.

3. Instruct the JECG to oversee the development of the third phase of the Path of Renewal project, to continue the evaluation of the project against its key objectives, and report to the General Assembly of 2020.
4. Welcome the research paper 'Inspiring New Worshipping Communities – Pathways for Pioneer Ministry and Church Planting in the Church of Scotland', and urge Kirk Sessions and Presbyteries to engage with the report as it appears in Appendix I.
5. Affirm the two key goals of 'Inspiring New Worshipping Communities' to:-
  - a. establish local pathways to enable the creation of new worshipping communities, with effect from 1st July 2020
  - b. support the formation of 100 new worshipping communities within the Church of Scotland over the next decade.
6. Instruct the JECG to develop concrete proposals for the formation of new worshipping communities in the Church of Scotland, according to the principles outlined in Section 7.3, this work to include:-
  - a. consultation with the Assembly Trustees\* in developing and beginning the implementation of proposals for suitable national support, including financial support, to support the creation of new worshipping communities, and report to the General Assembly of 2020.
  - b. consultation with Ministries Council\*\* and Presbyteries in establishing proposals for the support of new worshipping communities through appropriate regional support and through Presbytery planning, and report to the General Assembly of 2020.
  - c. consultation with Legal Questions Committee in developing any legislation which may be required to encourage the establishment of new worshipping communities, and report to the General Assembly of 2020.
  - d. consultation with Ministries Council\*\* and Mission and Discipleship Council\*\* to establish appropriate training for the leaders of new worshipping communities.

7. Instruct the JECG to establish a proper framework for evaluation (reporting to the General Assembly of 2020) and independent research (reporting from the General Assembly of 2022, as outlined in Section 8) of the implementation of its proposals for the creation of new worshipping communities.
8. Encourage Presbyteries to consider running a Going for Growth workshop, and to contact the JECG with a view to doing so.
9. Instruct the JECG to encourage growth in all Church of Scotland congregations through the development of its online toolkit, published resources, Presbytery events and national conferences.

GEORGE J WHYTE  
*CI Eccl Scot*

#### REGISTRATION OF MINISTRIES COMMITTEE

##### The General Assembly:

1. Receive the Report.

GEORGE J WHYTE  
*CI Eccl Scot*

#### CHALMERS LECTURESHIP TRUST

##### The General Assembly:

1. Receive the Report.
2. Note the arrangements made for the Chalmers Lectures.

GEORGE J WHYTE  
*CI Eccl Scot*

#### CHURCH OF SCOTLAND PENSION TRUSTEES

##### The General Assembly:

1. Receive the Report.
2. Approve the appointment of Hugh McKee as a Trustee of all three Schemes.
3. Note the Report on Governance Structures and on Scheme Administration (Section 2) and acknowledge the work of the Trustees.

GEORGE J WHYTE  
*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. Re-appoint Rev A McCafferty as a Trustee of the Fund.

GEORGE J WHYTE  
*CI Eccl Scot*

**CHURCH HYMNARY TRUSTEES**

**The General Assembly:**

1. Receive the Report.

GEORGE J WHYTE  
*CI Eccl Scot*

**THE CHURCH OF SCOTLAND TRUST**

**The General Assembly:**

1. Receive the Report.
2. Thank the members of the Trust for their diligence.
3. Re-appoint Mr John Hodge and the Very Rev Dr Lorna Hood as members of the Trust from 1 June 2019.

GEORGE J WHYTE  
*CI Eccl Scot*

**THE CHURCH OF SCOTLAND INVESTORS TRUST**

**The General Assembly:**

1. Receive the Report.
2. Appoint Mr B J Duffin as Chairman of the Investors Trust from 1 June 2019.
3. Appoint Mr R D Burgon as Vice-Chairman of the Investors Trust from 1 June 2019.
4. Approve the re-appointments of Ms E Crichton, Mr J G Wilson and Mr M G S Yuille as members of the Investors Trust from 1 June 2019.
5. Approve the appointment of Mr R Black as Trustee from 1 June 2019.
6. Approve the appointment of Mr G A Young as Trustee from 1 June 2019.

7. Urge the Investors Trust, in the interest of transparency, to publish a list as an appendix to the annual report of all shareholdings of the Church of Scotland Investors Trust.
8. Receive the Annual Report and Financial Statements of the Investors Trust for 2018.
9. Urge the Investors Trust to explore adding 'fracking' to the list of exclusions as soon as possible.

GEORGE J WHYTE  
*CI Eccl Scot*

**BUSINESS COMMITTEE**

**The General Assembly:**

1. Following decisions made under the Report of the Special Commission on Structural Reform:-
  - a) Declare that where instruction is given to the Council of Assembly in sections of Deliverance this should be interpreted as giving instruction to the Assembly Trustees.
  - b) Instruct the Clerks to amend the Collated Deliverance and the Minute by replacing, where appropriate, "the Council of Assembly" with "the Assembly Trustees".
  - c) Declare that in those sections of Deliverance which make reference to the Ministries Council, the Mission and Discipleship Council, the Church and Society Council and the World Mission Council it shall be understood that such instructions or encouragements which may be or have been given by the General Assembly shall be taken to also apply to those Groups which may be appointed as successor bodies by the Commission of Assembly to be held in accordance with the decision of this General Assembly made in section 8 (previously 6) of the Deliverance on the Report of the Special Commission.
  - d) Instruct the Clerks to amend the Collated Deliverance and the Minute by adding after references to these Councils text to indicate that the instructions or encouragements of the General Assembly apply to those Groups which may be appointed as successor bodies to these

Councils by the Commission of Assembly as aforesaid.

- e) Declare that where instruction is given to the Assembly Arrangements Committee in sections of Deliverance this should be interpreted as giving instruction to the Assembly Business Committee.
- f) Instruct the Clerks to amend the Collated Deliverance and the Minute by replacing, where appropriate, "the Assembly Arrangements Committee" with "the Assembly Business Committee".

### NOMINATION COMMITTEE

#### The General Assembly:

1. Receive the Report.
2. Appoint the Rev Rosemary Frew as Convener of the Ministries Council.
3. Make alterations to Standing Committees and Councils as set forth in the Report subject to the following alterations:

*Delete:*

#### **Assembly Arrangements Committee**

*Members Appointed* David Inglis (Monifieth), Beryl Luke (Kirkcaldy: St Bryce Kirk) (1 yr)

#### **Council of Assembly**

*Member Appointed* Norma Rolls\* (Edinburgh: Palmerston Place)

#### **Panel on Review and Reform**

*Ministers Appointed* Walter Carswell (Hamilton: Cadzow) (2yr), Andre Groenewald\* (Edinburgh: Balerno)

*Member Appointed* Geoffrey Monk (Crossmichael, Parton and Balmaghie)

*Add:*

#### **Ministries Council**

*Vice-Convener Resigned* Eleanor McMahon  
*Vice-Convener Appointed* Ruth Halley (Logie)  
*Ministers Appointed* Scott McCarthy (Glasgow: Garthamlock and Craigend East), Eleanor McMahon (Glasgow: Govan and Linthouse) (2 yrs)  
*Member Resigned* Catriona Munro

#### **Theological Forum**

*Member Retiring* Gavin Brydone

#### **World Mission Council**

*Minister Appointed* Susan Brown (Dornoch Cathedral)  
*Member Resigned* Jenni Barr

#### **Assessors in terms of Section 1(4) of the Discipline Act (Act I 2019)**

Gordon Barclay and David Stihler (both being solicitors employed in the Church's Law Department)

*Amend:*

#### **Ministries Council**

*Vice-Convener: Delete* 'David McLachlan' *and substitute* 'Bob Mallinson'

GEORGE J WHYTE  
*CI Eccl Scot*

### SELECTION COMMITTEE

#### The General Assembly:

1. Appoint the following eight members to a new Assembly Business Committee to replace the Assembly Arrangements Committee with effect from 1 June 2019:

Rev Fiona Smith, Convener (3 years)  
 Rev Donald McCorkindale, Vice-Convener (2 years)

*Ministers:*

Rev Sheila Kirk (1 year)  
 Rev Michael Mair (2 years)  
 Rev Alison Mehigan (3 years)  
 Rev Gillian Paterson (2 years)

*Elders:*

Mrs Susan Pym (1 year)  
 Dr Graeme Roberts (3 years)

2. Appoint the following Committee to Nominate the Moderator:

*Ministers and Deacons:*

Rev J Colin Caskie 487  
Rev Dr David Coulter 688  
Rev Stewart Goudie 628  
Rev Paul G R Grant 198  
Rev Maggie Hunt 531  
Ms Joanna Love DCS 311  
Rev John M Povey 62  
Rev Heather Stewart 655

*Elders:*

Miss Ann Brown 578  
Mr Alan Grant 203  
Mr Daniel Gunn 423  
Mr Andrew Mackenzie 294  
Mr Robin Murdoch 205  
Mrs Hilda O Smith 557  
Dr Dot A Weeks 504

3. Appoint the following five people to serve on the Special Commission on the Effectiveness of the Presbyterian Form of Church Government:  
  
Very Rev Dr Derek Browning, Convener  
Rev Dr Alexander Forsyth  
Rev Dr Frances Henderson  
Rev Alexander Horsburgh  
Rev Moira McDonald
4. Appoint the following twelve Assembly Trustees, each to serve from 1 June 2019:  
  
Very Rev Dr John Chalmers, Convener (3 years)  
Mrs Norma Rolls, Vice Convener (2 years)  
James McNeill QC, Administrative Trustee (3 years)  
Professor Brian Ashcroft (2 years)  
Alan Campbell CBE (2 years)  
Sandra Carter (1 year)  
Rev George Cowie (2 years)  
Jamie Lockhart (3 years)  
Dr Gary MacFarlane MBE (1 year)  
Rev Anikó Schüetz Bradwell (3 years)  
Very Rev Professor Iain Torrance (1 year)  
David Watt (1 year)

GEORGE J WHYTE  
*CI Eccl Scot*

**MISSION AND DISCIPLESHIP COUNCIL**

**The General Assembly:**

1. Receive the Report.
2. Affirm that the Council's\*\* first priority over the period 2019-2021 is to encourage the creation and deepening of a culture of discipleship.
3. Thank the congregations who piloted the Conversations materials and instruct the Council\*\* to promote them further.
4. Encourage the Council\*\* to prepare appropriate resources for congregations to explore ways of making Church an accessible and welcoming place for the 'Millennial Generation' and 'Generation X'.
5. Instruct Presbyteries and Kirk Sessions to engage with the characteristics of discipleship and explore how they are worked out in their own local context.
6. Affirm the importance of the National Youth Assembly in the life of the Church and in particular its role in providing young adults with the opportunity to form community with one another, to participate in leadership positions, and to be empowered through involvement with the decision making processes of the national church.
7. Instruct the Council\*\* to offer Young Adult (18-30) Residential Events from 2019/2020, and Young People (11-18) Residential Events from 2020/21, subject to available resources.
8. Instruct the Council\*\* to commission an initial Youth Attitudes Survey.
9. Instruct the Council\*\* to explore the feasibility of developing an app for young people, and to develop appropriate social media channels in the meantime.
10. Instruct the Council\*\* to begin work on developing resources around what it means to have young people involved in decision-making in the Church.
11. Instruct the Council\*\* to explore the value and feasibility of a pilot co-mentoring scheme and to report back to a future General Assembly.

12. Instruct the Council\*\* to work with Presbyteries on developing regional events to encourage engagement by and involvement of children and young people, and to support a culture of questioning.
13. Encourage Presbyteries and groupings in local areas to develop frequent regional gatherings, such as small groups, for discipling young people.
14. Instruct the Council\*\* to explore the value of a National Week of Service and report to a future General Assembly.
15. Instruct the Legal Questions Committee to consider a new method of Presbytery youth representation at the General Assembly, including exploration of how to compensate for the loss of the ten National Youth Assembly representatives.
16. Instruct the Legal Questions Committee to explore reducing the minimum age of eldership to 16.
17. Instruct the Theological Forum, to explore the concept of church membership in relation to age.
18. Instruct the Council\*\* to explore rebranding the Church's work with Children and Young People.
19. Instruct the Council\*\*, in consultation with the Church and Society Council\*\*, Ministries Council\*\*, and others as appropriate, to explore the feasibility of a distinct Children and Youth Committee, and to report to the General Assembly of 2020.
20. Instruct the Council\*\* to explore with the Assembly Trustees\* the prioritisation of resources for working with children and young people.
21. Acknowledge the considerable work undertaken by the National Youth Assembly over the years and encourage people to attend the service of thanksgiving and celebration on 19 October 2019 at Perth: St Matthew's.
22. Acknowledge the work undertaken over the last two years by the two outgoing Church of Scotland Scottish Youth Parliament members, Conor MacFadyen and Rebecca Craig, and continue to pray for the two incoming SYP members, Rebecca Craig (second term) and Lauren Asher (June 2019 – June 2021).
23. Thank & discharge the Young People and the Church of Scotland Working Group.
24. Instruct the Council\*\* to explore the feasibility of ideas emerging from the Worship Audit - specifically a worship resource bank; local worship events; sharing of best practice; signposting to existing resources; and the development of training resources in response to any identified gaps in current Presbytery provision.
25. Encourage the Council\*\* to explore the merits of a new book of Common Order, perhaps as an online resource, recognising the need for new creative liturgies, which are faithful to the principles of Reformed worship, to equip those engaged in pioneer ministry and 'fresh expressions' of church.
26. Encourage congregations to continue to use the Church Without Walls Report and associated materials as a means of re-imagining and refreshing the local Church.
27. Encourage Kirk Sessions and congregations to make best use of Life Stories as they develop a culture of invitation.
28. Urge Kirk Sessions and congregations to engage with the stories and lessons in the book, *Seeing Afresh: Learning from fresh expressions of church*.
29. Give thanks for Life and Work, and its army of volunteer distributors, as the magazine celebrates its 140th anniversary this year.
30. Urge congregations to consider digital or print subscriptions to Life and Work.
31. Urge congregations to explore the discounted cost of advertising a vacant charge or church vacancy in Life and Work to support their search.
32. Urge Kirk Sessions to use the resources listed in Appendix V and to promote their usage in the wider congregation.
33. Encourage the Council\*\* to produce an online supplement to CH4 focussing on contemporary music, recognising that radical reform within our Church requires new forms of worship.

GEORGE J WHYTE  
CI Eccl Scot

*\* With effect from 1 June 2019, the Council of Assembly is superseded by the Assembly Trustees – see section 2 of the Deliverance of the Special Commission on Structural Reform and sections 1.a) and b) of the Deliverance of the Business Committee*

*\*\* Instructions or encouragements which may be or have been given by the General Assembly to the Ministries Council, the Mission and Discipleship Council, the Church and Society Council and the World Mission Council shall be taken to also apply to those Groups which may be appointed as successor bodies by the Commission of Assembly to be held by 31 December 2019 - see section 8 of the Deliverance of the Special Commission on Structural Reform and sections 1.c) and d) of the Deliverance of the Business Committee*

*\*\*\* With effect from 1 June 2019, the Assembly Arrangements Committee is superseded by the Assembly Business Committee – see section 10 of the Deliverance of the Special Commission on Structural Reform and sections 1.e) and f) of the Deliverance of the Business Committee*

## THE INTERNATIONAL HOLOCAUST REMEMBRANCE ALLIANCE'S WORKING DEFINITION OF ANTISEMITISM AND ITS GUIDELINES

*[see Section 35 of the Deliverance of the Church and Society Council]*

**The working definition:** Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities.

**The guidelines:** To guide IHRA in its work, the following examples may serve as illustrations:

Manifestations might include the targeting of the state of Israel, conceived as a Jewish collectivity. However, criticism of Israel similar to that levelled against any other country cannot be regarded as antisemitic. Antisemitism frequently charges Jews with conspiring to harm humanity, and it is often used to blame Jews for “why things go wrong”. It is expressed in speech, writing, visual forms and action, and employs sinister stereotypes and negative character traits.

Contemporary examples of antisemitism in public life, the media, schools, the workplace, and in the religious sphere

could, taking into account the overall context, include, but are not limited to:

- Calling for, aiding, or justifying the killing or harming of Jews in the name of a radical ideology or an extremist view of religion.
- Making mendacious, dehumanizing, demonizing, or stereotypical allegations about Jews as such or the power of Jews as collective — such as, especially but not exclusively, the myth about a world Jewish conspiracy or of Jews controlling the media, economy, government or other societal institutions.
- Accusing Jews as a people of being responsible for real or imagined wrongdoing committed by a single Jewish person or group, or even for acts committed by non-Jews.
- Denying the fact, scope, mechanisms (e.g. gas chambers) or intentionality of the genocide of the Jewish people at the hands of National Socialist Germany and its supporters and accomplices during World War II (the Holocaust).
- Accusing the Jews as a people, or Israel as a state, of inventing or exaggerating the Holocaust.
- Accusing Jewish citizens of being more loyal to Israel, or to the alleged priorities of Jews worldwide, than to the interests of their own nations.
- Denying the Jewish people their right to self-determination, e.g., by claiming that the existence of a State of Israel is a racist endeavour.
- Applying double standards by requiring of it a behaviour not expected or demanded of any other democratic nation.
- Using the symbols and images associated with classic antisemitism (e.g. claims of Jews killing Jesus or blood libel) to characterise Israel or Israelis.
- Drawing comparisons of contemporary Israeli policy to that of the Nazis.
- Holding Jews collectively responsible for actions of the state of Israel.

**Antisemitic acts are criminal** when they are so defined by law (for example, denial of the Holocaust or distribution of antisemitic materials in some countries).

**Criminal acts are antisemitic** when the targets of attacks, whether they are people or property – such as buildings, schools, places of worship and cemeteries – are selected because they are, or are perceived to be, Jewish or linked to Jews.

**Antisemitic discrimination** is the denial to Jews of opportunities or services available to others and is illegal in many countries.





**- A - Legislative Acts of The General Assembly 2019****I DISCIPLINE ACT (ACT I 2019)***Edinburgh, 18 May 2019, Session 3*

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

**Part 1 DEFINITIONS, INTERPRETATION AND PRELIMINARY MATTERS**

1. For the purposes of this Act:

- (1) "Administrative Suspension" shall mean an instruction given, at any stage of proceedings in terms of this Act, by a Presbytery or any Committee or individuals holding delegated powers from Presbytery so to do, to a Respondent to abstain from the exercise of all of the functions of the office held by the Respondent until the final disposal of proceedings under this Act and "Administratively Suspended" shall be construed accordingly. For the avoidance of doubt, Administrative Suspension shall not constitute or form a part of any form of Censure.
- (2) "Adviser" shall mean a Minister, being a member of Presbytery, selected from a list maintained by the Legal Questions Committee, who acts as an adviser to an Assessor.
- (3) "Alternative Contact" shall mean the alternative contact to the Presbytery Clerk in terms of the Complaints Procedure.
- (4) "Assessor" shall mean (i) an Elder, being a member of a Kirk Session, who is legally qualified and has knowledge of Church Law, or (ii) a solicitor employed in the Church's Law Department, or (iii) an investigator with experience of the investigation of professional misconduct: any such person in category (i), (ii) or (iii) being appointed from a panel of Assessors in terms of section 17(2), and all Assessors being appointed to the panel by the General Assembly on the nomination of the Nomination Committee.
- (5) "Auxiliary Minister" shall have the meaning ascribed to it in the Registration of Ministries Act (Act II 2017).
- (6) "breach" shall mean material breach.
- (7) "Bullying" shall mean a course of conduct (i.e. conduct which occurs on at least two occasions) amounting to offensive, threatening, abusive, malicious, intimidating or insulting behaviour that may be an abuse or misuse of power, position or knowledge through means that undermine, humiliate, denigrate or injure the person concerned and which is behaviour occurring in circumstances where it would appear to a reasonable individual that it would amount to bullying of that person.
- (8) "Censure" shall have the meaning given to it in Part 10.
- (9) "Censure with consent" shall mean a Censure consented to by the Respondent.
- (10) "Complainer" shall mean a person, Committee or other body making a Disciplinary Complaint.
- (11) "Complaints Procedure" shall mean the complaints procedure operated by Presbyteries as initially approved by deliverance of the General Assembly of 2014 and as amended from time to time.
- (12) "Council" shall mean the Ministries Council or any Task Group or Committee of the Ministries Council.
- (13) "Deacon" shall have the meaning ascribed to it in the Registration of Ministries Act (Act II 2017).
- (14) "Disciplinary Complaint" shall mean (i) a written allegation or allegations that a Disciplinary Offence has been committed or (ii) circumstances coming to the attention of Presbytery which indicate that a Disciplinary Offence may have been committed.
- (15) "Disciplinary Offence" shall have the meaning assigned to it in Part 4.

- (16) "Disciplinary Proceedings" shall mean those proceedings carried out in accordance with the provisions of Part 8 in respect of any Disciplinary Offence alleged to have been committed by a Respondent.
- (17) "Discipline Tribunal" shall mean a body of three or five persons drawn from the Judicial Panel and constituted to hear Disciplinary Proceedings under this Act, more particularly described in section 7.
- (18) "Elder" shall mean a person ordained as an elder (whether or not serving on a Kirk Session, save where otherwise specified in this Act).
- (19) "Graduate Candidate" shall have the meaning ascribed to it in the Selection and Training for Full-Time Ministry Act (Act X 2004).
- (20) "Harassment" shall mean unwanted physical, verbal or non-verbal conduct related to a Protected Characteristic which has the purpose or effect of violating the dignity of another person or creating an intimidating, hostile, degrading, humiliating or offensive environment for that person, declaring that in deciding whether conduct has that effect, there shall be taken into account the perception of that person, the other circumstances of the case and whether it is reasonable for the conduct to have that effect.
- (21) "Investigatory Proceedings" shall mean those proceedings carried out in accordance with the provisions of Part 7 in respect of any Disciplinary Offence alleged to have been committed by a Respondent.
- (22) "Judicial Commission" means the Judicial Commission as defined in the Appeals Act (Act I 2014).
- (23) "Judicial Panel" shall mean the pool of persons from which shall be appointed (a) a Reviewer, and (b) the members to serve on the Discipline Tribunal and the Judicial Commission.
- (24) "Judicial Suspension" shall mean any suspension imposed as a Censure in terms of Part 10.
- (25) "Legal Aid Fund" shall mean the Fund maintained by the Legal Questions Committee in terms of the Legal Aid in Disciplinary Proceedings Regulations (Regulations X 2018).
- (26) "Licentiate" shall have the meaning ascribed to it in the Candidates, Licentiates and Probationers Act (Act XI 1994).
- (27) ("Minister" and "Minister of Word and Sacrament" shall have the meanings respectively ascribed to them in the Registration of Ministries Act 2017 (Act II 2017).
- (28) "Office-Bearer" shall, for the purposes of this Act only, mean an individual who is serving on a Congregational Board, Deacons' Court or Board of Management, or any other body deemed by the Presbytery to form part of the governance arrangements of any congregation, or on any committee of any of these bodies or of a Kirk Session or Presbytery, and shall, for the avoidance of doubt, include all Clerks and Treasurers, whether or not such individuals are serving as voting members of any such governing body.
- (29) "Ordained Local Minister" shall have the meaning ascribed to it in the Registration of Ministries Act (Act II 2017).
- (30) "Procedural Review" shall mean a procedural review carried out by a Reviewer in terms of sections 19(3), 22(2) or 27.
- (31) "Protected Characteristic" shall mean any of the following:  
Age  
Disability  
Gender re-assignment  
Race  
Religion or belief  
Sex  
Sexual orientation
- (32) "Reader" shall have the meaning ascribed to it in the Readership Act (Act XVII 1992).
- (33) "Referral" shall mean the referral by a Presbytery of a Disciplinary Complaint to an Assessor in terms of Part 5.

- (34) "Register of Ministry" shall mean the Register referred to in section 2 of the Registration of Ministries Act (Act II 2017).
  - (35) "Respondent" shall mean a person referred to in section 10 against whom a Disciplinary Complaint has been made or has arisen.
  - (36) "Reviewer" shall mean a person selected from the Judicial Panel and appointed by the Convener or Vice-Convener of the Legal Questions Committee to carry out a Procedural Review.
  - (37) "Victimisation" shall mean subjecting another person to a detriment because that person has brought a Disciplinary Complaint under this Act, given evidence or information in connection with proceedings under this Act, or done any other thing for the purposes of or in connection with this Act, unless that person acted in bad faith in so doing.
2. For the purposes of this Act (a) the singular shall include the plural unless the contrary intention appears; (b) any reference to a "section" or a "Part" shall be to a section or Part of this Act, (c) any reference to "days" in relation to periods of time or time limits shall be to consecutive calendar days, (d) any reference to an Act of the UK or Scottish Parliament shall include a reference to any subsequent modification, replacement or re-enactment thereof; and (e) any reference to a Certificate of Eligibility shall include a Temporary Certificate of Eligibility.
  3. Meetings of the Assessor and the Adviser or of the Discipline Tribunal may be held by conference telephone call, video conference or the like electronic means and proceedings at any meeting held by such means shall be as valid as if the Assessor and Adviser or the members of such Tribunal and any other parties, recorded as attending such meeting, had all been physically present, in person, at a single geographic location.
  4. No Assessor, Adviser or Reviewer shall:
    - (1) take part in any proceedings involving the Presbytery of which they are a member or in which the Kirk Session of which they are a member is situated; or
    - (2) be appointed to the Discipline Tribunal or a Judicial Commission in any single case or series of related cases in which they have acted as Assessor, Adviser or Reviewer, which proceeds against any Respondent in terms of this Act.
  5. The rules of civil evidence in Scots Law shall apply to the conduct of any proceedings governed by this Act and the standard of proof required shall be the balance of probabilities. Where the Disciplinary Complaint is the same as, or substantially similar to, any charge brought against the Respondent in criminal law and the Respondent is proved to have been convicted of the offence in criminal law, by or before any court in the United Kingdom, then the Respondent shall be taken to have committed that offence, unless the contrary is proved.
  6.
    - (1) The Assessor may sist proceedings under this Act at any time, in whole or in part, in any of the following situations: (i) pending the outcome of any civil or criminal proceedings or relevant investigations which relate to the Complaint, (ii) due to the ill-health of the Respondent or of a material witness which, in the opinion of the Assessor, having taken such professional advice or considered such evidence as they consider appropriate, prevents the Respondent or material witness from taking part in such proceedings; or (iii) for any other reason which the Assessor deems appropriate.
    - (2) Once a sist has been imposed, it shall be presumed to continue until such time as the circumstances leading to its imposition no longer pertain, but the appropriateness of the sist continuing shall be subject to review, upon request by the Respondent, at three-monthly intervals from the date of its imposition. Each such review shall be undertaken and decided upon by the Convener, whom failing the Vice-Convener, of the Legal Questions Committee, who shall have power to lift the sist upon cause shown by the Respondent. In making a decision, the Convener or Vice-Convener of the Legal Questions Committee shall first consult with the Solicitor of the Church and the Principal Clerk.
  7. The Discipline Tribunal shall be variously constituted as follows:

- (1) In the circumstances of a matter proceeding under Part 8 (*Disciplinary Proceedings*), it shall mean a body of up to five persons, of whom at least one is a Minister or Deacon and one is an Elder, three persons being selected from the Judicial Panel together with a Convener and a Vice-Convener appointed in terms of section 16 of the Appeals Act (Act I 2014). In this case the quorum of the Tribunal shall be three persons, one of whom must be the Convener, or
- (2) In the circumstances of a matter proceeding under Part 9 (*Accelerated Procedure*) it shall mean a body of up to three persons, comprising one Minister and one Elder selected from the Judicial Panel, together with a Convener appointed in terms of section 16 of the Appeals Act (Act I 2014). In this case the quorum of the Tribunal shall be two persons, one of whom must be the Convener.

The Solicitor of the Church shall normally serve as Secretary to the Discipline Tribunal but may appoint a Depute to act in his or her place in any particular case. The Secretary shall not be a member of the Discipline Tribunal.

8. Where an Assessor becomes unable to continue with consideration of and/or investigation of and/or disciplinary proceedings in respect of a Disciplinary Complaint, then a new Assessor shall be appointed and the consideration and/or investigation and/or disciplinary proceedings shall continue, subject to all time limits which apply being recalculated to start again as if the Referral had been made on the date on which the new Assessor is appointed.
9. When, in the course of proceedings under the Local Church Review Act (Act I 2011) or the Congregations in an Unsatisfactory State Act (Act I 1988), the Presbytery receives a Disciplinary Complaint indicating that a Disciplinary Offence may have been committed by a Respondent, it may proceed in one of the following ways: (i) it may proceed simultaneously in terms of this Act, or (ii) it may resolve to initiate proceedings under this Act following the completion of the existing proceedings, or (iii) it may resolve to sist the existing proceedings and initiate proceedings under this Act.

## **Part 2 THOSE SUBJECT TO DISCIPLINE IN TERMS OF THIS ACT**

10. The following shall be subject to discipline in terms of this Act:
  - (1) Ministers of Word and Sacrament;
  - (2) Licentiates;
  - (3) Graduate Candidates;
  - (4) Deacons;
  - (5) Readers;
  - (6) Candidates and Probationers in training for the Ministry of Word and Sacrament and Diaconate as referred to in the Selection and Training for Full-Time Ministry Act (Act X 2004), the Deacons Act (Act VIII 2010) and the Ordained Local Ministry Act (Act IX 2011);
  - (7) Candidates in training for the Readership as referred to in the Readership Act (Act XVII 1992);
  - (8) Elders;
  - (9) Office-Bearers;
  - (10) Persons holding Certificates of Eligibility issued under the Admission and Re-admission of Ministers Act (Act IX 2002).

## **Part 3 JURISDICTION**

11. It is declared that any proceedings under this Act are part of the exclusive jurisdiction of the Church and in accordance with the Articles Declaratory of the Constitution of the Church of Scotland in Matters Spiritual, as hereby interpreted by the Church.
12. Where an individual against whom an allegation made in terms of this Act is an employee of any congregation or any Court or Committee of the Church, nothing in this Act shall prejudice the application of civil employment law.
13. For the avoidance of doubt, it is declared that nothing in this Act shall reduce the general power of Presbytery to impose an Administrative Suspension on any individual subject to its jurisdiction in terms of this Act, at any time.

14. (1) Proceedings under this Act shall be initiated by the Presbytery having jurisdiction in terms of this section.
- (2) Ministers of Word and Sacrament and Deacons shall be subject to the jurisdiction of the Presbytery with which they are registered on the Register of Ministry created by the Registration of Ministry Act (Act II 2017).
- (3) Licentiates shall be subject to the jurisdiction of the Presbytery within the bounds of which is the congregation of which they are a member, which failing, the Presbytery of Edinburgh.
- (4) Candidates and Probationers in training for the Ministry of Word and Sacrament and Diaconate shall be subject to the jurisdiction of the Presbytery which is supervising them, in terms of sections 18 and 19 of the Selection and Training for Full-Time Ministry Act (Act X 2004) (in the case of the Diaconate, as applied by section 3 of the Deacons Act (Act VIII 2010)), and sections 13 and 14 of the Ordained Local Ministry Act (Act IX 2011).
- (5) Candidates in training for the Readership shall be subject to the jurisdiction of the Presbytery which appoints the regent referred to in section 2(e) of the Readership Act (Act XVII 1992).
- (6) Graduate Candidates shall be subject to the jurisdiction of the Presbytery which issued their Graduate Candidate's Certificate in terms of section 22 of the Selection and Training for Full-Time Ministry Act (Act X 2004).
- (7) Elders and Office-Bearers shall be subject to the jurisdiction of the Presbytery within the bounds of which is the congregation of which they are a member or in which they serve as an Office-Bearer.
- (8) Readers shall be subject to the jurisdiction of the Presbytery upon the Roll of which they appear.
- (9) Persons holding Certificates of Eligibility issued under the Admission and Re-admission of Ministers Act (Act IX 2002) shall

15. Should a Disciplinary Complaint come to the notice of a Presbytery other than that having jurisdiction in terms of this Part 3, it shall communicate the same to the Presbytery having jurisdiction, together with all information pertaining thereto in its possession.

#### **Part 4 DISCIPLINARY OFFENCES**

16. "Disciplinary Offence" shall mean:
  - (1) conduct which is declared censurable by the Word of God;
  - (2) a breach of an Act, Regulation or Instruction of the General Assembly;
  - (3) a breach of an established custom of the Church;
  - (4) a breach of an order or instruction of any court of the Church;
  - (5) a breach of a Respondent's vows of ordination;
  - (6) a refusal to accept, or an attempt to subvert, the authority of any court of the Church or Committee;
  - (7) conduct unbecoming the office held by the Respondent in the Church or likely to reflect adversely on the Church or bring its name into disrepute;
  - (8) conduct which is not in conformity with the law or practice of the Church and which constitutes direct or indirect discrimination in terms of the Equality Act 2010;
  - (9) Harassment or Victimisation as defined in sections 1(20) and 1(37) respectively;
  - (10) dishonest or deceitful behaviour;
  - (11) Bullying;
  - (12) conduct which results in the placing of the name of a Respondent on the Sex Offenders' Register or the Respondent's inclusion on the Children's List and/or the Adults' List kept under section 1(1) of the Protection of Vulnerable Groups (Scotland) Act 2007;
  - (13) failure by an individual to advise the Church's Safeguarding Service of (a) any act, default or omission, or (b) any circumstances arising, bearing upon that individual's suitability to



- undertake Regulated Work as defined in the Protection of Vulnerable Groups (Scotland) Act 2007;
- (14) other than as permitted in terms of this Act, the issuing by any person subject to this Act of any form of statement about, or details concerning, the alleged Disciplinary Offence, or participating in any interview or discussion with the media or publishing any material on social media regarding an alleged Disciplinary Offence, in all cases after the Presbytery receives notice of an alleged Disciplinary Offence and until the conclusion of any Disciplinary Proceedings and any appeals relating thereto; and
- (15) disobedience of an Instruction issued under section 40.

## Part 5 REFERRAL

17. (1) Whenever a Disciplinary Complaint comes to the notice of the Presbytery, it shall be considered by the Presbytery Clerk (or the Alternative Contact), whom failing, any member of Presbytery holding delegated powers from Presbytery to act for the Presbytery in respect of the Complaints Procedure or otherwise holding delegated powers from Presbytery to deal with matters of discipline.
- (2) If, following consideration in terms of section 17(1), it is decided that the Disciplinary Complaint should be considered under this Act, the Presbytery shall appoint an Assessor and shall refer the consideration of such Disciplinary Complaint to such Assessor. Before making a decision that the Disciplinary Complaint should not be considered under this Act, the Presbytery Clerk shall seek the advice of the Principal Clerk.
- (3) Consideration shall also be given at this stage as to whether or not an Administrative Suspension should be imposed on the Respondent in terms of Part 6.
- (4) Where there is a Complainer, the Presbytery Clerk shall send written acknowledgement of the Disciplinary Complaint to the Complainer within seven (7) days of its receipt.
- (5) Once a Referral has been made, the following restrictions shall apply to a Respondent (with the exception of those Respondents referred to in section 10(8) or 10(9)) until such time as proceedings under this Act are finally disposed of:
- (a) the Respondent shall not be entitled to demit his or her status or to resign from a Church appointment; a Minister of Word and Sacrament or a Deacon shall be permitted to demit his or her charge or to resign from a Church appointment, but if he or she does so, he or she shall remain under the jurisdiction of the Presbytery until proceedings under this Act are finally disposed of; and
- (b) the Council may not issue an extract of the Respondent's entry in the Register of Ministry if he or she seeks to leave the jurisdiction of the Presbytery.
- (6) The Presbytery Clerk shall write to the Respondent to confirm that a Disciplinary Complaint has been received, advising as to its general nature and confirming that a Referral has been made and in addition, shall confirm the matters referred to in sub-paragraphs (a) and (b) above of subsection (5). The Presbytery Clerk shall, at the same time, send to the Respondent copies of (a) this Act and (b) the Guidance for Respondents prepared in terms of Part 16 and shall notify the Secretary of the Council in writing that the Referral has been made (save where the Respondent is one referred to in section 10(8) or 10(9)).
- (7) Notwithstanding subsection (5) above, a Respondent may, provided that no appeal is being taken to the Judicial Commission and provided also that the procedure set out in section 33 of Act VIII 2003 is followed, demit status at any time after the Discipline Tribunal issues a decision on Censure in the Respondent's case.
- (8) At the same time as appointing the Assessor, the Presbytery shall make suitable arrangements for the provision of pastoral support for (i) the

Respondent and his or her family, (ii) any Complainer(s), (iii) any witnesses in respect of the Disciplinary Complaint residing within the bounds of the Presbytery, (iv) the congregation and (v) any Office-Bearers involved in the Disciplinary Complaint. The Presbytery may call upon a neighbouring Presbytery and/or the Secretary of the Council to assist in the provision of pastoral support. The Presbytery Clerk shall make a written report on the arrangements, so made, to the Assessor, when appointed.

- (9) In the Assessor's report to the Presbytery in terms of section 19(1), the Assessor shall comment on the arrangements for pastoral support made by the Presbytery in terms of section 17(8), providing an assessment as to their adequacy and may raise any inadequacy with Presbytery during the course of his or her consideration of the Referral and may make suggestions as to how such inadequacy could be rectified.

- (10) Except insofar as provided herein, once an Assessor has been appointed, the Presbytery shall have no further part in the proceedings.

18. (1) The Presbytery shall also appoint an Adviser to work with the Assessor on the Disciplinary Complaint. The Adviser shall provide support to the Assessor and may be present at any interview conducted by the Assessor. Before taking any decisions under this Act, the Assessor shall consult with the Adviser.

- (2) The Assessor will consider the Disciplinary Complaint and, if necessary, obtain any additional information, to allow the Assessor to decide whether the Disciplinary Complaint falls into one or more of the following categories:

- (a) it is in a form which cannot sensibly be responded to, or
- (b) it is otherwise an abuse of process, or
- (c) it is frivolous or vexatious, or
- (d) it has no reasonable prospect of providing grounds for disciplinary action in terms of this Act, or

- (e) it would be more appropriately dealt with by the Presbytery under the Complaints Procedure, or
- (f) it is suitable to be dealt with in terms of the Alternative Dispute Resolution Processes Act 2014 (Act VI 2014) or otherwise by mediation, conciliation or facilitated conversation or similar processes, or
- (g) the Presbytery has no jurisdiction to consider the Disciplinary Complaint, or
- (h) it cannot be pursued because a Complainer is not willing to be identified to the Respondent, or is not willing to disclose a document to the Respondent and there is no other evidence supporting the Disciplinary Complaint.

19. (1) Within twenty eight (28) days of the receipt of the Referral by the Assessor, he or she shall decide whether the Disciplinary Complaint satisfies any of the criteria set out in section 18(2). The Assessor shall confirm this in a report sent to the Presbytery, the Complainer (if any) and the Respondent. Where the Assessor decides that the Disciplinary Complaint satisfies any of the criteria set out in section 18(2), he or she shall also state whether the Disciplinary Complaint should be considered by Presbytery in terms of the Complaints Procedure. When the Assessor decides that the Disciplinary Complaint satisfies any of the criteria set out in section 18(2) the Assessor shall, at the same time advise the Presbytery and the Complainer of their right to a Procedural Review.

- (2) For the avoidance of doubt, a decision by the Assessor that the Disciplinary Complaint satisfies any of the criteria set out in section 18(2) shall not be subject to appeal or dissent and complaint or any other form of review, other than a Procedural Review carried out by a Reviewer.
- (3) With respect to a Procedural Review the following will apply:

- (a) A Procedural Review must be requested by the Presbytery or the Complainer within fourteen (14) days of the date upon which the Assessor reported his or her decision to the Presbytery and the Complainer.
  - (b) A Procedural Review can be sought only on one or both of the following grounds: (a) that there was an irregularity in the process followed by the Assessor which materially influenced his or her decision; and/or, (b) that his or her decision was materially influenced by incorrect material fact.
  - (c) Such request shall be made by sending or delivering a written request to the Presbytery Clerk, and such request shall also intimate, in brief, specific, numbered propositions, the grounds in subsection (b) above relied on by the Presbytery or the Complainer.
  - (d) In the event that the Reviewer determines that one or both of the foregoing grounds have been established, he or she shall order a new Referral to be made to a different Assessor.
  - (e) In the event that the Reviewer determines that neither of the foregoing grounds has been established, the decision of the Assessor shall be deemed to have become final.
  - (f) The decision of the Reviewer as regards the Procedural Review shall be final and not subject to appeal, dissent and complaint or any other form of further review.
- (2) In the event that the Respondent is a Minister and he or she has been Administratively Suspended, the Presbytery shall appoint an Interim Moderator to the Respondent's charge.
  - (3) Without prejudice to section 20(1), where the Respondent is a Candidate or Probationer in terms of section 10(6) or 10(7), the Council may impose an Administrative Suspension on the Respondent in respect of their candidature or Probationer training, as the case may be, pending a decision in terms of section 20(1) by the Presbytery or any Committee or individuals holding delegated powers from Presbytery, as the case may be. The Secretary of the Council shall advise the relevant Presbytery of any Administrative Suspension so imposed.
  - (4) If the Respondent falls within section 10(1), (2), (3), (4), (5), (6), (7) or (10) then the Presbytery shall advise the Secretary to the Council of the fact that an Administrative Suspension has been imposed.
  - (5) Once an Administrative Suspension has been imposed, it shall be presumed to continue until such time as the circumstances leading to its imposition no longer pertain; but the Administrative Suspension shall be subject to review, upon request by the Respondent or the Assessor, at three-monthly intervals from the date of its imposition. Each such review shall be undertaken and decided upon by the Convener, whom failing the Vice-Convener, of the Legal Questions Committee, who shall have power to lift the Administrative Suspension upon cause shown by the Respondent or the Assessor. In making a decision, the Convener or Vice-Convener of the Legal Questions Committee shall first consult with the Solicitor of the Church and the Principal Clerk.

## Part 6 ADMINISTRATIVE SUSPENSION

20. (1) At any time after a Disciplinary Complaint comes to the notice of the Presbytery, the Presbytery, or any Committee or individuals holding delegated powers from Presbytery so to do, shall be entitled, at its or their discretion, to impose an Administrative Suspension on the Respondent. This entitlement shall be without prejudice to the general power of Presbytery described in section 13.

## Part 7 INVESTIGATORY PROCEEDINGS

21. (1) If the Assessor, following consideration in terms of section 19(1) decides to commence Investigatory Proceedings, he or she shall:
- (a) intimate in writing to the Respondent the terms of the Disciplinary Complaint and

- the nature of the evidence purported to exist in support of it;
- (b) invite the Respondent to provide a written answer to the Disciplinary Complaint to the Assessor within fourteen (14) days of the Respondent's receipt of such intimation, always provided that the Respondent shall not be obliged to answer; and
  - (c) give notice to the Presbytery of the commencement of Investigatory Proceedings.
22. (1) Within fourteen (14) days of the Assessor's receipt of the Respondent's written answer to the Disciplinary Complaint (or if no such written answer is received, within twenty eight (28) days of the likely receipt by the Respondent of the Assessor's invitation in terms of section 21(1)(b)), the Assessor must decide which one of the following courses of action to take:
- (a) to determine that the Respondent has no case to answer in terms of this Act;
  - (b) to offer the Respondent, with the consent and concurrence in writing, of a Convener (or Vice-Convener) of the Discipline Tribunal an opportunity to consent to a Censure, available for acceptance for a period of twenty eight (28) days, in order to conclude the Investigatory Proceedings, the Respondent having received legal advice; or
  - (c) to continue to investigate the Disciplinary Complaint.
- (2) In the case of a decision by the Assessor in terms of section 22(1)(a), such decision shall not be subject to appeal or dissent and complaint or any other form of review, other than a Procedural Review carried out by a Reviewer on the same basis as set out in section 19(3). The Assessor shall confirm any decision in terms of section 22(1)(a) in a report sent to the Presbytery, the Complainer (if any) and the Respondent, which report shall include a statement of the reasons for his or her decision. In intimating his or her decision and the reasons, the Assessor shall advise the Presbytery and the Complainer (if any) of their right to a Procedural Review.
23. An offer of a Censure with consent, in terms of section 22(1)(b) shall be open for acceptance by the Respondent within a period of twenty eight (28) days from the date of issue and if not so accepted shall be deemed to be refused. If such an offer is accepted, the Censure with consent shall be recorded as is appropriate, depending on the person and on the type of Censure with consent, according to the general scheme specified in Part 10 and in each case, the recording of the Censure with consent shall conclude the Investigatory Proceedings, subject only to further procedure under Part 13.
24. (1) In the event that the Assessor decides to continue to investigate the Disciplinary Complaint in terms of section 22(1)(c), the Assessor shall carry out such investigations as he or she, in his or her sole discretion, deems necessary to determine whether a Disciplinary Offence may have been committed. Subject to subsection (2), such investigations shall be concluded within twenty eight (28) days of the date on which the Assessor's decision, in terms of section 22, is made.
- (2) The Convener, whom failing the Vice-Convener, of the Legal Questions Committee shall have power, on cause shown by the Assessor or the Respondent, to grant a further period or periods for completion of the investigation. Reasons for the Convener's or Vice-Convener's decision shall be given. In making a decision, the Convener or Vice-Convener of the Legal Questions Committee shall first consult with the Solicitor of the Church and the Principal Clerk. No second or subsequent extension shall be granted without the Respondent being given the opportunity to make representations as to whether or not the extension should be granted.
- (3) In all cases under this Act, the Assessor shall keep a record of the Investigatory Proceedings. The record shall comprise all evidence obtained by the Assessor including witness statements. The interviews conducted by the Assessor shall be digitally recorded.

25. If, in the course of the Investigatory Proceedings, an Assessor becomes aware of further allegations against the Respondent, which may constitute a Disciplinary Offence, then the Assessor shall proceed to consider and, if appropriate, investigate such allegations in terms of this Part.
26. At the conclusion of the Assessor's investigation and before deciding whether to initiate Disciplinary Proceedings under Part 8, the Assessor shall again make known to the Respondent the substance of the Disciplinary Complaint being considered by the Assessor and the nature of the evidence existing in support of it and shall offer the Respondent the opportunity to make any answer thereto, in person or in writing; provided that he or she shall not be obliged to answer.
27.
  - (1) Upon consideration of the Disciplinary Complaint and evidence submitted and of any answers given, the Assessor shall be entitled to resolve that no further investigation shall be carried out and that no Disciplinary Proceedings should be instituted if there is no *prima facie* case to answer. In that event, the Assessor shall confirm this in a report sent to the Presbytery, the Complainer (if any) and the Respondent, which report shall include a statement of the reasons for his or her decision. In intimating his or her decision, the Assessor shall advise the Presbytery and the Complainer (if any) of their right to a Procedural Review.
  - (2) At such time, the Assessor may also issue guidance to the Respondent regarding his or her conduct. Such guidance will be kept in the Record referred to in section 24(3) and will also be reported to the Secretary of the Council and recorded by him or her in a personal file for the Respondent.
  - (3) For the avoidance of doubt, a decision not to initiate Disciplinary Proceedings against the Respondent, in relation to the whole or any part of a Complaint, shall not be subject to appeal or dissent and complaint or any other form of review other than a Procedural Review carried out by a Reviewer in terms of section 19(3).

- (4) In the circumstances where either (i) no Procedural Review is requested within the time frame applicable and that time frame has expired, or (ii) a Procedural Review takes place and the decision of the Assessor is upheld, then Presbytery shall thereafter recall any Administrative Suspension imposed in terms of sections 13 or 20.

## Part 8 DISCIPLINARY PROCEEDINGS

28.
  - (1) In the event that the Assessor decides to initiate Disciplinary Proceedings, he or she shall prepare (a) a Notice of Complaint setting forth the alleged Disciplinary Offence or Disciplinary Offences (hereinafter referred to as "Charge" or "Charges") in respect of which it is proposed that Disciplinary Proceedings should be commenced, and (b) a summary of the evidence, whether from witnesses, documents or otherwise, that is considered to support the Charge or Charges made.
  - (2) The Notice of Complaint will run in the name of the Presbytery and will be in such form that, in respect of each Disciplinary Offence, there is set out the date(s), time(s) and place(s) of the Disciplinary Offence(s) and the facts necessary to constitute the Disciplinary Offence(s).
  - (3) The Assessor shall also intimate to Presbytery his or her decision to initiate Disciplinary Proceedings.
29.
  - (1) The Assessor shall initiate Disciplinary Proceedings by lodging with the Solicitor of the Church:
    - (a) the Notice of Complaint;
    - (b) a list of the names and addresses of the witnesses to be adduced by the Assessor;
    - (c) a list of the productions to be put in evidence by the Assessor;
    - (d) the summary of the evidence referred to in section 28(1)(b); and
    - (e) a request to the Solicitor to appoint a first diet and cite the Respondent to attend the first diet.

- (2) The Solicitor of the Church shall notify the Convener and Vice-Convener of the Legal Questions Committee that a Notice of Complaint has been lodged, shall arrange for the selection of a Discipline Tribunal and shall thereafter:

- (a) fix a date for the first diet, being a date not earlier than fourteen days after the lodging of the Assessor's request under section 29(1)(e); and
- (b) serve on the Respondent, by both first class and "signed for" post or personally by means of a Sheriff Officer, the items listed at sections 29(a) to (d), and
- (c) intimate the first diet and a list of the names of those selected to serve on the Discipline Tribunal to the Respondent.

In intimating the date of the first diet, the Solicitor of the Church shall draw to the attention of the Respondent the provisions of section 32 as to failure to appear.

- (3) In the event that service of the Notice of Complaint has not been timeously or regularly effected, the Solicitor shall:

- (a) re-serve on the Respondent the items listed at sections 29(a) to (d); and
- (b) fix a fresh date for the first diet, being a date not earlier than fourteen days after the date of re-service in terms of section 29(3)(a).

30. (1) The first diet will be held before the Discipline Tribunal.
- (2) At the first diet the Respondent may challenge:
- (a) the competency or relevancy of the Notice of Complaint; or
  - (b) the constitution of the Discipline Tribunal:
- provided that, in respect of any challenge to the competency or relevancy of the Notice of Complaint, intimation of the ground of such challenge must be given to the Assessor and the Secretary to the Discipline Tribunal not later than fourteen days before the diet is due to be

held, and any challenge to constitution shall be disposed of immediately, unless the Discipline Tribunal consider that the matter cannot be decided without proof.

- (3) At the first diet the Discipline Tribunal may:
- (a) adjourn the first diet for any reason;
  - (b) allow the Notice of Complaint to be amended by deletion, alteration or addition, so as to cure any error or defect in it or meet any objection to it, on such conditions as they think fit;
  - (c) sustain or repel any challenge to the competency or relevancy of the Notice of Complaint in whole or in part;
  - (d) defer consideration of such challenge until after proof,
  - (e) deal with any practical and/or procedural matters related to the Notice of Complaint which can usefully and expeditiously be dealt with at the first diet. The Discipline Tribunal shall have the power to make any order or determination which is just and reasonable, which order or determination shall be final.
- (4) After disposal or deferment of any challenge referred to in subsection (2) above, the Respondent shall be required to state whether he or she admits or denies each of the Charges, if any, which remain on the Notice of Complaint.
- (5) Where the Respondent admits all the individual Charges brought, the Discipline Tribunal shall, after hearing and considering any statement by the Assessor and any statement by or on behalf of the Respondent in mitigation, pass such Censure upon the Respondent as appears to it appropriate or discharge the Respondent and shall record its decision in a document signed by the Convener. The provisions of section 37(1) shall apply.
- (6) Where the Respondent denies some, or all, of the Charges brought, the Discipline Tribunal will appoint a date for the proof of those charges which are denied and defer consideration of the



question of Censure in respect of any Charges which are admitted, until close of the proof; provided that the Assessor may:

- (a) accept any denial of any individual Charge; or
- (b) accept an admission of an individual Charge in part;

in which case the proof will be confined to those Charges which are denied and which denial is not accepted by the Assessor.

- (7) The date appointed for proof shall be not less than twenty eight (28) days nor more than fifty six (56) days after the first diet or any adjournment thereof, but the Discipline Tribunal shall have power, upon cause shown by either party, to fix a date outwith that period, or to adjourn the proof diet.
  - (8) Where the Discipline Tribunal has appointed a date for proof, it may make an Order requiring the Respondent to intimate to the Secretary to the Discipline Tribunal and to the Assessor, within such period as they shall specify, a list of the names and addresses of the witnesses to be adduced and a list with copies of the productions to be put in evidence by him or her.
  - (9) Where (a) the Respondent has intimated in writing to the Assessor and to the Secretary to the Discipline Tribunal (i) that there is no challenge in terms of section 30(2) and (ii) that the Charge or Charges on the Notice of Complaint are all denied, and (b) both the Assessor and the Respondent intimate in writing to the Secretary to the Discipline Tribunal that there are no other matters which they wish to raise at the First Diet, it shall not be necessary to hold a First Diet and instead the Convener, Vice-Convener and Secretary of the Discipline Tribunal shall appoint a date for the proof of the Charge or Charges and make any Order in terms of section 30(8).
31. All proceedings in terms of Part 8 or Part 9 shall take place in public except (a) where either the Assessor or the Respondent request that and show cause why, the hearing, or part thereof, should be held in private; or
- (b) where the hearing of evidence from any person, or narration of facts thereof, in the opinion of the Discipline Tribunal, is likely to prejudice morals or public order, to affect adversely the interests of justice or the private life of the parties or in any other special circumstances where publicity would prejudice the interests of justice, provided that, in any event, the Discipline Tribunal shall restrict publicity only to the extent which it deems to be strictly necessary.
32. If a party fails to attend or be represented at the time and place fixed for the proof, without cause shown, the Discipline Tribunal may (a) adjourn the proof to a later date; (b) if that party is the Assessor, dismiss the Notice of Complaint; or (c) if that party is the Respondent, proceed to hear the proof in his or her absence, to reach a decision thereon and if appropriate, to pass Censure.
33. (1) Witnesses shall be required by the Convener to take the oath or to affirm prior to giving evidence.
- (2) The proceedings at the proof may be digitally recorded.
- (3) If produced by either party, the notices issued by the Assessor in terms of section 21(1)(a) and/or section 23 and any answers thereto by the Respondent, shall be admissible in evidence.
- (4) In subsection (2) "the proceedings at the proof" shall, unless the Discipline Tribunal directs otherwise, mean the whole proceedings to the close of the proof, including, without prejudice to that generality: (a) discussions on all matters arising in the course of the proof and the decision of the Discipline Tribunal on any such matter, (b) the evidence led at the proof, and (c) the speeches of the parties or their solicitors on their behalf.
34. Each party shall be entitled to give evidence, to call witnesses, to question any witness and to address the Discipline Tribunal, provided that the Respondent shall have the right to speak last.
35. Subject to sections 33 and 34, the conduct of the proof shall be in such manner as the Discipline Tribunal considers most appropriate for the determination of

the issues before it and to the just handling of the proceedings.

36. (1) No proof shall fail, or the ends of justice be allowed to be defeated, by reason only of any discrepancy between the Notice of Complaint and the evidence.
- (2) It shall be competent, at any time prior to the decision of the Discipline Tribunal, unless the Discipline Tribunal see just cause to the contrary, to amend the Notice of Complaint by deletion, alteration or addition, so as to:
- (a) cure any error or defect in it;
  - (b) meet any objection to it; or
  - (c) cure any discrepancy or variance between the Notice of Complaint and the evidence,
- provided that no amendment to the Notice of Complaint may change the character of the Charge or Charges.
- (3) If it appears to the Discipline Tribunal that the Respondent may, in any way, be prejudiced in his or her defence on the merits of the Charges by any amendment made under this section, the Discipline Tribunal shall grant such remedy to the Respondent by adjournment, or otherwise, as appears to the Discipline Tribunal to be just.
37. (1) At the close of the proof, the Discipline Tribunal shall give its decision on whether and if so to what extent, each Charge on the Notice of Complaint has been established and the decision shall be recorded in a document signed by the Convener, provided that the Discipline Tribunal may take time to consider its decision and adjourn the diet of proof to a later date for that purpose.
- (2) Upon giving its decision and, in the event of any Charge being found to be established or admitted (including, without prejudice to that generality, those Charges admitted and deferred in terms of section 30(6)), after hearing and considering any statement by the Assessor and the Respondent in mitigation, the Discipline Tribunal shall pass such Censure, if any, upon the Respondent as appears to it appropriate

according to the circumstances of each charge. In determining the appropriate Censure, no account shall be taken of any prior period of Administrative Suspension.

- (3) After giving its decision in terms of subsection (1), the Discipline Tribunal shall set forth in a document (a) those findings in fact which it has made and (b) the Censure, if any, which it has imposed, giving reasons for both elements of its decision. The Discipline Tribunal shall also record the majority by which its decision in respect of (i) each Charge, and (ii) Censure, or absolute discharge, was reached.
- (4) The Secretary of the Discipline Tribunal shall send the documents, referred to in sections 37(1) and 37(3), to each of the parties, the Session Clerk(s) of the congregation(s) concerned, the Presbytery Clerk, the Principal Clerk of the General Assembly and the Secretary of the Council (save where the Respondent is one referred to in section 10(8) or 10(9)), and shall make them available for public inspection.

#### **Part 9 ACCELERATED PROCEDURE WHERE THE RESPONDENT DESIRES TO ADMIT ALLEGATIONS**

38. (1) If, at any stage of proceedings prior to the service of a Notice of Complaint, the Respondent indicates that he or she wishes to admit all, or any, of the allegations made against him or her, he or she shall be entitled so to intimate to the Assessor. Said admission must be in writing and signed by the Respondent. It should include a statement by the Respondent that he or she has received legal advice on the matter. The admission shall not be accepted by the Assessor in the absence of a statement that legal advice has been received. In the event that the Assessor is willing to accept the said admission, either immediately or after making such other enquiries or investigations he or she considers appropriate, the Assessor shall, as soon as practicable, proceed to adjust and agree a Joint Minute with the Respondent, or his or her solicitor. The said Joint Minute, which shall be signed by or on behalf of both parties, shall set out:

- (a) the Disciplinary Offence or Disciplinary Offences which are admitted;
- (b) an agreed summary of the material facts; and
- (c) such other information as it is agreed should be before the Discipline Tribunal to assist it in reaching an appropriate disposal of the case.

In the event that the Assessor is either unwilling to accept the said admission or, following upon discussions with the Respondent or his or her solicitor, he or she concludes that it will not be possible to agree the terms of the Joint Minute, he or she shall be entitled to resume their investigations, and if appropriate, proceed to prosecute the case in accordance with the other provisions of this Act.

- (2) The Assessor shall, after signature thereof, transmit the Joint Minute to the Solicitor of the Church, who shall proceed to notify the Convener and Vice-Convener of the Legal Questions Committee and arrange for the selection of a Discipline Tribunal. The Solicitor shall thereafter, in name of the Tribunal, fix a date for a diet before the Tribunal, being a date not earlier than fourteen (14) days after the date of intimation thereof. The Solicitor shall intimate the said date to the Assessor and the Respondent and his or her solicitor.
- (3) At the said diet, the Discipline Tribunal shall, after hearing and considering any statement by the Assessor and any statement by the Respondent in mitigation, pass such Censure upon the Respondent as appears to it appropriate or discharge the Respondent and shall record its decision, with brief reasons therefor, in a document signed by the Convener. The Tribunal shall be entitled *inter alia* to take into account the fact that an early plea was made and mitigate any Censure as it sees fit. In determining the appropriate Censure, no account shall be taken of any prior period of Administrative Suspension.
- (4) In the event that the Respondent at the diet withdraws or modifies, to any extent, the

admission previously made to all, or any, of the Disciplinary Offences, unless this is accepted by both the Assessor and the Tribunal, the diet shall be adjourned and thereafter the case shall proceed, as directed by the Tribunal, in accordance with the other provisions of this Act.

## Part 10 CENSURES

- 39. The Discipline Tribunal shall dispose of all discipline cases as seems appropriate to it. In reaching a decision as to a suitable Censure, it shall not take into account any prior period of Administrative Suspension. It shall, however, take into account any previous Censures imposed on the Respondent by the Discipline Tribunal or any matter, which it considers relevant, in any personal file for the Respondent, held by the Council, which shall be made available to it by the Secretary of the Council.
- 40. The Censures available to the Tribunal, in respect of any Respondent, shall comprise the following or any combination thereof:
  - (1) Ministers of Word and Sacrament and Deacons
    - (i) **Reprimand**, which shall be an expression of disapproval of particular behaviour with counsel regarding future conduct. Such reprimand shall be reported by the Tribunal to:
      - (a) the Presbytery and recorded by it in a record apart, and
      - (b) the Secretary of the Council and recorded by him or her in a personal file for the Respondent
    - (ii) **Instruction** regarding training, counselling, mentoring or such other course of action as the Discipline Tribunal shall consider appropriate. Such instruction shall be reported by the Tribunal to:
      - (a) the Presbytery and recorded by it in a record apart; and
      - (b) the Secretary of the Council and recorded by him or her in a personal file for the Respondent.

Disobedience of an Instruction shall constitute a Disciplinary Offence.

(iii) **Suspension** from the status and functions of ministry either (a) for a fixed period of up to three years<sup>[1]</sup>, or (b) without limit of time, but subject to a minimum period of suspension. Such suspension shall be reported to the Secretary to the Council. In all cases, suspension will result in the re-categorisation of the Respondent to Category S in the Register of Ministry and suspension may only be lifted in accordance with section 28 of the Registration of Ministries Act (Act II 2017) upon application by the Respondent. In the event of an individual, who is suspended, having his or her pastoral tie severed, in no circumstances shall he or she be eligible to be re-appointed to the same charge.

(iv) **Removal** of the status and functions of ministry. Such removal of status shall be reported to the Secretary to the Council. In accordance with section 34 of the Registration of Ministries Act (Act II 2017), the Respondent's name shall immediately be removed from the Register of Ministry and recorded in List D. In all cases, restoration of status can only be sought through application in accordance with the Admission and Readmission of Ministers Act (Act IX 2002). No such application may be lodged until a period of at least four years has elapsed since the date of removal of the Respondent's status and functions.

(2) Graduate Candidates

(i) **Reprimand**, which shall be an expression of disapproval of particular behaviour with counsel regarding future conduct. Such reprimand shall be reported by the Tribunal to:

- (a) the Presbytery and recorded by it in a record apart, and
- (b) the Secretary of the Council and recorded by him or her in a personal file for the Respondent.

(ii) **Instruction** regarding training, counselling, mentoring or such other course of action as the Discipline Tribunal shall consider appropriate. Such instruction shall be reported by the Tribunal to:

- (a) the Presbytery and recorded by it in a record apart; and
- (b) the Secretary of the Council and recorded by him or her in a personal file for the Respondent.

Disobedience of an Instruction shall constitute a Disciplinary Offence.

(iii) **Suspension** from status for a specified minimum period of up to three years, subject to restoration by the Council in consultation with the Presbytery, upon petition by the Respondent following the expiry of such period. The Council shall take into account the length of suspension served and may insist upon such discernment, assessment and training processes and placements as it sees fit.

(iv) **Removal** of status, subject to restoration by the Council in consultation with the Presbytery, upon petition by the Respondent. No such petition may be lodged until a period of at least four years has elapsed since the date of removal of such status. The Council shall take into account the length of removal and may insist on such discernment, assessment and training processes and placements as it sees fit.

(3) Licentiates

(i) **Reprimand**, which shall be an expression of disapproval of particular behaviour with counsel regarding future conduct. Such reprimand shall be reported by the Tribunal to:

- (a) the Presbytery and recorded by it in a record apart, and
- (b) the Secretary of the Council and recorded by him or her in a personal file for the Respondent.

(ii) **Instruction** regarding training, counselling, mentoring or such other course of action as the Discipline Tribunal shall consider appropriate. Such instruction shall be reported by the Tribunal to:

- (a) the Presbytery and recorded by it in a record apart; and

- (b) the Secretary of the Council and recorded by him or her in a personal file for the Respondent.
- Disobedience of an Instruction shall constitute a Disciplinary Offence
- (iii) **Suspension** from the Roll of Licentiates for a specified minimum period of up to three years, subject to restoration by the Council, in consultation with the Presbytery, upon petition by the Respondent following the expiry of such period. The Council shall take into account the length of suspension served and may insist upon such discernment, assessment and training processes and placements as it sees fit.
  - (iv) **Removal** from the Roll of Licentiates, subject to restoration by the Council, in consultation with the Presbytery, upon petition by the Respondent. No such petition may be lodged until a period of at least four years has elapsed since the date of removal from the Roll. The Council shall take into account the length of removal and may insist on such discernment, assessment and training processes and placements as it sees fit.
- (4) Candidates and Probationers
- (i) **Reprimand**, which shall be an expression of disapproval of particular behaviour with counsel regarding future conduct. Such reprimand shall be reported by the Tribunal to:
    - (a) the Presbytery and recorded by it in a record apart, and
    - (b) the Secretary of the Council and recorded by him or her in a personal file for the Respondent.
  - (ii) **Instruction** regarding training, counselling, mentoring or such other course of action as the Discipline Tribunal shall consider appropriate. Such instruction shall be reported by the Tribunal to:
    - (a) the Presbytery and recorded by it in a record apart; and
    - (b) the Secretary of the Council and recorded by him or her in a personal file for the Respondent.

Disobedience of an Instruction shall constitute a Disciplinary Offence.

- (iii) **Suspension** from status for a specified minimum period of up to three years, subject to restoration by the Council in consultation with the Presbytery, upon petition by the Respondent following the expiry of such period. The Council shall take into account the length of suspension served and may insist upon such discernment, assessment and training processes and placements as it sees fit.
  - (iv) **Removal** of status, subject to restoration by the Council in consultation with the Presbytery, upon petition by the Respondent. No such petition may be lodged until a period of at least four years has elapsed since the date of removal of such status. The Council shall take into account the length of removal and may insist on such discernment, assessment and training processes and placements as it sees fit.
- (5) Readers
- (i) **Reprimand**, which shall be an expression of disapproval of particular behaviour with counsel regarding future conduct. Such reprimand shall be reported by the Tribunal to:
    - (a) the Presbytery and recorded by it in a record apart, and
    - (b) the Secretary of the Council and recorded by him or her in a personal file for the Respondent.
  - (ii) **Instruction** regarding training, counselling, mentoring or such other course of action as the Discipline Tribunal shall consider appropriate. Such instruction shall be reported by the Tribunal to:
    - (a) the Presbytery and recorded by it in a record apart; and
    - (b) the Secretary of the Council and recorded by him or her in a personal file for the Respondent.
- Disobedience of an Instruction shall constitute a Disciplinary Offence.

(iii) **Suspension** from the status and duties of the Readership for a specified minimum period of up to three years, subject to restoration by the Presbytery (but only with the agreement of the Council) upon petition by the Respondent following the expiry of such period. In considering whether the suspension shall be lifted, the Council shall take into account the length of suspension served and may insist on such discernment, assessment and training processes and placements as it sees fit.

(iv) **Removal** of the status and duties of the Readership, subject to restoration by the Presbytery (but only with the agreement of the Council) upon petition by the Respondent. No such petition may be lodged until a period of at least four years has elapsed from the date of removal of status and duties. In considering whether the petitioner should be restored to such status and duties, the Council shall take into account the length of suspension served and may insist upon such discernment, assessment and training processes and placements as it sees fit.

(6) Elders and other Office Bearers

(i) **Reprimand**, which shall be an expression of disapproval of particular behaviour with counsel regarding future conduct. Such reprimand shall be reported by the Tribunal to:

- (a) the Kirk Session and recorded by it in a record apart, and
- (b) the Presbytery and recorded by it in a record apart.

(ii) **Instruction** regarding training, counselling, mentoring or such other course of action as the Discipline Tribunal shall consider appropriate. Such instruction shall be reported by the Tribunal to:

- (a) the Kirk Session and recorded by it in a record apart; and
- (b) the Presbytery and recorded by it in a record apart.

Disobedience of an Instruction shall constitute a Disciplinary Offence.

(iii) **Suspension** from membership of a Kirk Session and from holding any other office within a congregation for a specified minimum period of up to three years, subject to restoration by the Presbytery, with the agreement of the Kirk Session, upon petition by the Respondent following the expiry of such period.

Such suspension shall be reported by the Tribunal to

- (a) the Kirk Session and recorded by it in a record apart; and
- (b) the Presbytery and recorded by it in a record apart.

An Elder, having been restored by Presbytery following suspension and being invited to become a member of another Kirk Session (i.e. not the one from which he/she was suspended), shall inform both the Session Clerk and the Presbytery Clerk of the circumstances of his/her suspension and may only be so admitted if the Kirk Session in question then agrees to proceed.

(iv) **Removal** from the status and office of Elder, subject to restoration by the Presbytery with the agreement of the Kirk Session upon petition by the Respondent. No such petition may be lodged until a period of at least four years has elapsed from the date of removal of status and office.

Such removal shall be reported by the Tribunal to:

- (a) the Kirk Session, and recorded by it in a record apart; and
- (b) the Presbytery and recorded by it in a record apart.

A person, having had the status of Elder restored following removal and being invited to become a member of another Kirk Session (i.e. not the one from which he/she was removed) shall inform both the Session Clerk and the Presbytery Clerk of the circumstances of his/her removal. They shall not accept such an invitation until a period



- of at least four years has elapsed since their removal from such status.
- (v) In the case of Office Bearers who are not Elders, **Removal** from a particular office held.

Such removal shall be reported by the Tribunal to:

- (a) the Kirk Session and recorded by it in a record apart; and
- (b) the Presbytery and recorded by it in a record apart.

An Office Bearer who is not an Elder and who is subsequently invited to take office in another congregation, shall inform both the Session Clerk and the Presbytery Clerk of the circumstances of his/her removal and may only be appointed to that office if the Kirk Session in question then agrees to it.

(7) Persons holding Certificates of Eligibility

- (i) **Reprimand**, which shall be an expression of disapproval of particular behaviour with counsel regarding future conduct. Such reprimand shall be reported by the Tribunal to:

- (a) the Presbytery and recorded by it in a record apart; and
- (b) the Secretary of the Council and recorded by him or her in a personal file for the Respondent.

- (ii) **Instruction** regarding training, counselling, mentoring or such other course of action as the Discipline Tribunal shall consider appropriate. Such instruction shall be reported by the Tribunal to:

- (a) the Presbytery and recorded by it in a record apart; and
- (b) the Secretary of the Council and recorded by him or her in a personal file for the Respondent.

Disobedience of an Instruction shall constitute a Disciplinary Offence

- (iii) **Removal** of the Certificate of Eligibility, subject to grant of a new Certificate of Eligibility in

terms of the Admission and Readmission of Ministers Act (Act IX 2002). Such removal shall be reported by the Tribunal to the Secretary of the Council. No application for a new Certificate of Eligibility may be lodged until a period of at least four years has elapsed from the date of removal of the previous Certificate of Eligibility.

## Part 11 DISCIPLINE TRIBUNAL: ADDITIONAL POWERS AND RULES OF PROCEDURE

41. Where, in the view of the Discipline Tribunal, it is necessary to do so in the interests of justice, the Tribunal shall have power to order either party to produce, within such period as the Tribunal shall consider reasonable, any document or other article in that party's possession and any such document or other article shall be a Production in the proceedings and may be founded upon. Such a power shall be exercisable at any time up to the conclusion of the Proof.
42. The Discipline Tribunal may relieve a party from the consequences of a failure to comply with a provision of this Act shown to be due to mistake, oversight or other excusable cause, on such conditions as the Tribunal thinks fit.
43. The Discipline Tribunal shall have power to make regulations concerning the practice and procedure to be followed in any proceedings brought before the Discipline Tribunal, in terms of this Act, provided that such regulations shall be laid before and be subject to alteration, revocation, amendment or modification by the General Assembly.
44. No member of the Discipline Tribunal shall participate in any proceedings brought by a Presbytery of which he or she is a member or within the bounds of which there is a congregation of which he or she is a communicant member. This section shall not apply to the Solicitor of the Church.
45. Any decision of the Discipline Tribunal may be taken by a majority of its members.

## Part 12 APPEALS

46. (1) If either the Assessor or the Respondent is dissatisfied with any decision of the Discipline Tribunal, they may appeal to the Judicial Commission in terms of the Appeals Act (Act I

2014). No right of appeal or dissent and complaint shall be allowed in respect of any act or decision done or taken in terms of this Act, otherwise than in accordance with the provisions of this Act or the Appeals Act (Act I 2014).

- (2) In the case of any appeal against the severity of Censure, taken by any party, it shall be open to the Judicial Commission to vary the Censure in the direction of greater severity or greater leniency. In varying any Censure, no account shall be taken by the Judicial Commission of any prior period of Administrative Suspension.

### **Part 13 IMPLEMENTATION OF DECISION/CENSURE AT PRESBYTERY**

47. The Presbytery shall meet within not less than twenty-one (21) and not more than thirty-five (35) days after receiving intimation of the written decision of the Discipline Tribunal and shall implement the decision of the Discipline Tribunal. The Presbytery shall similarly meet to take appropriate steps after a Respondent accepts a Censure with consent. If the Respondent is a parish minister:
  - (1) In the event that the decision has not involved Judicial Suspension or removal from office, it shall (a) lift any Administrative Suspension upon the individual concerned; (b) relieve the Interim Moderator of duty; and (c) undertake such steps in relation to other individuals and superintendence of its members and congregations as it finds necessary.
  - (2) In the event that the decision has involved a period of Judicial Suspension of less than six months, the Presbytery shall, at its meeting, confirm the appointment of an Interim Moderator or make a new appointment and shall undertake such steps against other individuals and superintendence of its members and congregations as it finds necessary.
  - (3) In the event that the decision has involved a period of Judicial Suspension of six months or more, or the removal of status of the Respondent, then: (i) the pastoral tie shall be severed; (ii) any parish of which the Respondent was minister shall be deemed to have become vacant on the date on which the written decision

of the Discipline Tribunal was issued and (iii) any other ordained appointment which the Respondent held shall terminate on that date. The Presbytery shall, at its meeting, confirm the foregoing matters and it shall also confirm the appointment of an Interim Moderator or make a new appointment and shall undertake such steps against other individuals and superintendence of its members and congregations as it finds necessary.

In the event of an appeal being taken to the Judicial Commission against the decision of the Discipline Tribunal, (a) a Respondent, who is a parish minister, shall be entitled to remain in occupation of the manse pending the outcome of the appeal, and (b) the Presbytery shall meet again not less than twenty-one (21) and not more than thirty-five (35) days after receiving intimation of the written decision of the Judicial Commission and shall implement the decision of the Judicial Commission. The foregoing sections of this section 47 shall then apply *mutatis mutandis*. Where the decision of the Judicial Commission involves a change to a Censure imposed on a Respondent, who is a parish minister, (a) the Presbytery shall implement the foregoing sections of this section 47 so far as practicable and may seek the advice of the Principal Clerk as to dealing with any practical consequences of the Judicial Commission's decision, and (b) where that change is from a Judicial Suspension of six months or more or a removal of status to a Judicial Suspension of less than six months such that the pastoral tie would not have been severed, then the Respondent shall be entitled to be compensated for stipend which should have been paid to him or her for the period from the date of the Discipline Tribunal's decision until the earlier of (a) six months after the date of the Judicial Commission's decision and (b) the date upon which the Respondent takes up remunerated employment or office.

### **Part 14 REPRESENTATION**

48. The Assessor and the Respondent may be represented by a solicitor or counsel at any stage of the Investigatory Proceedings, Disciplinary Proceedings or appeal.

## Part 15 EXPENSES

49. A Respondent shall be entitled to apply for financial assistance towards the costs of legal representation (a) where a Censure with consent is being accepted, and (b) in the conduct of Disciplinary Proceedings under Part 8 and any appeal following thereon, in each case in terms of the Legal Aid in Disciplinary Proceedings Regulations (Regulations I 2018).

## Part 16 GUIDANCE ON THE IMPLEMENTATION AND OPERATION OF THIS ACT

50. The Legal Questions Committee shall issue Guidance on the implementation and operation of this Act, which shall be reviewed by it, from time to time.

## Part 17 ADMINISTRATIVE SUPPORT FOR ASSESSORS

51. In cases where administrative assistance is provided to an Assessor, any cost incurred will normally require to be met by the Presbytery in question, although in cases where a Presbytery does not hold sufficient funds, application may be made via the Principal Clerk to the Legal Aid Fund.

## Part 18 COMMENCEMENT DATE AND SAVING PROVISIONS

52. This Act shall come into force on 18 May 2019. Where a Special Committee of Presbytery was appointed under Act III 2001, Act IV 2007, Act V 2007 or Act I 2010 prior to 18 May 2019, such a matter shall continue until final disposal (including any appeal) in accordance with the law in force immediately before 18 May 2019. Otherwise all disciplinary matters, whether new or ongoing, shall from 18 May 2019 be dealt with under the provisions of this Act. Any disputes as to what that shall mean in practice for any particular matter shall be resolved by the Convener and Vice-Convener of the Legal Questions Committee, upon application by any of the Special Committee, an Assessor or the Respondent, as the case may be, and the decision of the Convener and Vice-Convener shall be final and binding. In making such decision, the Convener and Vice-Convener of the Legal Questions Committee shall first consult with the Solicitor of the Church and the Principal Clerk.

## Part 19 CONSEQUENTIAL AMENDMENTS AND REPEALS

53. With effect from the date of passing of this Act, other Acts of the General Assembly shall be amended or repealed as follows:

### ACT X 1932 (Election and Admission of Elders and Deacons)

*After the first sentence of section 5 add:*

“As part of this process, the Kirk Session shall require all elders-elect to confirm that they have not previously been ordained as an elder in the Church of Scotland and then resigned that status or had that status judicially removed.”

### ACT I 1988 (Congregations in Unsatisfactory State)

*Delete the second sentence of section 17 and substitute “The procedure shall, except as herein provided, be as in section 46 of the Discipline Act (Act ZZ 2019).”*

### ACT III 2000 (Church Courts Act)

*In section 37(1), delete “Act I 2010” and substitute “Act ZZ 2019”.*

### ACT III 2001 (Discipline of Ministry)

*This Act is to be repealed save that it shall remain in force for matters where a Special Committee of Presbytery was appointed prior to [relevant date] – ie date of passing of Overture at GA 2019*

### ACT VI 2002 (Co-operation between Presbyteries)

*In section 2, add at the end “and Act ZZ 2019”.*

### ACT IX 2002 (Admission and Re-admission of Ministers Act)

*In section 4(2), after “Act III 2001 (as amended)” add “or Act ZZ 2019”.*

### ACT VIII 2003 (Vacancy Procedure)

1. *In section 3(b), add at the end “or section 40 of Act ZZ 2019”.*
2. *In section 18(6) add at the end “or the Discipline Act (Act ZZ 2019).”*

### ACT X 2004 (Selection and Training for Full-Time Ministry)

*At the start of section 23, add:*

"Subject always to the provisions of the Discipline Act (Act ZZ 2019), which shall apply in respect of a Disciplinary Complaint (as that term is defined in the Discipline Act) relating to a Candidate, Probationer or Graduate Candidate (as those terms are used in this Act),"

**ACT IV 2007 (Protection against Bullying), ACT V 2007 (Protection against Discrimination) and ACT I 2010 (Discipline of Elders, Readers and Office-Bearers)**

*These Acts are to be repealed save that they shall remain in force for matters where a Special Committee of Presbytery was appointed prior to [relevant date] – ie date of passing of Overture at GA 2019*

**ACT IX 2011 (Ordained Local Ministry)**

*At the start of section 18, add:*

"Subject always to the provisions of the Discipline Act (Act ZZ 2019), which shall apply in respect of a Disciplinary Complaint (as that term is defined in the Discipline Act) relating to a Candidate, Probationer or Graduate Candidate (as those terms are used in this Act),"

**ACT I 2014 (Appeals)**

1. *Add a further definition to section 1, "Definitions and Interpretation" as follows:*  
 ""Discipline Tribunal" means a Discipline Tribunal constituted under the provisions of the Discipline Act (Act ZZ 2019).
2. *Delete the existing section 4(3) and substitute the following;*  
 "(3) The Judicial Commission shall hear the following cases:
  - (i) Appeals under the Discipline of Ministry Act (Act III 2001), the Protection against Bullying Act (Act IV 2007), the Protection against Discrimination Act (Act V 2007), the Discipline of Elders, Readers and Office-Bearers Act (Act I 2010) and the Discipline Act (Act ZZ 2019), being appeals against the decisions of the Presbyterial Commission and of Discipline Tribunals in discipline cases, except in matters of doctrine;

- (ii) Appeals in all cases arising under the Congregations in an Unsatisfactory State Act (Act I 1988); and

- (iii) Appeals in Personal Cases.

For the avoidance of doubt, the Judicial Commission shall not hear appeals to the Ministries Appeal Panel in accordance with Act VI 2007."

3. *Delete the existing Part 3 and substitute the following:*

**"PART 3: THE JUDICIAL COMMISSION**

**14. Appointment of members of the Judicial Panel**

(1) There shall be a pool of persons, known as the Judicial Panel, from which there shall be drawn the persons to serve on the Discipline Tribunal and the Judicial Commission. Members of the pool may also serve as Reviewers under the Discipline Act (Act ZZ 2019).

(2) The Judicial Panel shall comprise twenty people being ministers, elders and deacons nominated by the Nomination Committee and appointed by the General Assembly. All members of the Judicial Panel shall be qualified to practise as lawyers or shall be experienced in the law and practice of the Church.

(3) The members of the Judicial Panel shall initially be appointed for a term of four years, and shall be eligible for reappointment for further terms of four years.

(4) In the event of a member of the Judicial Panel approaching the end of their current term of appointment and not wishing to be reappointed but being then engaged in the hearing of a case or an appeal, he or she shall continue in office, but only until the Discipline Tribunal or the Judicial Commission has recorded its decision in the case or appeal in question, as the case may be.

(5) The Procurator of the Church shall not be eligible for inclusion in the Judicial Panel but may be requested to attend a sitting of the Judicial Commission if it is so determined at the Appeal Management Hearing referred to in Schedule 2.

**15. Constitution of the Judicial Commission**

Whenever a sitting of the Judicial Commission is required, the Clerks of Assembly shall select the following persons:

- (i) Subject to the provisions of section 23(1) three persons, including at least one minister or deacon and one elder, all selected at random from the Judicial Panel; and

- (ii) A Convener and a Vice-Convenor, from those appointed under section 16 below.

No person who has been selected for the Discipline Tribunal for a particular matter shall thereafter be selected for the Judicial Commission for the same matter.

#### **16. Conveners & Vice-Conveners of the Discipline Tribunal and the Judicial Commission**

- (1) The General Assembly, on the nomination of the Nomination Committee, and in accordance with the Standing Orders of the General Assembly, shall appoint up to twelve persons to be Conveners and/or Vice-Conveners of the Discipline Tribunal and the Judicial Commission, all of whom shall be qualified to practise as lawyers or shall be persons experienced in the law and practice of the Church.
- (2) Each sitting of the Discipline Tribunal shall be chaired by a Convener so appointed, or by a Vice-Convenor so appointed when one is required according to the Discipline Act (Act ZZ 2019).
- (3) Each sitting of the Judicial Commission shall be chaired by either a Convener or a Vice-Convenor so appointed.
- (4) The person who chairs a sitting (or hearing) of the Discipline Tribunal or Judicial Commission shall have a casting vote.

#### **17. Quorum**

The quorum of the Judicial Commission shall be three persons.

#### **18. Sittings**

Sittings of the Judicial Commission shall be called by the Principal Clerk.

#### **19. Report to the General Assembly**

A Minute of proceedings of the Judicial Commission shall be incorporated in a written report to the General Assembly, but shall not be subject to review by the General Assembly.

#### **20. Relation to Legislation**

The Judicial Commission 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."

4. *In paragraph 16.1 of Schedule 2, after "Act III 2001" add ", the Discipline Act (Act ZZ 2019) and the Legal Aid in Disciplinary Proceedings Regulations (Regs I 2018)"*

#### **ACT II 2017 (Registration of Ministries)**

- In sections 11, 12 and 13, in the wording for category S, after "Discipline of Ministry Act (Act III 2001)" add "or the Discipline Act (Act ZZ 2019)" and after "Act III 2001" in the last line, add "or Act ZZ 2019".*
- In paragraphs 2(1) and 2(2) of Schedule 2, after "(Act III 2001)" add "or section 40 of the Discipline Act (Act ZZ 2019)".*
- In paragraph 2(2)(i) of Schedule 2, after the words "Presbyterial Commission" add "or Discipline Tribunal, as the case may be,".*

#### **II ACT AMENDING THE ELECTION AND ADMISSION OF ELDERS AND DEACONS ACT (ACT X 1932)**

*Edinburgh, 18 May 2019, Session 3*

The General Assembly hereby enact and ordain that the Election and Admission of Elders and Deacons Act (Act X 1932), as amended, shall be further amended as follows:

- Insert a new section 6 and renumber subsequent sections accordingly:*

##### **"Provision for Fixed Term Membership of Kirk Session**

6. Notwithstanding the fact that an elder is ordained for life, a Kirk Session may determine, in advance, that the admission of any particular elder to membership of the Kirk Session should be for a prescribed fixed term period. Such fixed term membership may subsequently be extended by agreement of the Kirk Session and with the concurrence of the individual elder concerned. In the absence of such agreed extension, on the expiry of the fixed term period any such elder shall cease to be a member of the Kirk Session, but shall remain eligible for readmission, if so invited by the Kirk Session, at a future date."

- The various Parts of the Schedule to the Act shall be amended consequentially.*

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

*Edinburgh, 23 May 2019, Session 17*

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. *Add a definition as follows:  
 ""UK State Pension Age" means a person's UK State Pension Age as determined at the relevant time by the UK Government's calculations\*."  
 \* Ascertained currently by the calculator found on the gov.uk website*
2. *In section 2(1), delete the words "attend a Vocation Information Day" and substitute "have a Discernment Conversation with a staff member of the Recruitment Team to determine how they will proceed, and should they subsequently make application, this will be".*
3. *Delete the existing section 3 and substitute the following:*

**"Age, Time and Membership Limits for Applicants**

3. (1) The Committee will not consider an application from any person who has not attained the age of eighteen years by the date on which the Committee receives the application.
- (2) The Committee will not normally consider an application from any person who has not been either a member or adherent of the Church of Scotland, or who has not been a member of a denomination belonging to the World Communion of Reformed Churches (WCRC), in any case for a period of 3 years immediately prior to receipt of the application.
- (3) The Committee will not consider an application from any person who in all normal circumstances could not complete the prescribed course before 31 December in the year which is 10 years before the calendar year in which that person will reach UK State Pension Age. The acceptance of a candidate who has delayed commencement of the prescribed course will be discontinued if in all normal circumstances that course could not be completed before 31 December in the year which is 10 years before the calendar year in which that candidate will reach UK State Pension Age.
- (4) The acceptance of a candidate may be reviewed by the Committee if the prescribed course has not been commenced within three years of acceptance."

4. *In the third sentence of section 5(1), delete the word "six" and substitute the words "three to six".*

**IV ACT AMENDING THE ORDAINED LOCAL MINISTRY ACT (ACT IX 2011)**

*Edinburgh, 23 May 2019, Session 17*

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. *In section 4(1), delete the words "attend a Vocation Information Day" and substitute "have a Discernment Conversation with a staff member of the Recruitment Team to determine how they will proceed, and should they subsequently make application, this will be".*
2. *Delete the existing section 5 and substitute the following:*

**"5. Age, Time and Membership Limits**

- (1) The Committee will not consider an application from any person who has not attained the age of eighteen years by the date on which the Committee receives the application. No upper age limit shall apply to application for acceptance for training. Applicants may, at the discretion of the Committee, be required to undergo a medical examination to demonstrate their fitness to undertake training for ministry.
- (2) The acceptance of a person as a Prospective Candidate may be reviewed by the Committee if that person's prescribed course of training has not been begun within three years of that acceptance.
- (3) The Committee will not normally consider an application from any person who is not yet a member of the Church of Scotland, or who has not been a member for a minimum of three years immediately prior to receipt of the application."
3. *In the third sentence of section 7(1), delete the word "six" and substitute the words "three to six".*



## V TRANSFER BETWEEN MINISTRIES ACT (ACT V 2019)

*Edinburgh, 23 May 2019, Session 17*

The General Assembly hereby enact and ordain as follows:

### **Definitions**

1. For the purposes of this Act and the Schedule attached hereto:
  - (a) “applicant” means the person applying for a transfer;
  - (b) “Assessment Conference” means an assessment of the applicant by a body of trained Assessors in a conference setting as referred to in more detail in Act X 2004;
  - (c) “Assessment Panel” means assessment in the form of (i) an interview with a psychologist and (ii) an interview with two national assessors;
  - (d) “Auxiliary Ministry” means the ministry referred to in Act XIII 2003 and “Auxiliary Minister” shall be construed accordingly, but in each case subject always to the provisions of Act IX 2011;
  - (e) “Candidate” means a person who has been both accepted by the Committee and nominated by their Presbytery, and in the context of this Act is used in respect of a person who has applied to transfer and who in terms of this Act has been accepted for training for the Ordained National Ministry, the Ordained Local Ministry or the Diaconate;
  - (f) “Committee” means the Committee to which the Council has delegated matters relating to education and training of ministers, readers and deacons, currently being the Education and Support Committee;
  - (g) “Council” means the Ministries Council;
  - (h) “Diaconate” means the ministry referred to in Act VIII 2010 and “Deacon” shall be construed accordingly;
  - (i) “Local Mentor” means the person chosen by the Committee who mentors the applicant during a Period of Discernment;

- (j) “Local Review means a review undertaken by a group consisting of one Assessor appointed by the Council, the Local Mentor and the Presbytery Assessor;
- (k) “Ordained Local Ministry” means the ministry referred to in Act IX 2011 and “Ordained Local Minister” shall be construed accordingly;
- (l) “Ordained National Ministry” means the ministry referred to in Act X 2004 and “Ordained National Minister” shall be construed accordingly;
- (m) “Period of Discernment” means time spent on placement with a Local Mentor and Presbytery Assessor exploring the nature of the applicant’s call and gifting;
- (n) “Presbytery Assessor” means the person chosen by Presbytery who supports the Local Mentor and applicant throughout the Period of Discernment;
- (o) “Prospective Candidate” means a person who has been accepted by the Committee and is awaiting the outcome of their application to Presbytery for nomination;
- (p) “Readership” means the ministry referred to in Act XVII 1992 and “Reader” shall be construed accordingly;
- (q) “recognised ministries of the Church” means the Ordained National Ministry, the Ordained Local Ministry, the Readership and the Diaconate.
- (r) “UK State Pension Age” means a person’s UK State Pension Age as determined at the relevant time by the UK Government’s calculations<sup>[2]</sup>

### **Transfer Routes and discernment, assessment and training requirements**

2. The provisions of this Act are summarised in the table attached at Schedule A, which is attached for ease of reference. Where there is any conflict between the provisions of this Act contained in Sections A to D and those of the table in Schedule A, the provisions of this Act in Sections A to D shall prevail. Content of the table at Schedule A set out in bold is provided for information only.

**Age Limit**

3. Where the table attached at Schedule A indicates that an age limit applies on transfer, ie it states "Must complete by 10 years before UK State Retirement Age", that means that an application will not be considered from any person who in all normal circumstances could not complete the prescribed course before 31 December in the year which is 10 years before the calendar year in which that person will reach UK State Pension Age. In the remaining provisions of this Act, this provision is referred to as "The Age Limit applies". Where this Act is silent, the Age Limit does not apply.

**Time limit for commencement of course**

4. Where a person makes an application to transfer under this Act, or under previous similar legislation, and is successful, if that person does not then commence the prescribed course within three years of the date of their acceptance, their acceptance shall lapse, subject to the right for the person to apply to the Committee for an extension in exceptional circumstances. In determining an application for an extension, the Committee may in its discretion grant an extension, grant an extension subject to conditions, or refuse an extension.

**Person must first be accepted as a Candidate/Reader in Training or be an ONM, OLM, DCS or Reader in service or retired**

5. A person must first (a) be accepted as either (i) a candidate for the Ordained National Ministry, Ordained Local Ministry or Diaconate or (ii) as a Reader in Training, or (b) be an Ordained National Minister, an Ordained Local Minister, a Deacon or a Reader in service or retired, before being entitled to make an application to transfer under this Act, and may then apply to transfer only according to the following provisions of this Act.

**SECTION A - TRANSFERS FROM THE ORDAINED LOCAL MINISTRY AND AUXILIARY MINISTRY****Transfer to being a Candidate for the Ordained National Ministry**

6. (1) 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 being a Candidate for the Ordained National Ministry, the following procedure shall apply:

- (a) The applicant 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 applicant to undergo an Assessment Panel;
- (c) At the Assessment Panel attention shall be paid to the applicant's reasons for his or her wish to transfer, in particular his or her gifts of leadership shall be assessed and his or her understanding of Ordained National Ministry shall be examined;
- (d) If the applicant is accepted by the Assessment Panel as a Prospective Candidate for the Ordained National Ministry then the applicant 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, such requirements for education and training as may be determined by the Council, and such placements as may be required, having regard to all the circumstances in each particular case;
- (e) If the applicant is not accepted by the Assessment Panel as a Prospective Candidate for the Ordained National Ministry then the applicant 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 or applications to transfer made at any time for the recognised ministries of the Church. A fourth application can be made only in exceptional circumstances and the prior approval of the Committee shall be required.

- (f) If the applicant 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 applicant's status as an Ordained Local Minister or as a Candidate in training for the Ordained Local Ministry, as the case may be.
- (g) A decision of the Assessment Panel not to accept an applicant as a Prospective Candidate for the Ordained National Ministry shall be final and binding on the applicant, subject only to subsection (e) above and to appeal to the Ministries Appeal Panel in terms of section 19 below.
- (2) The following additional provision shall apply to Ordained Local Ministers or Candidates in training for Ordained Local Ministry who seek to transfer to being a Candidate for the Ordained National Ministry: The Age Limit applies.
- (3) In a situation where an Auxiliary Minister desires to transfer to being a Candidate for the Ordained National Ministry, the provisions of section 6(1) and 6(2) of this Act shall apply, as if the words "Auxiliary Minister" were substituted throughout for the words "Ordained Local Minister".

#### **Transfer to being a Candidate for the Diaconate**

- 7. (1) In a situation where a Candidate in training for the Ordained Local Ministry desires to transfer to being a Candidate in training for the Diaconate, the following procedure shall apply:
  - (a) The applicant 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 Period of Discernment of three months' duration, the applicant shall require to undergo Local Review. If the outcome of the Local Review is that the applicant is ready to proceed to Assessment Conference, the applicant shall be assessed for the Diaconate in

- terms of Act X 2004 applied by section 3 of the Deacons Act (Act VIII 2010);
- (c) If the applicant is accepted by the Assessment Conference as a Prospective Candidate for the Diaconate then the applicant will thereafter follow the appropriate procedure under Act VIII 2010, including, though not restricted to, the requirement for nomination by Presbytery as a Candidate for the Diaconate in terms of sections 7 to 11 of Act X 2004, such requirements for education and training as may be determined by the Council, and such placements as may be required, having regard to all the circumstances in each particular case;
- (d) If the applicant is not accepted by the Assessment Conference as a Prospective Candidate for the Diaconate then the applicant may apply again to transfer to Diaconate, up to three times in total, but that number shall be reduced by any previous applications or applications to transfer made at any time for the recognised ministries of the Church. A fourth application can be made only in exceptional circumstances and the prior approval of the Committee shall be required.
- (e) If the applicant is not at any time accepted by the Assessment Conference as a Prospective Candidate for the Diaconate then such decision shall not affect the applicant's status as a Candidate in training for the Ordained Local Ministry.
- (f) A decision of the Assessment Conference not to accept an applicant as a Prospective Candidate for the Diaconate shall be final and binding on the applicant, subject only to subsection (d) above and to appeal to the Ministries Appeal Panel in terms of section 19 below.
- (2) The following additional provision shall apply to a Candidate in training for the Ordained Local Ministry who seeks to transfer to being a

Candidate in training for the Diaconate: The Age Limit applies.

### **Transfer to being a Reader in Training**

8. (1) In a situation where a Candidate in training for Ordained Local Ministry desires to transfer to being a Reader in Training, the following procedure shall apply:
  - (a) The applicant 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 Period of Discernment of three months' duration, the applicant shall require to undergo Local Review, and at the Local Review a decision shall be made on the applicant's suitability to become a Reader in Training without the need for Assessment Conference;
  - (c) If the applicant is accepted by the Local Review as a Reader in Training then the applicant will thereafter follow the appropriate procedure under section 2 of Act XVII 1992, including, though not restricted to, such requirements for education and training as may be determined by the Council, and such placements as may be arranged by the Presbytery, having regard to all the circumstances in each particular case;
  - (d) If the applicant is not accepted by the Local Review as a Reader in Training then the applicant may apply again to transfer to the Readership, up to three times in total, but that number shall be reduced by any previous applications or applications to transfer made at any time for the recognised ministries of the Church. A fourth application can be made only in exceptional circumstances and the prior approval of the Committee shall be required.
  - (e) If the applicant is not at any time accepted by the Local Review as a Reader in Training then such decision shall not affect the

applicant's status as a candidate in training for the Ordained Local Ministry .

- (f) A decision of the Local Review not to accept an applicant as a Reader in Training shall be final and binding on the applicant, subject only to subsection (d) above and to appeal to the Ministries Appeal Panel in terms of section 19 below.

9. No transfers from the Ordained Local Ministry or from being a candidate in training for the Ordained Local Ministry, or from the Auxiliary Ministry, shall be possible save as set out in sections 6 to 8 above.

### **SECTION B - TRANSFERS FROM THE READERSHIP**

#### **Transfer to being a Candidate for the Ordained Local Ministry, the Diaconate or the Ordained National Ministry**

10. (1) In a situation where a Reader in Training, a Reader in service or a retired Reader desires to transfer to be a Candidate for the Ordained Local Ministry, a Candidate for the Diaconate or a Candidate for the Ordained National Ministry, the following procedure shall apply:
  - (a) The applicant 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 Period of Discernment of three months' duration, the applicant shall require to undergo Local Review. If the outcome of the Local Review is that the applicant is ready to proceed to Assessment Conference, the applicant shall be assessed for the Ordained Local Ministry, the Diaconate or the Ordained National Ministry, as the case may be, in terms of the relevant Act of Assembly;
  - (c) If the applicant is accepted by the Assessment Conference as a Prospective Candidate for the Ordained Local Ministry, the Diaconate or the Ordained National Ministry, as the case may be, then the applicant will thereafter follow the appropriate procedure under the relevant Act of Assembly, including where

appropriate, though not restricted to, the requirement for nomination by Presbytery as a Candidate in terms of sections 7 to 11 of Act X 2004, such requirements for education and training as may be determined by the Council, and such placements as may be required, having regard to the relevant Act of Assembly and to all the circumstances in each particular case;

- (d) If the applicant is not accepted by the Assessment Conference as a Prospective Candidate for the Ordained Local Ministry, the Diaconate or the Ordained National Ministry, as the case may be, then the applicant may apply again to transfer to the Ordained Local Ministry, the Diaconate or the Ordained National Ministry, as the case may be, up to three times in total, but that number shall be reduced by any previous applications or applications to transfer made at any time for the recognised ministries of the Church. A fourth application can be made only in exceptional circumstances and the prior approval of the Committee shall be required.
- (e) If the applicant is not at any time accepted by the Assessment Conference as a Prospective Candidate for the Ordained Local Ministry, the Diaconate or the Ordained National Ministry, as the case may be, then such decision shall not affect the applicant's status as a Reader in Training, a Reader in service or a retired Reader, as the case may be.
- (f) A decision of the Assessment Conference not to accept an applicant as a Prospective Candidate for the Ordained Local Ministry, the Diaconate or the Ordained National Ministry, as the case may be, shall be final and binding on the applicant, subject only to subsection (d) above and to appeal to the Ministries Appeal Panel in terms of section 19 below.

- (2) The following additional provisions shall apply to a Reader in Training, a Reader in service or a retired Reader who seeks to transfer to being a Candidate for the Ordained Local Ministry, the Diaconate or the Ordained National Ministry, as the case may be: The Age Limit applies in the case of an application to transfer to being a Candidate for the Diaconate or the Ordained National Ministry. The Age Limit does not apply where the application is to transfer to being a Candidate for the Ordained Local Ministry.

- 11. No transfers from being a Reader in Training, a Reader in service or a retired Reader shall be possible save as set out in section 10 above.

### ***SECTION C - TRANSFERS FROM THE DIACONATE***

#### **Transfer to being a Candidate for the Ordained National Ministry or the Ordained Local Ministry**

- 12. (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 being a Candidate for the Ordained National Ministry or a Candidate for the Ordained Local Ministry:
  - (a) The applicant 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 Period of Discernment of three months' duration, the applicant shall require to undergo Local Review. If the outcome of the Local Review is that the applicant is ready to proceed to Assessment Conference, the applicant shall attend an Assessment Conference and undergo National Assessment for (i) the Ordained National Ministry in terms of section 6 of the Selection and Training for Full-Time Ministry Act (Act X 2004) or (ii) the Ordained Local Ministry in terms of section 8 of the Ordained local Ministry Act (Act IX 2011), as the case may be;
  - (c) If the applicant is accepted by the Assessment Conference as a Prospective Candidate for the Ordained National

Ministry or the Ordained Local Ministry, as the case may be, then the applicant will thereafter follow the appropriate procedure under Act X 2004 or Act IX 2011, as the case may be, including, though not restricted to, the requirement for nomination by Presbytery as a Candidate for the Ordained National Ministry or the Ordained Local 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, and such placements as may be required, having regard to all the circumstances in each particular case;

- (d) If the applicant is not accepted by the Assessment Conference as a Prospective Candidate for the Ordained National Ministry or the Ordained Local Ministry, as the case may be, then the applicant may apply again to transfer to the Ordained National Ministry or the Ordained Local Ministry, as the case may be, up to three times in total, but that number shall be reduced by any previous applications or applications to transfer made at any time for the recognized ministries of the Church. A fourth application can be made only in exceptional circumstances and the prior approval of the Committee shall be required.
- (e) If the applicant is not at any time accepted by the Assessment Conference as a Prospective Candidate for the Ordained National Ministry or the Ordained Local Ministry, as the case may be, then such decision shall not affect the applicant's status as a Deacon or as a Candidate in training for the Diaconate, as the case may be.
- (f) A decision of the Assessment Conference not to accept an applicant as a Prospective Candidate for the Ordained National Ministry or the Ordained Local Ministry, as the case may be, shall be final and binding on the applicant, subject only to

subsection (d) above and to appeal to the Ministries Appeal Panel in terms of section 19 below.

- (2) The following additional provisions shall apply to Deacons or Candidates in training for the Diaconate who seek to transfer to being a Candidate for the Ordained National Ministry or to the Ordained Local Ministry, as the case may be: The Age Limit applies in the case of an application to transfer to being a Candidate for the Ordained National Ministry. The Age Limit does not apply where the application is to transfer to being a Candidate for the Ordained Local Ministry.

### **Transfer to being a Reader in Training**

- 13. (1) In a situation where a Candidate in training for the Diaconate desires to transfer to being a Reader in Training, the following procedure shall apply:
  - (a) The applicant 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 Period of Discernment of three months' duration, the applicant shall require to undergo Local Review, and at the Local Review a decision shall be made on the applicant's suitability to become a Reader in Training without the need for Assessment Conference;
  - (c) If the applicant is accepted by the Local Review as a Reader in Training then the applicant will thereafter follow the appropriate procedure under section 2 of Act XVII 1992, including, though not restricted to, such requirements for education and training as may be determined by the Council, and such placements as may be arranged by the Presbytery, having regard to all the circumstances in each particular case;
  - (d) If the applicant is not accepted by the Local Review as a Reader in Training then the applicant may apply again to transfer



to the Readership, up to three times in total, but that number shall be reduced by any previous applications or applications to transfer made at any time for the recognised ministries of the Church. A fourth application can be made only in exceptional circumstances and the prior approval of the Committee shall be required.

- (e) If the applicant is not at any time accepted by the Local Review as a Reader in Training then such decision shall not affect the applicant's status as a Candidate in training for the Diaconate.
- (f) A decision of the Local Review not to accept an applicant as a Reader in Training shall be final and binding on the applicant, subject only to subsection (d) above and to appeal to the Ministries Appeal Panel in terms of section 19 below.

14. No transfers from the Diaconate or from being a Candidate for the Diaconate shall be possible save as set out in sections 12 to 13 above.

#### ***SECTION D - TRANSFERS FROM THE ORDAINED NATIONAL MINISTRY***

##### **Transfer to being a Candidate for the Ordained Local Ministry**

15. (1) In a situation where a Candidate for the Ordained National Ministry desires to transfer to being a Candidate for the Ordained Local Ministry, the following procedure shall apply:
- (a) The applicant 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 applicant to undergo an Assessment Panel;
  - (c) At the Assessment Panel attention shall be paid to the applicant's reasons for his or her wish to transfer and his or her understanding of Ordained Local Ministry shall be examined;

- (d) If the applicant is accepted by the Assessment Panel as a Prospective Candidate for the Ordained Local Ministry then the applicant will thereafter follow the appropriate procedure under Act X 2004 as applied by Act IX 2011, including, though not restricted to, the requirement for nomination by Presbytery as a Candidate for the Ordained Local Ministry in terms of sections 7 to 11 of that Act, such requirements for education and training as may be determined by the Council, and such placements as may be required, having regard to all the circumstances in each particular case;

- (e) If the applicant is not accepted by the Assessment Panel as a Prospective Candidate for the Ordained Local Ministry then the applicant may apply again to transfer to Ordained Local Ministry, up to three times in total, but that number shall be reduced by any previous applications or applications to transfer made at any time for the recognised ministries of the Church. A fourth application can be made only in exceptional circumstances and the prior approval of the Committee shall be required.

- (f) If the applicant is not at any time accepted by the Assessment Panel as a Prospective Candidate for the Ordained Local Ministry then such decision shall not affect the applicant's status as a Candidate for the Ordained National Ministry.

- (g) A decision of the Assessment Panel not to accept an applicant as a Prospective Candidate for the Ordained Local Ministry shall be final and binding on the applicant, subject only to subsection (e) above and to appeal to the Ministries Appeal Panel in terms of section 19 below.

##### ***Transfer to being a Reader in training***

16. (1) In a situation where a Candidate in training for Ordained National Ministry desires to transfer to

being a Reader in Training, the following procedure shall apply:

- (a) The applicant 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 Period of Discernment of three months' duration, the applicant shall require to undergo Local Review, and at the Local Review a decision shall be made on the applicant's suitability to become a Reader in Training without the need for Assessment Conference;
- (c) If the applicant is accepted by the Local Review as a Reader in Training then the applicant will thereafter follow the appropriate procedure under section 2 of Act XVII 1992, including, though not restricted to, such requirements for education and training as may be determined by the Council, and such placements as may be arranged by the Presbytery, having regard to all the circumstances in each particular case;
- (d) If the applicant is not accepted by the Local Review as a Reader in Training then the applicant may apply again to transfer to the Readership, up to three times in total, but that number shall be reduced by any previous applications or applications to transfer made at any time for the recognised ministries of the Church. A fourth application can be made only in exceptional circumstances and the prior approval of the Committee shall be required.
- (e) If the applicant is not at any time accepted by the Local Review as a Reader in Training then such decision shall not affect the applicant's status as a Candidate for the Ordained National Ministry.
- (f) (A decision of the Local Review not to accept an applicant as a Reader in Training shall be final and binding on the applicant, subject only to subsection (d) above and to

appeal to the Ministries Appeal Panel in terms of section 19 below.

***Transfer to being a Candidate for the Diaconate***

17. (1) In a situation where (i) a Candidate for the Ordained National Ministry or (ii) an Ordained National Minister desires to transfer to being a Candidate for the Diaconate, the following procedure shall apply:
  - (a) The applicant 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 Period of Discernment of three months' duration, the applicant shall require to undergo Local Review. If the outcome of the Local Review is that the applicant is ready to proceed to Assessment Conference, the applicant shall be assessed for the Diaconate in terms of Act X 2004 applied by section 3 of the Deacons Act (Act VIII 2010);
  - (c) If the applicant is accepted by the Assessment Conference as a Prospective Candidate for the Diaconate then the applicant will thereafter follow the appropriate procedure under Act VIII 2010, including, though not restricted to, the requirement for nomination by Presbytery as a Candidate for the Diaconate in terms of sections 7 to 11 of Act X 2004, such requirements for education and training as may be determined by the Council, and such placements as may be required, having regard to all the circumstances in each particular case;
  - (d) If the applicant is not accepted by the Assessment Conference as a Prospective Candidate for the Diaconate then the applicant may apply again to transfer to Diaconate, up to three times in total, but that number shall be reduced by any previous applications or applications to transfer made at any time for the recognised ministries of the Church. A fourth application can be made only in

exceptional circumstances and the prior approval of the Committee shall be required.

- (e) If the applicant is not at any time accepted by the Assessment Conference as a Prospective Candidate for the Diaconate then such decision shall not affect the applicant's status as a Candidate for the Ordained National Ministry, or as an Ordained National Minister, as the case may be.
- (f) A decision of the Assessment Conference not to accept an applicant as a Prospective Candidate for the Diaconate shall be final and binding on the applicant, subject only to subsection (d) above and to appeal to the Ministries Appeal Panel in terms of section 19 below.
- (2) The following additional provision shall apply to (i) Candidates for the Ordained National Ministry and (ii) Ordained National Ministers, who seek to transfer to being a Candidate for the Diaconate: The Age Limit applies.

- 18. No transfers from the Ordained National Ministry or from being a Candidate for the Ordained National Ministry shall be possible save as set out in sections 15 to 17 above.

### ***Appeals***

- 19. Wherever an appeal to the Ministries Appeal Panel is referred to in this Act, such appeal shall take place as follows:
  - (1) The appeal shall proceed in terms of Act VI 2007.
  - (2) The appeal may be brought on one or more of the following grounds: (a) an error in Church law; (b) breach of the principles of natural justice or material irregularity of process; and (c) decision influenced by incorrect material fact.
  - (3) The intention to appeal shall be intimated by the applicant to the Council within 21 days of the date of the decision of the Assessment Panel, Assessment Conference or Local Review, as the case may be.

### ***Consequential amendments and repeals***

- 20. The following provisions of other Acts shall be repealed:
  - (1) Sections 26, 28 and 29 of the Ordained Local Ministry Act (Act IX 2011).
  - (2) Section 7 of the Readership Act (Act XVII 1992).
  - (3) Section 10 of the Deacons Act (Act VIII 2010).

**SCHEDULE A: ASSESSMENT ROUTES AND TRAINING REQUIREMENTS**

Please note the decision of a Local Review is whether to proceed to National Assessment Conference [NAC] except where noted below.

**OLM/AUXILIARY MINISTER**

FROM	TO	Discernment	Assessment including outcomes/appeals	Training Requirements	Other information
OLM Candidate	ONM Candidate	N/A (already completed)	Assessment Panel	As determined by the Committee	Must complete by 10 years before UK State Retirement Age
OLM/Auxiliary Minister	ONM Candidate	N/A (already completed)	Assessment Panel	As determined by the Committee	Must complete by 10 years before UK State Retirement Age
<b>OLM/Auxiliary Minister</b>	<b>DCS</b>		<b>NOT POSSIBLE. Ordained to sacramental ministry for life.</b>		
<b>OLM/Auxiliary Minister</b>	<b>Reader</b>		<b>NOT POSSIBLE. Ordained to sacramental ministry for life.</b>		
OLM Candidate	DCS Candidate	3 month placement	Local Review and NAC	As determined by the Committee	Must complete by 10 years before UK State Retirement Age
OLM Candidate	Reader in Training	3 month placement	Local Review (which makes decision)	As determined by the Committee	No age limits

**READER**

Reader in training/ in service/ retired	OLM Candidate	3 month placement	Local Review and NAC	As determined by the Committee	No age limits
Reader in training/ in service/ retired	DCS Candidate	3 month placement	Local Review and NAC	As determined by the Committee	Must complete by 10 years before UK State Retirement Age
Reader in training/ in service/ retired	ONM Candidate	3 month placement	Local Review and NAC	As determined by the Committee	Must complete by 10 years before UK State Retirement Age

**DEACON**

FROM	TO	Discernment	Assessment including outcomes/appeals	Training Requirements	Other information
DCS or DCS in training	ONM Candidate	3 month placement	Local Review and NAC	As determined by the Committee	Must complete by 10 years before UK State Retirement Age
DCS or DCS in training	OLM Candidate	3 month placement	Local Review and NAC	As determined by the Committee	No age limits
<b>DCS</b>	<b>Reader in Training</b>		<b>NOT POSSIBLE. Ordained and Office Holder for life.</b>		
DCS in training	Reader in Training	3 month placement	Local Review (which makes decision)	As determined by the Committee	No age limits

**ONM**

ONM in training*	OLM Candidate	N/A (already completed)	Assessment Panel	As determined by the Committee	No age limits
ONM in training*	Reader in Training	3 month placement	Local Review (which makes decision)	As determined by the Committee	No age limits
ONM in training*	DCS Candidate	3 month placement	Local Review and NAC	As determined by the Committee	Must complete by 10 years before UK State Retirement Age
ONM	OLM Candidate		<b>No change in status required.</b>		
ONM	Reader in Training		<b>NOT POSSIBLE. Ordained to sacramental ministry for life.</b>		
ONM	DCS Candidate	3 month placement	Local Review and NAC	As determined by the Committee	Must complete by 10 years before UK State Retirement Age

\*ie a Candidate in terms of Act X 2004

## VI INCOME PROTECTION AND ILL HEALTH ACT (ACT VI 2019)

*Edinburgh, 23 May 2019, Session 17*

The General Assembly hereby enact and ordain as follows:

### ***Definitions and Interpretation***

1. For the purposes of this Act and the Schedule attached hereto:
  - (a) “absence” shall mean absence from duties through illness or ill health and “absent” shall be construed accordingly; absence for any other reason, including compassionate leave or study leave, shall be notified to the Presbytery and, in all cases except where this is not reasonably practicable, shall be subject to the permission of the Presbytery, but shall not be otherwise subject to the provisions of this Act;
  - (b) “the Council” shall mean the Ministries Council;
  - (c) “Ill Health Committee” shall mean a committee of three persons, comprising the Presbytery Clerk (or his or her appointed substitute), one member of the Presbytery of the bounds appointed for a fixed term to that office and one staff member of the Council;
  - (d) “Income Protection” shall mean insurance, with a deferred period of fifty two weeks, to protect against loss of income due to long term ill health;
  - (e) “Income Protection Provider” shall mean the Church’s income protection provider for ministers from time to time;
  - (f) “Medical Assessment” shall mean an assessment from the Income Protection Provider of medical information supplied to the Income Protection Provider, which Medical Assessment may be indicative or final and which Medical Assessment shall give a view as to whether or not the minister is at that time (i) able or unable to perform his or her current role, and (ii) eligible or ineligible for Income Protection;
  - (g) a “minister” shall mean a minister inducted to a charge;
  - (h) “OHP Report” means a report prepared by an Occupational Health Physician appointed by the Council as to the ability of the minister to perform his or her current role;
  - (i) the phrase “return(s) to work” shall include a phased return;
  - (j) “Trigger Date” means the date on which a minister’s absence has extended to six months continuously, or has totalled 300 days out of any twenty two month period;
  - (k) “UK State Pension Age” shall mean a person’s UK State Pension Age as determined at the relevant time by the UK Government’s calculations<sup>[3]</sup>;
  - (l) Where months are referred to, that means calendar months.
  - (m) The headings in this Act are for information only and do not form part of this Act.

### ***Procedure for notifying illness***

2.
  - (1) Whenever a minister is absent from work due to illness, he or she shall inform the Council in terms of the Procedure appended as Schedule A to this Act.
  - (2) Failure to fulfil the requirements of Schedule A shall be intimated to the Presbytery, which may consider whether the minister is in desertion of his or her charge or whether any other matter of discipline has arisen.
3. The Presbytery shall be informed by its Clerk of the minister’s absence (a) if an Interim Moderator is to be appointed, or (b) if the Presbytery requires to take any action in support or superintendence of the minister’s congregation(s).

### ***Pastoral support***

4. The Council and the Presbytery shall work together throughout any period of absence of the minister to offer pastoral support, assistance and advice to the minister and to the affected congregation(s).
5. In relation to pastoral support of the minister, the following arrangements shall apply:
  - (1) Where an absence continues for three months or there have been several recent absences, the



- minister and the Council shall consult on the nature of his or her illness, and the extent to which it might be work-related;
- (2) The Council may, through its staff members or through external support services, offer to provide the minister with access to support interventions appropriate to the circumstances of the minister's absence, which may include provision of reasonable adjustments, coaching, counselling, supervision, therapy, Access to Work provisions, and/or phased return.

### ***Ill Health Committee***

6. A Presbytery shall form an Ill Health Committee as required to deal with matters arising under this Act. Where a Committee is to be formed, the Presbytery shall request confirmation from the Council of the name of the staff member to appoint.

### ***Minister's ill health – procedure for ministers eligible for Income Protection***

7. (1) Where the minister is of an age such that after Medical Assessment he or she might be eligible to receive Income Protection, the procedure set out in subsections 7(2) to (4) below shall apply.
- (2) Following the Trigger Date:
- (a) the Council shall as soon as practicable contact the minister to advise him or her of the terms of this Act and shall contact the Presbytery of the bounds to confirm that the provisions of this Act have been triggered;
  - (b) the Council shall as soon as practicable make a referral in respect of the minister to the Income Protection Provider, shall supply and facilitate provision of the required information to the Income Protection Provider and shall request that an indicative Medical Assessment on the minister is prepared; the minister shall co-operate in the preparation of any Medical Assessment and shall if required promptly sign any mandate required for the release of medical files and/or information to enable preparation of any Medical Assessment;

- (c) once the indicative Medical Assessment is available, the Ill Health Committee shall meet with the minister as soon as possible, to discuss the indicative Medical Assessment and to consider whether or not the minister is likely to be able to return to work within six months after the Trigger Date;
- (d) once the final Medical Assessment is available, the Ill Health Committee shall meet with the minister as soon as possible, to discuss the final Medical Assessment and to consider whether or not the minister is likely to be able to return to work within six months after the Trigger Date;
- (e) subject to section 7(4), if the minister returns to work no later than six months after the Trigger Date then no further process shall occur under this Act at that time;
- (f) if the minister does not return to work by the date six months after the Trigger Date, and does not choose to demit his or her charge with effect from a date which is at latest nine months after the Trigger Date, the Ill Health Committee shall, as soon as practicable, report to Presbytery that the pastoral tie should be severed with effect from the date nine months after the Trigger Date, save that the Ill Health Committee shall have discretion to report otherwise in the following situations:
  - (i) the minister is undergoing medical treatment and the prognosis is that he or she will be able to return to work imminently; or
  - (ii) the absence of the minister has resulted from more than one unrelated health cause in succession and it has not been possible to carry out a Medical Assessment for that reason.
- (g) Following receipt of the Ill Health Committee's report under subsection 7(2)

- (f), the Presbytery shall meet within twenty one days to implement it. The outcome of the Presbytery meeting shall be intimated without delay to the minister.
- (h) If the Presbytery does not sever the pastoral tie, it shall meet again at regular intervals thereafter to consider whether the pastoral tie should be severed. For the avoidance of doubt, if a minister is still absent at the date which is eighteen months after the Trigger Date, the Presbytery shall sever the pastoral tie with effect from eighteen months after the Trigger Date.
- (3) For the avoidance of doubt, the Presbytery may sever the pastoral tie whether or not the minister is, in terms of the final Medical Assessment, eligible for Income Protection.
- (4) Where a minister returns to work in terms of this section 7 such that no further process occurs at that time, but then is absent again within the twenty two month period following the date of his or her return to work, absence which occurs within any rolling twenty two month period will be taken into account for the purposes of calculating a new Trigger Date.

***Minister's ill health – procedure for ministers ineligible for Income Protection***

8. (1) Where the minister is of an age such that he or she will not be eligible to receive Income Protection, the procedure set out in subsections 8(2) and (3) below shall apply.
- (2) Following the Trigger Date:
- (a) the Council shall as soon as practicable contact the minister to advise him or her of the terms of this Act and shall contact the Presbytery of the bounds to confirm that the provisions of this Act have been triggered;
- (b) the Council shall as soon as practicable make a referral in respect of the minister to an Occupational Health Physician appointed by the Council and shall request that an OHP Report on the minister is

- prepared; the minister shall co-operate in the preparation of the OHP Report and shall if required promptly sign any mandate required for the release of medical files and/or information to enable preparation of the OHP Report;
- (c) once the OHP Report is available, the Ill Health Committee shall meet with the minister as soon as possible, to discuss the OHP Report and to consider whether or not the minister is likely to be able to return to work within six months after the Trigger Date;
- (d) subject to section 8(3), if the minister returns to work no later than six months after the Trigger Date then no further process shall occur under this Act at that time;
- (e) if the minister does not return to work by the date six months after the Trigger Date, and does not choose to demit his or her charge with effect from a date which is at latest nine months after the Trigger Date, the Ill Health Committee shall, as soon as practicable, report to Presbytery that the pastoral tie should be severed with effect from the date nine months after the Trigger Date, save that the Ill Health Committee shall have discretion to report otherwise in the following situation:
- (i) the minister is undergoing medical treatment and the prognosis is that he or she will be able to return to work imminently.
- (f) Following receipt of the Ill Health Committee's report under subsection 8(2)(e), the Presbytery shall meet within twenty one days to implement it. The outcome of the Presbytery meeting shall be intimated without delay to the minister.
- (g) If the Presbytery does not sever the pastoral tie, it shall meet again at regular intervals thereafter to consider whether the pastoral tie should be severed. For the avoidance of doubt, if a minister is still

absent at the date which is eighteen months after the Trigger Date, the Presbytery shall sever the pastoral tie with effect from eighteen months after the Trigger Date.

- (3) Where a minister returns to work in terms of this section 8 such that no further process occurs at that time, but then is absent again within the twenty two month period following the date of his or her return to work, absence which occurs within any rolling twenty two month period will be taken into account for the purposes of calculating a new Trigger Date.

### ***Stipend and Income Protection***

9. (1) A minister who is absent in terms of this Act shall, whether or not he or she is eligible for Income Protection, be entitled to receive payment equivalent to (i) full stipend appropriate to the charge and years of service at the date absence commenced, (ii) the appropriate employer's pension contribution, and (iii) if applicable, Car Allowance, all subject to deduction of tax and National Insurance contributions, for one or other of the following periods:
  - (a) where this Act is triggered by six months' continuous absence, a maximum period of eighteen months in total from when the absence commenced, or
  - (b) where this Act is triggered by an absence of 300 days out of a twenty two month period, during that absence and then for a maximum further period of twelve months from the Trigger Date;

provided always that the minister shall receive no payment under this section 9(1) once he or she reaches UK State Pension Age.
- (2) Subject to sections 9(3) and 9(4), a minister who is absent in terms of this Act and who is found, in terms of the final Medical Assessment, to be eligible for Income Protection, shall be entitled to receive payment equivalent to one third of stipend appropriate to the charge and years of service at the date absence commenced (subject

to appropriate deductions) plus the appropriate employer's pension contribution. Payment will begin on:

- (a) where this Act is triggered by six months' continuous absence, the date eighteen months after absence commenced, or
- (b) where this Act is triggered by an absence of 300 days out of a twenty two month period, the date twelve months after the Trigger Date.

Payment will continue until the minister is assessed by the Income Protection Provider as able to return to work, or as no longer eligible for Income Protection, or until the date of the minister's UK State Pension Age, whichever of the three is earliest. During the whole time that a minister is in receipt of payments in terms of this section 9, the minister shall require to provide regular medical certificates (fit notes) to the Council.

- (3) The minister's eligibility for Income Protection will be determined according to the rules and procedures of the Income Protection Provider as they exist from time to time, which rules may include regular reassessment of the minister as to eligibility.
- (4) The amount payable to the minister in terms of section 9(2) may be reduced if income over a certain amount (determined by the Income Protection Provider) is earned by the minister while he or she is in receipt of payments under section 9(2).
- (5) For the avoidance of doubt, but subject to subsection (6) below, a minister who is absent in terms of this Act and who is found to be ineligible for Income Protection (whether due to age or in terms of a final Medical Assessment or otherwise) shall, whether or not the pastoral tie has been severed, receive no payment equivalent to stipend, employer's pension contribution or Car Allowance after:
  - (a) where this Act is triggered by six months' continuous absence, he or she has been

- absent for eighteen months from when absence commenced, or
- (b) where this Act is triggered by an absence of 300 days out of a twenty two month period, a period of twelve months after the Trigger Date;
- provided always that payment under this section 9(5) shall cease in any event once the minister reaches UK State Pension Age.
- (6) Notwithstanding section 9(1), the Council may agree that a minister who is absent in terms of this Act may, once payments under section 9(1) have expired and where the pastoral tie has not been severed, receive payment equivalent to one-third of stipend appropriate to the charge and years of service at the date absence commenced (subject to appropriate deductions) and employer's pension contribution, for such period as it may determine is appropriate, in its sole discretion, in the following circumstances:
- (a) the minister falls under section 8(1) and the Presbytery has not severed the pastoral tie because the minister is undergoing medical treatment and the prognosis is that he or she will be able to return to work imminently; or
- (b) the absence of the minister has resulted from more than one unrelated health cause in succession and it has not yet been possible to carry out a Medical Assessment for that reason; or
- (c) the minister is awaiting the outcome of a review/appeal under section 12(2) or 12(3);
- provided always that in no circumstances shall any payments be made beyond the date which is eighteen months from the Trigger Date.

### **Manse**

10. (1) Wherever this Act applies and results in the minister demitting his or her charge or in the pastoral tie being severed, then subject to subsections (2)(a) and (b) below, the minister shall be entitled to remain in his or her manse for one or other of the following periods:

- (a) where this Act is triggered by six months' continuous absence, for a maximum period of fifteen months from the date when absence commenced, or
- (b) where this Act is triggered by an absence of 300 days out of a twenty two month period, during that absence and then for a further period of nine months from the Trigger Date.
- (2) (a) Exceptionally, where the Ill Health Committee deems it to be necessary, the minister may remain in occupation of the manse for a further period of up to three months after the date ascertained by subsection 10(1) and that under the General Trustees' Standard Conditions for Occupation of a Manse on a Caretaker basis<sup>[4]</sup>.
- (b) Alternatively, where subsections 7(2)(h) or 8(2)(g) apply, the minister may remain in occupation of the manse under the General Trustees' Standard Conditions for Occupation of a Manse on a Caretaker basis for one or other of the following periods:
- (i) where this Act is triggered by six months' continuous absence, for a maximum period of twenty seven months from the date when absence commenced, or
- (ii) where this Act is triggered by an absence of 300 days out of a twenty two month period, during that absence and then for a further period of twenty one months from the Trigger Date.

## **Confidentiality**

11. The Ill Health Committee shall conduct its proceedings and hold meetings in private and shall treat all its information and discussions in confidence. Meetings shall be minuted and the minute held in a Record Apart. For the avoidance of doubt, the Ill Health Committee shall retain in confidence all Medical Assessments received and shall not, without consent of the minister, divulge details to any person other than the minister.

## **Appeals**

12. (1) An appeal against a decision of the Presbytery taken in terms of section 7(2)(g) or (h) or 8(2)(f) or (g) of this Act may be brought by a minister on the following grounds: (a) material irregularity of process; or (b) decision influenced by incorrect material fact. The intention to appeal must be intimated to the Principal Clerk by the minister within fourteen days of the date on which the Presbytery's decision was intimated to the minister. The appeal shall be heard by the Ministries Appeal Panel in terms of the Ministries Appeal Panel Act (Act VI 2007). For the avoidance of doubt:
  - (a) no appeal may be brought as to the terms of an indicative Medical Assessment; and
  - (b) the terms of a final Medical Assessment or of an OHP Report may only be appealed as referred to in sections 12(2) and 12(3) below respectively.
- (2) A minister who is aggrieved at the terms of a final Medical Assessment may ask the Council to invoke the Income Protection Provider's appeals process, in which case the Council, if it agrees, may do so, and the decision of the Income Protection Provider on the matter after the appeals process has been completed shall be final. To initiate this process, the minister must make a written request to the Council to invoke the Income Protection Provider's appeals process within fourteen days of receiving the final Medical Assessment.
- (3) A minister who is aggrieved at the terms of an OHP Report may contact the Ill Health

Committee to request that the Ill Health Committee review the terms of the OHP Report with the Occupational Health Physician but the report of the Ill Health Committee to the Presbytery on the matter after such review shall be final. To initiate this process, the minister must make a written request to the Ill Health Committee within fourteen days of receiving the OHP Report.

- (4) No appeals save as stated in sections 12(1), 12(2) and 12(3) shall be available in respect of matters covered by this Act.

## **Registration of Ministries**

13. Where in terms of this Act a minister demits his or her charge or a pastoral tie is severed, the minister shall thereafter be registered on the Register of Ministry in Category **R** or Category **I**, the decision as to which category being determined by the Ill Health Committee or the Presbytery, as appropriate. The normal rights of appeal against the decision of the Ill Health Committee or the Presbytery, as the case may be, (as set out in the Registration of Ministries Act (Act II 2017)) shall be available to the minister.

## **Meetings**

14. Meetings between the Ill Health Committee and the minister may take place by conference call, video conference call or other appropriate medium.

## **Commencement of this Act**

15. This Act shall come into force when passed. From that date it shall apply to any minister who is of an age such that he or she will not be eligible to receive income protection in terms of existing arrangements made by the Council. For a minister who is of an age to fall within section 7 of this Act, it shall apply to any minister whose Trigger Date is on or after 1 July 2020, and prior to that date such a minister shall remain subject to the terms of the Long Term Illness of Ministers Act (Act XV 2002).

## **Repeal**

16. The Long Term Illness of Ministers Act (Act XV 2002) shall remain in force until such time as all ministers who are absent are being assessed in terms of this Act, at which point it shall be repealed.

**Schedule A****Procedure for notifying a minister's absence to the Council**

1. (1) Whenever a minister is absent through illness, then such minister, or his or her appointed nominee, shall, within seven days of the first day of absence, notify the Secretary of the Council in writing.
- (2) Where an absence continues for more than seven days, the minister, or his or her appointed nominee, shall, within fourteen days of the first day of absence, provide a medical certificate to the Secretary of the Council.
- (3) The minister, or his or her appointed nominee, shall continue to provide medical certificates covering the whole period of absence, and a final medical certificate showing the date of return to work, throughout the whole period of absence, each such medical certificate to be sent to the Secretary of the Council within seven days of its date of issue.
2. Whenever the Council is initially informed by a minister of his or her absence due to illness, it shall notify both the Clerk to the Presbytery of the bounds and the Payroll Unit of the General Treasurers' Department.
3. The Council shall maintain the appropriate absence records and shall provide information to the Presbytery upon request.

**VII ACT AMENDING THE APPRAISAL AND ADJUSTMENT ACT (ACT VII 2003)***Edinburgh, 23 May 2019, Session 17*

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. *In section 6:*
  - (1) *In subsection (1), delete the following words from the third sentence: "and/or additionally a party may appeal on the ground that the decision is, in all the circumstances, unreasonable".*

(2) *In subsection (2), delete the following words: "and after the negotiation of a Basis of Adjustment."*

2. *In section 9(2)(vi), delete the following words from the fourth sentence: "and/or additionally a party may appeal on the ground that the decision is, in all the circumstances, unreasonable".*
3. *Delete section 13(3).*

**VIII ACT AMENDING THE APPEALS ACT (ACT I 2014)***Edinburgh, 23 May 2019, Session 17*

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

1. *Delete the second sentence of section 2(3).*

**References**

- [1] This to tie in with the Registration of Ministries Act and the way it deals with those who are out of parish ministry for over three years and who would at that point lose their category "O" registration
- [2] \* *Ascertained currently by the calculator found on the gov.uk website*
- [3] *Ascertained currently by the calculator found on the gov.uk website*
- [4] The minister shall be entitled to make application at any time following the Trigger Date for assistance with housing to the Housing and Loan Fund who will determine according to its own criteria and rules, whether assistance can be provided to the minister.





## **- B - Regulations of the General Assembly 2019**

### **I 'GROWTH FUND' REGULATIONS (REGS I 2019)**

*Edinburgh, 21 May 2019, Session 10*

Replaces 'Go For It' Regulations (Regulations IV 2012) (as amended by Regulations II 2014, I 2017 and III 2018):

#### **'Growth Fund' – Fund Regulations**

1. The Church of Scotland *Growth Fund* ("the Fund") shall be established from 1 January 2020.
2. Responsibility for the Fund shall rest with the Council of Assembly or any successor body which acts as the Trustees of the Unincorporated Councils and Committees of Scottish Charity Number 011353 ("The Trustees"). The Trustees may establish a body to oversee the Fund on its behalf.
3. The purposes of the Fund are to support: the numerical and spiritual growth of existing Church of Scotland congregations and new Church of Scotland worshipping communities; community transformation; and tackling poverty.
4. In the initial three years (2020 – 2022), the Fund shall prioritise those projects concerned with (i) the planting of new worshipping communities and (ii) working with people aged 40 and under.
5. The Fund shall operate for a 7-year period until 31<sup>st</sup> December 2026. A review conducted by the Trustees shall take place after the first three years of operation and shall measure the success of the Fund against previously agreed criteria to determine future direction and investment.
6. The Fund shall replace the *Go For It* Fund. Administration of grants already awarded out of the *Go For It* Fund shall become the responsibility of the Fund. Monies already committed in the *Go For It* Fund at 31 December 2019 shall be transferred to the Fund.
7. An application to the Fund may be made by a Kirk Session, a group of Kirk Sessions, a Presbytery or a group of Presbyteries.
8. Applicants to the Fund should be able to show that they have worked diligently to: (i) raise funds from local sources (including the congregation or partnerships making the application); and, (ii) raise funds from appropriate external sources. Funding, up to 100%, will not necessarily be contingent on funding being provided by any other body.
9. The Trustees shall provide core funding from the funds held on behalf of the Unincorporated Councils and Committees. This money shall cover both grants to be paid from the Fund and the administration of the Fund.
10. The Fund may be supplemented by other funds raised within and beyond the Church, including part of the levy payable on the sale of properties in terms of Regulations VIII, 2008 (as amended).
11. The strategy and guidelines for use of the Fund shall be developed and monitored by the Trustees. Any major amendments to the strategy and guidelines shall require Assembly approval.
12. The Trustees shall be responsible for monitoring the ongoing effectiveness of the Fund. The Trustees shall report annually on the work of the Fund to the General Assembly with a focus on how the Fund is achieving its primary aims as set out in sections 3 and 4 of these Regulations.
13. If the General Assembly decides that the Fund shall be closed before 31st December 2026 any monies remaining in the Fund shall be transferred to the Mission and Renewal Fund or any successor general Fund.

### **II REGULATIONS AMENDING THE 'GO FOR IT' FUND REGULATIONS (REGULATIONS IV 2012) (AS AMENDED)**

*Edinburgh, 23 May 2019, Session 17*

The General Assembly hereby enact and ordain that the "Go For It" Fund Regulations (Regulations IV 2012) (as amended), shall be further amended as follows:

1. *In section 3, after "enabling" add "innovative work and".*

2. *Delete section 5 and substitute:*

"5. The Fund will seek to support the nurturing of Christian faith and discipleship, and the innovation and development of new worshipping communities, across the Church's UK Presbyteries and the Presbytery of International Charges."

## GENERAL ASSEMBLY 2019

### List of Members of Councils and Committees

\*= Re-appointed

#### APPEALS COMMITTEE OF THE COMMISSION OF ASSEMBLY

Philip Brodie\*, William Hewitt, *Conveners*  
Helen Jamieson\*, J G Grahame Lees, *Vice-Conveners*

#### ASSEMBLY BUSINESS COMMITTEE

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
<b>Ministers</b> Sheila Kirk	Michael Mair Gillian Paterson	Alison Mehigan	
<b>Members</b> Susan Pym		Graeme Roberts	
<i>Plus 2 members of Legal Questions Committee and Moderator, Moderator Designate, Principal Clerk, Depute Clerk, Solicitor, Procurator and General Treasurer</i>			

Fiona Smith, *Convener (3 years from 2019)*  
Donald McCorkindale, *Vice-Convener (2 years from 2019)*

#### ASSEMBLY TRUSTEES

<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
<b>Ministers</b> Iain Torrance	George Cowie	Anikó Schütz Bradwell
<b>Members</b> Sandra Carter Gary MacFarlane David Watt	Brian Ashcroft Alan Campbell	Jamie Lockhart
<i>Plus Ex Officiis Trustees: Convener, Assembly Business Committee and Chair of the General Trustees</i>		

John Chalmers, *Convener (3 years from 2019)*  
Norma Rolls, *Vice-Convener (2 years from 2019)*  
James McNeill, *Administrative Trustee (3 years from 2019)*

### AUDIT COMMITTEE

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
<b>Ministers</b>	Graeme Glover		
<b>Members</b> Allan Munn			Kenneth Baldwin Douglas Horn

Andrew Croxford, *Convener*

### CHAPLAINS TO HER MAJESTY'S FORCES COMMITTEE

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
<b>Ministers</b>	John Duncan Fiona Ogg Lisa-Jane Rankin	James Aitchison Daniel Connolly Shuna Dicks William McLaren	Alen McCulloch
<b>Members</b> Rosemary Hoskins*	Ethne Brown	Morag Crawford DCS Eric Fraser	Alexander Bolland* Colin Hogg*

Marjory MacLean, *Convener*  
Carolyn MacLeod, *Vice-Convener*

**CHURCH AND SOCIETY COUNCIL**

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
<b>Ministers</b> Nelu Balaj Elijah Smith	Peter Nimmo*	Karen Hendry Peter Johnston Muriel Pearson*	Justin Taylor
<b>Members</b> Finlay Buchanan* Caroline Cowan John Herd Marjorie Paton* Barry Watson	Sheila Brumby John McConnachie* Elizabeth McLachlan Gordon Sharp Charles Smith*	David Blackwood William Doak Rebecca Gebauer David Johnson* Duncan Logie Gary Noonan	Maqsood Bakhsh Ian Cooper Irene Gillies

Richard Frazer, *Convener*  
Wendy Lloyd\*, John Wilson *Vice-Conveners*

**CHURCH ART AND ARCHITECTURE COMMITTEE**

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
<b>Ministers</b> Susan Cord Allan McCafferty*	Gordon Armstrong Harry Mowbray*		Bryan Kerr
<b>Members</b> Alasdair Donaldson* Yvonne Grant Gordon McFarlane*	Alice Merilees*	Nicola Donaldson Robert Esson Andrew McCreath*	John Baker* Marion Fyfe* David MacDougall* Fiona Watson

William Hogg, *Convener*  
Andrew McCreath, *Vice-Convener*



CHURCH OF SCOTLAND INVESTORS TRUST

<b>Members</b> Alan Aitchison Robert Burgon David Campbell Elaine Crichton Jane Henderson Rodger Nisbet	Donald Tosh Tom Walker Grant Wilson Gordon Young Michael Yuille
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Catherine Alexander, *Chair*  
Brian Duffin, *Vice-Chair*

THE CHURCH OF SCOTLAND TRUST

<b>Ministers</b> John Chalmers Iain Cunningham Lorna Hood George Whyte	<b>Members</b> Hugo Allan Morag Angus Angus Bethune John Hodge Christopher Mackay Leon Marshall
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Thomas Watson, *Chair*  
Stuart Lynch, *Vice-Chair*  
Jennifer Hamilton, *Secretary and Clerk*

COMMITTEE TO NOMINATE THE MODERATOR

<b>Ministers and Deacons</b> J Colin Caskie David Coulter Stewart Goudie Paul Grant Maggie Hunt Joanna Love DCS John Povey Heather Stewart	<b>Elders</b> Ann Brown Alan Grant Daniel Gunn Andrew Mackenzie Robin Murdoch Hilda Smith Dot Weeks
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Susan Brown, *Convener*

**ECUMENICAL RELATIONS COMMITTEE**

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
<b>Ministers</b> Liam Fraser Nikki Macdonald		John McMahon	Ross Blackman* David Coulter Sally Russell
<b>Members</b>		Pauline Weibye	

Alexander Horsburgh, *Convener*  
Kevin Mackenzie\*, *Vice-Convener*

**GENERAL TRUSTEES**

<b>Ministers</b> James Cutler Sheila Kirk Neil MacGregor Janet Mathieson Fiona Mathieson	<b>Elders</b> Robert Balfour Walter Barbour Stewart Brymer Michael Cunliffe Manliffe Goodbody William Hall Alan Kennedy Douglas Kerr William Lawrie J G Grahame Lees	J Kenneth Macaldowie John Maddock David Menzies W Iain Munro Neil Price Robin Stimpson Donald Thomas D Stewart Toy Ian Trushell Kenneth Wright	<b>Advisory Members</b> Richard Bell Robert Bell A Graham Biggerstaff Laura Dunlop William Gill Andrew Hartley Nigel Hicks Chris Johnstone Kenneth MacKenzie Hamish McBean Michael Norval Iain Ogilvie David Taverner Rosalind Taylor Roger Trueman
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Raymond Young, *Chair*  
Ian Townsend, *Vice-Chair*  
David Robertson, *Secretary and Clerk*

**HOUSING AND LOAN FUND**

<b>Ministers</b> Joanne Hood Allan McCafferty Neil McNaught	<b>Members</b> Walter Barbour Gavin Burt James Erskine Harry Findlay Sandy Mowat Eilidh Renwick
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MaryAnn Rennie, *Chair*  
Dorothy Anderson, *Deputy Chair*  
Hazel Bett, *Secretary*

**IONA COMMUNITY BOARD**

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
<b>Ministers</b>		David McLachlan* Alan Miller	
<b>Members</b> Morag Michael*			Joanna Love DCS* Maggie Mackay

Tom Gordon, *Convener*

**JUDICIAL PANEL**

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
<b>Ministers</b> Grant Barclay John Christie Janet Foggie Robin Hill	Marian Cowie Gordon McCracken Jan Mathieson MaryAnn Rennie	Catherine Beattie	Marjory McPherson
<b>Elders</b> David Alexander William Imlay Colin Mackenzie Hugh Millar Leslie Moffat Sam Scobie	Steuart Dey Chris Dunn Douglas Hamill Pauline Weibye	Alan Cox	Tim Edward David McClements Robert McDougall

**JUDICIAL COMMISSION**

Richard McFarlane, Morag Ross\*, *Conveners*  
William Hewitt, Colin Renwick, *Vice-Conveners*

**JUDICIAL PROCEEDINGS PANEL**

<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
<b>Ministers</b> John Ferguson William Hewitt Alistair May* Val Ott* Thomas Pollock Sally Russell* Lindsay Schlüter* David Sutherland* Alison Swindells	Dorothy Anderson* George Cowie Gary Peacock Thomas Riddell*	Hugh Conkey* Sara Embleton Alan Garrity* Tom Gordon Jane Howitt* Anne Logan Peter McEnhill* Ian McLean* Fiona Smith
<b>Deacons and Elders</b> Barbara Finlayson Myrtle Gillies	Morag Crawford DCS* Alan Dewar* Grant Gordon Richard Henderson* Patricia Kingston Nigel Lawrie* Anne Mulligan DCS* Katherine Taylor	Hazel Hastie* Robert Hynd Helen McLeod* Aileen Nimmo Janette Wilson William Windram*

**LEGAL QUESTIONS COMMITTEE**

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
<b>Ministers</b> Alexander Forsyth	Adam Dillon		Victoria Linford Alan Reid*
<b>Members</b> Robin Stimpson*	James McLean*	Richard Henderson	Gilbert Anderson Andrew Gibb*
<i>Plus Principal Clerk, Depute Clerk, Procurator and Solicitor</i>			

Grant Barclay, *Convener*  
Barbara Finlayson, *Vice-Convener*

### LIFE AND WORK ADVISORY GROUP

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
<b>Ministers</b> Marion Dodd Anne Paton*	James Stewart*	James Stewart*	Tina Kemp*
<b>Members</b>	Andrew Nicoll	Stuart Wilson*	

John Ferguson\*, *Convener*

### MINISTRIES APPEAL PANEL

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
<b>Ministers</b> Robert Allan Sheila Kirk			
<b>Members</b>	Isabell Montgomerie		

David Arnott, *Convener*  
Robin Stimpson, *Vice Convener*

**MINISTRIES COUNCIL**

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
<b>Ministers</b> Brian Casey Mike Goss Jane Howitt* Ute Jaeger-Fleming Nathan McConnell Thomas MacNeil Andrew Morrice* Stewart Weaver	Ian McDonald Moira McDonald Eleanor McMahon Peter MacDonald Alison Notman James Teasdale*	John Butterfield Stella Campbell Aftab Gohar Alan Hamilton Fraser Penny Donald Scott	Graham Astles* Alistair Cook* Karen Fenwick* Scott McCarthy Thomas Macintyre* Robert Nicol Gary Peacock Teri Peterson Christopher Rankine
<b>Members</b> David Alexander* Elspeth Smith James Stewart	Scott Burton Barbara Finlayson Ishbel Smith	Dot Weeks	Norman Gourlay Iain MacLeod* Graham Ritchie Andrew Todd*

Rosemary Frew, *Convener*  
 Robert Mallinson, Brian Porteous, Sarah Ross, *Vice-Conveners*

**MISSION AND DISCIPLESHIP COUNCIL**

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
<b>Ministers</b> Alastair Duncan John Paterson* MaryAnn Rennie	Marc Bircham Andrea Boyes Fiona Bullock*	Stephen Ogston	John Notman
<b>Members</b> Paul Cathcart DCS Stefanie Fowler Paul Goode Matthew McKenzie Heather Major Scott Paget	Murdo Macmillan* Andrew Simpson	John Cunningham Richard Lloyd Joanna Love DCS* David Nicolson	Kathleen Aitken Peter Anderson* Lynne Eland* James Houston* Ruth Mackenzie

Norman Smith, *Convener*  
 Martin Fair\*, Peter Gardner, Lynne McEwen, *Vice-Conveners*



**NOMINATION COMMITTEE**

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
<b>Ministers</b>	Catherine Buchan Karen Harbison Ian Murray Andrew Philip Colin Sutherland	Robert Calvert Andrew Gardner Alan Greig Malcolm Kinnear	Graham Finch Paraic Reamonn Julie Rennick
<b>Members</b> Patricia McEwan	Barbara Leppard Kay McIntosh DCS Andrew MacPherson Elspeth McPheat DCS John Stewart	Mary Gargrave DCS Isabella McDerment Ian Russell	Robin Downie Daniel Gunn

Lynsey Kimmitt, *Convener*  
William Wishart, *Vice-Convener*

**PENSION TRUSTEES**

<b>Trustees Appointed by the General Assembly</b>	<b>Member Nominated Trustees for the Pension Scheme for Staff</b>	<b>Member Nominated Trustees for the Pension Scheme for Ministries Development Staff</b>	<b>Member Nominated Trustees for the Pension Scheme for Ministers and Overseas Missionaries</b>
Adrian Bark Graeme Caughey Robert Coulter Douglas Millar Andrew Sutherland	Lin Macmillan John Thomson Jennifer Hamilton	Neil Campbell Lewis Rose	Susan Anderson Alan Garrity Pauline Gordon

Graeme Caughey, *Chair*  
Douglas Millar, *Vice-Chair*  
Jane McLeod, *Secretary*

PERSONNEL APPEAL PANEL

<b>Members</b> 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*

PRESBYTERIAL COMMISSION/DISCIPLINE TRIBUNAL

David Burns\*, Roddy John MacLeod, Ian Miller, *Conveners*  
Jonathan Brodie, Shona Haldane\*, Andrew Stevenson, Keith Stewart, *Vice-Conveners*

REGISTRATION OF MINISTRIES COMMITTEE

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
<b>Ministers</b>		William McLaren	
<b>Members</b>			

Neil Dougall, *Convener*  
Hazel Hastie, *Vice-Convener*

SAFEGUARDING APPEAL PANEL

<b>Members</b> John Christie Sheena-Jane Clark Mary Coles David Dick	Jean Fleetwood Hugh McGregor Alan Miller Anne Noble
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Principal Clerk, *Secretary*

### SAFEGUARDING COMMITTEE

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
<b>Ministers</b>	Julia Wiley	Fiona Reynolds	Morag Muirhead
<b>Members</b> Robert McCabe		Alison MacVie John Pears*	

Adam Dillon, *Convener*  
Caroline Deerin, *Vice-Convener*

### SOCIAL CARE COUNCIL

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
<b>Ministers</b>	David Gray* George Mackay Ramsay Shields*	Sheila Moir*	
<b>Members</b> Douglas Hope* David Nicholson DCS	Martha Bogle* Peter Donaldson Mary Ford* John Graham Iain Hunter Anne Oxbrow Sheila Robertson* Sarah Wood Alan Young	Jo Elliot* Christine Johnson Stuart Lynch Shona MacKay	Donna Gilmour Kay Keith* Scott Reynolds

Bill Steele, *Convener*  
Irene McGugan\*, Thomas Riddell, *Vice-Conveners*

### SPECIAL COMMISSION ON THE EFFECTIVENESS OF THE PRESBYTERIAN FORM OF CHURCH GOVERNANCE

<b>Ministers</b> Alexander Forsyth Frances Henderson Alexander Horsburgh Moira McDonald
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Derek Browning, *Convener*

**THEOLOGICAL FORUM**

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
<b>Ministers</b> Lance Stone	Jean Kirkwood Paul Middleton Alastair Symington	Hector Morrison	Susan Harman Moore Lynn McChlery Ruth Morrison*
<b>Members</b> Lindsay Sawyer* Scott Spurlock		Andrew Torrance	

Donald MacEwan, *Convener*  
Sarah Lane Ritchie, *Vice-Convener*

**WORLD MISSION COUNCIL**

<i>Fourth Year</i>	<i>Third Year</i>	<i>Second Year</i>	<i>First Year</i>
<b>Ministers</b> Pamela Gordon Gordon Strang	Richard Baxter Monica Michelin-Salomon Ian Stirling	Edmund Gatima* Alisa McDonald Kleber Machado* Barbara Ann Sweetin*	Robin McAlpine Janet Mathieson*
<b>Members</b> Tom Burnham David Frame John McCulloch	Rosemary Johnston Gigha Lennox Valerie Macniven* Irene McLellan Lily Stevenson	John Bradley Chris Fett-Worsfold William Gray George Russell	Steve Flower Alison Murray Lorna Tunstall*

Susan Brown, *Convener*  
Maureen Jack, Alan Miller *Vice-Conveners*





The Church of Scotland

PART IV –  
A - ROLL OF MEMBERS  
B - MINUTES OF THE  
PROCEEDINGS  
C - CASES  
D - STANDING ORDERS

**JESUS SAID:**  
**FOLLOW ME!**  
and I will make you  
fish for people.  
And immediately they  
left their nets and  
followed him.

General Assembly 2019

[www.churchofscotland.org.uk/ga](http://www.churchofscotland.org.uk/ga)





SECTION A – ROLL OF MEMBERS

Roll of Members

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- 41/2 ..... Index of Presbyteries
- 41/3 ..... Roll of Commissioners
- 40/17 ..... Delegates from other Churches
- 40/18 ..... Delegates from other Countries
- 41/18 ..... Visitors



## SECTION A - ROLL OF MEMBERS

### Roll and Standing Orders

ASSEMBLY OFFICE-BEARERS		
Title	Name	No
Moderator	Rt Rev Susan Brown *	845
Moderator-Designate	Rev Colin Sinclair *	846
Chaplains	Rev Timothy Sinclair *	847
	Rev Andrew Anderson *	848
Principal Clerk	Rev Dr George J Whyte †	849
Depute Clerk	Ms Christine Paterson †	850
Procurator	Ms Laura Dunlop QC †	851
Law Agent	Miss Mary MacLeod †	852
Precentor	Rev Douglas Galbraith	
Chief Steward	Mr Alexander F Gemmill	
Assembly Officer	Mr William Mearns †	
Depute Assembly Officer	Mrs Karen McKay †	
BUSINESS COMMITTEE		
Convener	Rev Fiona E Smith	853
Vice-Convener	Rev Donald McCorkindale	854

\* Communications should be delivered to the Moderator's Room, not to boxes.

† Communications should be delivered to the Clerk's Desk, not to boxes.

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**Roll of Commssioners****1. Presbytery of Edinburgh****Minister**

1. Rev James D Aitken, Edinburgh Corstorphine St Ninian's
2. Rev Peter I Barber, Edinburgh Gorgie Dalry Stenhouse
3. Very Rev Dr Russell Barr, Edinburgh Cramond
4. Rev Rolf H Billes, Edinburgh Colinton
5. Very Rev Dr Derek Browning, Edinburgh Morningside
6. Rev James S Dewar, Edinburgh Juniper Green
7. Rev Dr Liam Fraser, Edinburgh Campus Minister
8. Rev Ian Y Gilmour, (Edinburgh)
9. Rev Prof Susan Hardman Moore, Edinburgh Principal of New College
10. Very Rev James Harkness, (Chaplain General)
11. Rev Elizabeth M Henderson, Edinburgh Richmond Craigmillar
12. Rev Dr James A P Jack, Edinburgh Duddingston
13. Rev Gordon Kennedy, Edinburgh: Criaglockhart
14. Rev Peter J Macdonald, Edinburgh Broughton St Mary's
15. Rev Stephen Manners, Edinburgh St Nicholas Sighthill
16. Rev Iain May, Edinburgh Leith South
17. Rev Alexander T McAspurren, Edinburgh Leith North
18. Rev Russell McLarty, Edinburgh Meadowbank
19. Rev Marjory McPherson, Edinburgh Presbytery Clerk
20. Rev Ian A Moir, (Department of National Mission)
21. Rev Peter Nelson, Edinburgh Slateford Longstone
22. Rev Sheena Orr, Edinburgh Prison Chaplain
23. Rev Norman A Smith, Edinburgh Granton
24. Very Ref Prof Iain R Torrance Kt, President Emeritus, Princeton Theological Seminary
25. Rev George Vidits, Edinburgh St Stephen's Comely Bank

26. Rev Nigel Watson, (East Kilbride Stewartfield New Charge Development)
27. Rev Dr Stewart G Weaver, Edinburgh: Portobello and Joppa
28. Rev Dr John N Young, Edinburgh: Gracemount l/w Liberton

**Elder**

29. Mr John M Ballantine, Edinburgh: St Stephen's Comely Bank
30. Sir Ewan Brown, Edinburgh Mayfield Salisbury
31. Dr Gavin Brydone, Edinburgh Canongate
32. Lady Bridget Coulsfield, Edinburgh St Cuthbert's
33. Dr John Crispin, Edinburgh Murrayfield
34. Mr Michael Cunliffe, Edinburgh St Andrew's & St George's West
35. Mr J Guy Douglas, Queensferry
36. Dr Alison Elliot, Edinburgh Greyfriars
37. Mr Jo Elliot, Edinburgh Greyfriars
38. Mr John Hodge, Edinburgh Newhaven
39. Ms Dee D Hunter, Ratho
40. Mrs Caroline Kehoe, Edinburgh Greenbank
41. Mr Bill Kerr, Edinburgh Carrick Knowe
42. Prof Herbert A Kerrigan, Edinburgh Greyfriars
43. Miss Rose N Kumbanga, Edinburgh Morningside United
44. Mr Alasdair J Mackenzie, Edinburgh Colinton
45. Mrs Barbara McIntyre, Edinburgh Drylaw
46. Mrs Betty McLean, Edinburgh Willowbrae
47. Mrs Isabel McNabb, Edinburgh Greenside
48. Ms Sheila Minty, Edinburgh Corstorphine St Ninian's
49. Mr Ian Murray, Edinburgh Priestfield
50. Mrs Margaret Nimmo, Edinburgh Willowbrae
51. Mr Hugh Paterson, Edinburgh Barclay Viewfort
53. Mrs Heather Seggie, Edinburgh St Nicholas Sighthill



- 54. Captain Richard A Smith, Edinburgh Broughton St Mary's
- 55. Mr Thomas C Watson, Edinburgh Corstorphine St Anne's
- 56. Mr Ross Wilkinson, Edinburgh Inverleith St Serf's
- 862. Mrs Rachel Cadell, Edinburgh: Greenbank

#### **Deacon**

- 57. Mr Mark Evans, Edinburgh Head of Spiritual Care – NHS Fife
- 58. Miss Agnes M Rennie, Edinburgh St Martin's

### **2. Presbytery of West Lothian**

#### **Minister**

- 59. Rev Dr Nelu Balaj, Livingston: Old
- 60. Rev Alistair Cowper, Kirknewton and East Calder
- 61. Rev Dr Rhona Dunphy, Ministries Support Officer, Ministries Council
- 62. Rev John M Povey, Kirk of Calder
- 63. Rev Scott Raby, Fauldhouse: St. Andrew's
- 64. Rev Thomas S Riddell, Linlithgow St Michael's
- 65. Rev Duncan Shaw, Bathgate St John's

#### **Elder**

- 66. Mrs Eleanor M Blair, Kirk of Calder
- 67. Mr Ian Fowell, Linlithgow: St. Michael's
- 68. Mr J Peter Kershaw, Pardovan, Kingscavil and Winchburgh
- 69. Mrs Lynne McEwen, Strathbrock
- 70. Mrs Janice McFarlane, Kirknewton and East Calder
- 71. Mrs Grace J Millward, Livingston: Old
- 72. Miss Agnes Waddell, Fauldhouse: St. Andrew's

### **3. Presbytery of Lothian**

#### **Minister**

- 73. Very Rev Dr John B Cairns, Aberlady with Gullane
- 74. Rev Andrew Don, Newton
- 75. Rev Kenneth W Donald, Prestonpans: Prestongrange

- 76. Rev Alexander G Horsburgh, Dalkeith: St Nicholas Buccleuch
- 77. Rev Chris H Kellock, Army Chaplain
- 78. Rev Dr A Leslie Milton, Musselburgh: St Andrew's High
- 79. Rev Aniko Schuetz Bradwell, Humbie with Yester, Bolton and Saltoun
- 80. Rev David D Scott, Traprain
- 81. Rev Lorna M Souter, Cockpen and Carrington with Lasswade and Rosewell
- 82. Rev Elisabeth G B Spence, Pioneer Minister
- 83. Rev Michael D Watson, Deputy Presbytery Clerk
- 84. Rev Erica M Wishart, Tranent

#### **Elder**

- 85. Mr John Adamson, Cockpen and Carrington
- 86. Mrs Dianne Beatson, Musselburgh: St Andrew's High
- 87. Mr Kenneth G Bentley, Dalkeith: St John's and King's Park
- 88. Mr Christopher J Dixon, Prestonpans: Prestongrange
- 89. Mrs Margaret Findlay, Dalkeith: St Nicholas Buccleuch
- 90. Mr John Greig, Tranent
- 91. Mr Ivor A Highley, Musselburgh: St Clement's and St Ninian's
- 92. Mr T Finlay Marshall, Yester, Bolton and Saltoun
- 93. Mr John D McCulloch, Presbytery Clerk
- 94. Mrs Alison Meikle, Haddington: St Mary's
- 95. Mr Andrew Renwick, Lasswade and Rosewell
- 96. Mr John Wilson, Dalkeith: St Nicholas Buccleuch

### **4. Presbytery of Melrose and Peebles**

#### **Minister**

- 97. Very Rev David Arnott, (St Andrews: Hope Park with Strathkinness)
- 98. Rev Malcolm S Jefferson, Lyne and Manor w St Andrew's Leckie, Peebles
- 99. Rev Victoria J Linford, Stow St Mary of Wedale & Heriot
- 100. Very Rev Dr Finlay Macdonald, (Principal Clerk)

101. Rev Malcolm M Macdougall, Eddleston w Peebles Old  
 102. Rev James H Wallace, (Ettrick and Yarrow)

**Elder**

103. Dr John Dimmock, Peebles: St Andrew's Leckie  
 104. Mrs Jane Gillham, Stobo and Drumelzier  
 105. Mrs Isobel Hunter, Skirling  
 106. Mrs Nora Hunter, Ettrick and Yarrow  
 107. Mr Ronald McQuat, Stow & Heriot  
 108. Mrs Lindsay Wilson, Ettrick and Yarrow

**5. Presbytery of Duns****Minister**

111. Rev Andy Haddow, Coldingham & St. Abbs linked with Eyemouth  
 112. Rev Mike Taylor, Chirnside l/w Hutton and Fishwick and Paxton

**Elder**

113. Mrs Carrie Haddow, Coldingham & St. Abbs linked with Eyemouth  
 114. Mrs Janet Shearer, Duns and District Parishes

**6. Presbytery of Jedburgh****Minister**

115. Rev Alistair W Cook, Hawick St Mary's & Old w Hawick Teviot & Robertson  
 116. Rev Anna S Rodwell, Kelso North & Ednam  
 117.

**Elder**

118. Mr R Scott Elliot, Hawick: Burnfoot  
 119. Miss Helen Howden, Hobkirk l/w Ruberslaw  
 120. Mr Stuart Kelly, Cheviot

**7. Presbytery of Annandale and Eskdale****Minister**

121. Rev Eric T Dempster, Lockerbie Dryfesdale, Hutton and Corrie  
 122. Rev Duncan J Macpherson, HM Forces Chaplain  
 123. Rev John G Pickles, Annan St Andrews l/w Brydekirk

124. Rev David Whiteman, Annan Old Linked with Dornock

**Elder**

125. Miss Susan Bicket, Annan Old  
 126. Mrs Susan Jackson, Dalton and Hightae  
 127. Mrs Janice Moore, Border Kirk  
 128. Mr Adam John Moffat, Hoddam Kirtle Eaglesfield and Middlebie

**Deacon**

129. Mrs Angela Brydson, Presbytery Deacon

**8. Presbytery of Dumfries and Kirkcudbright****Minister**

130. Rev Alison Burnside, Bengairn with Castle Douglas  
 131. Rev John Collard, Kirkcudbright  
 132.  
 133. Rev John Notman, Dumfries: Troqueer  
 134. Rev Gary J Peacock, Irongray Lochrutton & Terregles  
 135. Rev Sally M F Russell, Corsock & Kirkpatrick Durham w Crossmichael, Parto

**Elder**

136. Mrs Sheila Bishop, Castle Douglas  
 137. Mrs Mary Burney, Corsock and Kirkpatrick Durham  
 138. Mr Stewart McKean, Urr  
 139. Mrs Cath A Monk, Crossmichael, Parton and Balmaghie  
 140. Mr Jack Tait, Closeburn  
 141. Mr David Townsend, Dumfries: Northwest

**9. Presbytery of Wigtown and Stranraer****Minister**

142. Rev Eric Boyle, Kirkcowan l/w Wigtown  
 143. Rev Edward D Lyons, Penninghame, St. John  
 144. Rev Christopher Wallace, Kirkmaiden l/w Stoneykirk

**Elder**

145. Mr Martin Marsh, Kirkcowan l/w Stoneykirk  
 146. Mrs Jane Pitcher, Penninghame, St. John

147. Mr Sam Scobie, Presbytery Clerk

### 10. Presbytery of Ayr

#### Minister

- 148. Rev Lynsey Brennan, Dundonald
- 149. Rev Kenneth C Elliott, Prestwick South / Craigie Symington
- 150. Rev Morag Garrett, Ochiltree / Stair
- 151. Rev Brian Hendrie, Ayr - St Leonards / Dalrymple
- 152. Rev James Hogg, OLM
- 153. Rev Ian Paterson, (Linlithgow: St Michael's)
- 154. Rev John W Paterson, Old Cumnock: Old l/w Lugar
- 155. Rev Robert Pickles, Crosshill / Maybole
- 156. Rev David Prentice-Hyers, Troon: Old
- 157. Rev Ian Wiseman, Prestwick Kingcase

#### Elder

- 158. Mrs Jean Barclay, Dalmellington
- 159. Mr Alan Bruce, Ayr: St Leonard's
- 160. Mr Brian Duncan, Troon: Old
- 161. Mr David Hume, Alloway
- 162. Mr Gordon S Macdonald, Prestwick Kingcase
- 163. Mrs Agnes McTurk, Stair
- 164. Mrs Isabell A Montgomerie, Ochiltree
- 165. Mrs Lorna Paterson, Ayr: St Columba
- 166. Mrs Margery G Paterson, Old Cumnock: Old l/w Lugar
- 167.

### 11. Presbytery of Irvine and Kilmarnock

#### Minister

- 168. Rev H Taylor Brown, Presbytery Clerk
- 169. Rev David S Cameron, Kilmarnock: New Laigh Kirk
- 170. Very Rev William C Hewitt, (Clerk to the Presbytery of Glasgow)
- 171. Very Rev Dr David W Lacy, (Kilmarnock Kay Park Parish Church)
- 172.

173. Rev Gavin A Niven, Stewarton John Knox

174. Rev Colin A Strong, Fenwick

175. Rev Kim Watt, Irvine Old

#### Elder

- 177. Dr Robin R Burnett, Irvine Fullarton
- 178. Mr Colin Cameron, Irvine Old
- 179. Mr Graeme Cameron, Newmilns Loudoun
- 180. Mrs Jane Johnston, Kilmarnock: Riccarton
- 181. Miss Fiona McBride, Crosshouse
- 182. Mr Thomson McKenzie, Irvine Old
- 183. Mrs Davina Scrimgeour, Stewarton John Knox
- 184. Mr George Seaton, Fenwick

### 12. Presbytery of Ardrossan

#### Minister

- 185. Rev R. Angus Adamson, Brodick w Corrie w Lochranza & Pirnmill w Shiskine
- 186. Rev Hilary Beresford, Kilwinning Mansefield Trinity
- 187. Rev Roderick I T Macdonald, Beith Parish Church
- 188. Rev Sarah Nicol, Saltcoats St Cuthberts
- 189. Rev Mandy Ralph, Largs Clarke Memorial
- 190. Rev Tanya Webster, Ardrossan Park

#### Elder

- 191. Mrs Hazel Allan, Ardrossan Park
- 192. Mrs Jennifer Fox, Ardrossan & Saltcoats Kirkgate
- 193. Miss Jan Houston, Dalry Trinity
- 194. Mrs Jean Hunter, Presbytery Clerk
- 195. Mr John Lewis, Largs St Columbas
- 196. Mr Magnus M B Ross, Largs Clark Memorial

### 13. Presbytery of Lanark

#### Minister

- 197. Rev Michael Fucella, Biggar w Black Mount
- 198. Rev Paul G R Grant, Law
- 199. Rev Bryan Kerr, Presbytery Clerk

200. Rev Louise E Mackay, Lanark St Nicholas

201. Rev George Shand, the Tinto Parishes

### **Elder**

202. Mrs Anna P Aitken, Coalburn and Lesmahagow Old

203. Mr Alan M Grant, Coalburn and Lesmahagow Old

204. Mrs Janette M Mason, Law

205. Mr Robin M Murdoch, Lanark: St. Nicholas

206. Mr Cameron D Sutherland, Biggar

### **14. Presbytery of Greenock & Paisley**

#### **Minister**

207. Rev William R Armstrong, (Skelmorlie & Wemyss Bay)

208. Rev David Burt, Gourock Old & Ashton

209. Rev James Cowan, Barrhead St Andrew's

210. Rev Peter Gill, Paisley Wallneuk North

211. Rev Pamela Gordon, Barrhead Bourock

212. Rev Kenneth Gray, Bridge of Weir Freeland

213. Very Rev Dr Lorna Hood, (Renfrew North)

214. Rev Hanneke Marshall, Bridge of Weir St Machar's  
Ranfurly

215. Rev Dr Peter McEnhill, Kilmacolm Old

216. Rev John Murning, Paisley Sherwood Greenlaw

217. Rev Gary Noonan, Houston & Killellan

218. Rev Teri Peterson, Gourock St John's

219. Rev Stephen Smith, Kilbarchan Parish Church

220. Rev Alan Sorensen, Greenock Wellpark Mid Kirk

855.

### **Elder**

221. Mr Derek Bisset, Paisley Wallneuk North

222. Mr Alistair Boyd, Paisley St Mark's Oldhall

223. Mr Kenneth Carmichael, Paisley St Lukes

224. Mrs Elspeth Cochrane, Barrhead St Andrew's

225. Mrs Anne Considine, Neilston

226. Mrs Fiona Cumming, Langbank

227. Dr Graeme Harris, Bridge of Weir Freeland

228. Mr James Jack, Paisley Martyrs' Sandyford

229. Miss Anne Love, Gourock St John's

230. Mr Jack McHugh, Bridge of Weir Freeland

231. Mrs Ann Mcleod, Kilbarchan

232. Mr James Pettinger, KilMacOlm St Columba

233. Mrs Patricia Robertson, Greenock Westburn

234. Mr Denis Wadsworth, Elderslie

235. Mr Jack Winch, Renfrew North

### **16. Presbytery of Glasgow**

#### **Minister**

236. Rev David R Black, Glasgow Pollokshields

238. Rev Dr Richard G Buckley, Glasgow Trinity Possil and  
Henry Drummond

239. Rev Daniel J M Carmichael, Lenzie Union

240. Rev George S Cowie, Glasgow: Presbytery Clerk

241. Rev Marian Cowie, (Aberdeen Midstocket Parish  
Church)

242. Rev Stuart J Crawford, Newton Mearns

243. Rev Adam J Dillon, Kirkintilloch St David's Memorial  
Park

244. Rev Dr Valerie J Duff, Glasgow Shawlands Trinity

245. Rev Alexander M Fraser, Glasgow Knightswood St  
Margarets

246. Rev Dr Douglas Gay, University Chaplain

247. Rev Tara Granados, Glasgow Ibrox

248. Rev Roy J M Henderson, Glasgow Pollokshaws

249. Rev David P Hood, Chaplain Marie Curie

250. Rev Jane M Howitt, Glasgow St Rollox

251. Rev Howard R Hudson, Glasgow Bridgeton St Francis in  
the East

252. Rev Bob Johnston, Kilsyth Burns and Old

253. Rev Margaret H Johnston, Glasgow Kinning Park

254. Rev H Martin J Johnstone, Secretary: Church & Society Council
  255. Rev Joseph A Kavanagh, Mearns
  256. Rev Dr Scott R M Kirkland, Maxwell Mearns Castle
  257. Very Rev Dr David W Lunan, (Presbytery Clerk)
  258. Rev John B MacGregor, Cadder
  259. Rev George C Mackay, Glasgow Broomhill Hyndland
  260. Rev Iain MacLeod, OLM: Glasgow Presbytery
  261. Rev Mark Malcolm, Chryston
  262. Rev Janet S Mathieson, Williamwood
  263. Rev Louise J E McClements, Lenzie Old
  264. Rev Gavin McFadyen, Glasgow Cardonald
  265. Rev Eleanor McMahon, Glasgow Govan & Linthouse
  266. Rev Dr John McPake, Church of Scotland Ecumenical Officer
  267. Rev Muriel B Pearson, Glasgow Cranhill
  268. Rev Jeanne N Roddick, Greenbank
  269. Rev Bruce H Sinclair, Glasgow Jordanhill
  270. Rev David G Slater, Gartcosh w Glenboig
  271. Rev Prof Roger D Sturrock, Glasgow: Kelvinside Hillhead & Wellington
  272. Rev Graham M Thain, Glasgow St David's Knightswood
  273. Rev G Melvyn Wood, Glasgow Blawarthill
  856. Rev Calum D MacDonald, Giffnock: The Park
- Elder**
274. Ms Margaret Alexander, Glasgow: Cranhill
  275. Mrs Irene Allison, Glasgow: Kelvinside Hillhead
  276. Mr Graeme D I Barrie, Glasgow: Easterhouse
  277. Mr Ralph P Boettcher, Glasgow: Merrylea
  278. Mrs Christina L Brownlie, Glasgow: Cardonald
  279. Mrs Alison Cairns, Glasgow Ibrox
  281. Mrs Valerie Ewart, Glasgow: Gartcosh
  282. Mrs Alison Fenton, Glasgow: Giffnock South
  283. Mr Andrew Ferguson, Fernhill & Cathkin
  284. Mr George Ford, Glasgow Eastwood
  285. Mr Ewan Gourlay, Glasgow Cathcart Trinity
  286. Mr Leslie H Hooper, Glasgow: Shettleston New
  287. Mr David Howard, Giffnock Orchardhill
  288. Mrs Helen Howard, Greenbank
  289. Mr David Hutton, Giffnock: The Park
  290. Mr Raymond Jenkins, Glasgow: King's Park
  291. Mrs Carol Johnston, Kirkintilloch Hillhead
  292. Mr Duncan Logie, Glasgow: Wellington
  293. Mr Gordon J MacFarlane, Glasgow: Clincarthill
  294. Mr Andrew Mackenzie, Glasgow: Bishopbriggs Springfield Cambridge
  295. Mrs Fiona Matheson, Glasgow: Croftfoot
  296. Mrs Isabel McDerment, Glasgow: Scotstoun
  297. Mrs Janette McFarlane, Kilsyth Burns & Old
  298. Miss Maureen McNabb, Glasgow: Cardonald
  299. Mrs Irene Munro, Newton Mearns
  300. Mr Graham Murray, Torrance
  301. Dr Garry K Osbourne, Sandyford Henderson Memorial
  302. Mr John H Stuart, Glasgow: Kelvinbridge
  303. Mrs Helen Sturrock, Glasgow: Wellington
  304. Prof Hazel Watson, Glasgow: Jordanhill
  305. Mr Andrew Wilkin, Kirkintilloch St David's Memorial Park
  306. Mr James Williams, Glasgow: Clincarthill
  307. Mr Neil Young, Glasgow: St Paul's
  308. Ms Elsie Donald, Glasgow: Govan and Linthouse
  309. Miss Irene Kay, Glasgow: Rutherglen Old
  832. Mr Robert MacDonald, Glasgow: Yoker
  858. Mr William Izzard, Glasgow: Pollokshields
  859. Mr David W H Smith, Rutherglen: West and Wardlawhill

**Deacon**

310. Mr J Paul Cathcart, Glasgow: Castlemilk  
 311. Ms Joanna Love, Deacon: Glasgow Presbytery

**17. Presbytery of Hamilton****Minister**

312. Rev Graham Austin, Cleland l/w Wishaw St Mark's  
 313. Rev Gavin W Black, Motherwell Crosshill  
 314. Rev Ross Blackman, Hamilton Old  
 315. Rev John Brewster, East Kilbride Greenhills  
 316. Rev Bryce Calder, Motherwell St Mary's  
 317. Rev Dr W John Carswell, Hamilton Cadzow  
 318. Rev Stewart J Cutler, Stonehouse St Ninian's LEP  
 319. Rev Robert M Kent, (Hamilton: St John's)  
 320. Rev Murdo C Macdonald, Blantyre Livingstone Memorial l/w Blantyre: St Andrew's  
 321. Rev Kevin MacKenzie, East Kilbride Westwood  
 322. Rev Terence C Moran, Wishaw South  
 323. Rev Fiona Nicolson, Coatbridge New St Andrew's  
 324. Rev Anne Paton, East Kilbride Old  
 325. Rev Christopher A Rankine, Hamilton Hillhouse  
 326. Rev Hanna Rankine, Airdrie Clarkston  
 327. Rev Sarah L Ross, Blantyre Old  
 328. Very Rev Dr Hugh R Wyllie, (Hamilton: Old)

**Elder**

329. Mr David S Alexander, Uddingston Viewpark  
 330. Mr James M Brown, Blantyre St Andrew's  
 331. Miss Elizabeth Buchanan, Motherwell Crosshill  
 332. Mrs Wilma Davidson, Airdrie New Wellwynd  
 333. Mrs Aileen Hannah, Motherwell South  
 334. Mrs Lynette Jardine, Uddingston: Old  
 335. Mr David Kennedy, Airdrie High  
 336. Mr Alistair Macrae, Hamilton Cadzow  
 337. Mr Craig W Mains, Cleland

338. Mrs Brenda McCrae, East Kilbride Moncreiff  
 339. Mr Archibald McGowan, Shotts Calderhead Erskine  
 340. Mrs May McNeil, Holytown  
 341. Mr Stewart McNeil, Holytown  
 342. Mr Douglas Pearson, Uddingston Burnhead  
 343. Mr George Robertson, Hamilton Old  
 344. Ms Zandra Swan, Bellshill Central  
 345. Mr Andrew Williamson, Blantyre St Andrew's

**18. Presbytery of Dumbarton****Minister**

346. Very Rev John C Christie, Glasgow: Broomhill-Hyndland  
 347. Rev Roderick G Hamilton, Bearsden New Kilpatrick  
 348. Rev Tina Kemp, Helensburgh Parish Church w Rhu and Shandon  
 349. Rev Dr Ian K McEwan, Bearsden Baljaffray  
 350. Rev Gregor McIntyre, Clydebank Faifley  
 351. Rev Norma Moore, Dumbarton: Riverside  
 352. Rev Ruth H B Morrison, Clydebank Waterfront w Dalmuir Barclay  
 353. Rev Ramsay B Shields, Milngavie St Luke's  
 354. Rev Graeme R Wilson, Bearsden Cross  
 355. Rev David T Young, Helensburgh Parish Church w Rhu and Shandon

**Elder**

356. Mr Alexander Anderson, Bearsden: Westerton Fairlie Memorial  
 357. Mrs Christine Cavanagh, Bearsden: Killermont  
 358. Mrs Janice Dinning, Dalmuir: Barclay  
 359. Mr Robert M Kinloch, Jamestown  
 360. Mr James Morris, Old Kilpatrick Bowling  
 361. Mrs Fiona Nicolson, Bearsden: New Kilpatrick  
 362. Dr David Pollard, Arrochar  
 363. Miss Fiona Sinclair, Clydebank: Waterfront



364. Mrs Elizabeth Stewart, Dalmuir Barclay

365. Mr Neil Turnbull, Helensburgh

### 19. Presbytery of Argyll

#### Minister

366. Rev Dr Iain Barclay, Appin l/w Lismore

367. Rev Dr Roderick D Campbell, West Lochfyneside

368. Rev David Carruthers, Ardrishaig w South Knapdale

369. Rev Dr Robert K Mackenzie, Upper Cowal

370. Rev David Mitchell, Kilfinan w Kilmodan and  
Colintraive w Kyles

371. Rev Tom Telfer, Kilchrenan & Dalavich l/w Muckairn

372.

373.

374.

#### Elder

375. Mr Douglas Allan, United Church of Bute

376. Mrs Morag Allan, United Church of Bute

377. Mrs Alison Hay, Cumloden, Lochfyneside & Lochgair

378. Mr Stephen Hunter, Ardrishaig

379. Miss Margaret H Jacobsen, Lochgilphead

380.

381. Ms Marilyn Shedden, Killeen & Kilchenzie

382. Mrs Elizabeth Speirs, Rothesay Trinity

383. Mr Martin Waddell, Kilbrandon & Kilchattan

### 22. Presbytery of Falkirk

#### Minister

384. Very Rev Albert O Bogle, Pioneer Minister, Sanctuary  
First

385. Rev Scott W Burton, Brightons

386. Rev G.F (Erick) F du Toit, Associate Minister, Camelon

387. Rev Dr J M Henderson, Laurieston with Redding &  
Westquarter

388. Rev George MacDonald, Bonnybridge: St Helen's

389. Rev Monica Macdonald, Slammanan

390. Rev Elspeth McKay, Cumbernauld Old

391. Rev Marion Perry, Blackbraes & Shieldhill with  
Muiravonside

392. Rev Andrew Sarle, Falkirk: Bainsford

393. Rev Grace Saunders, Cumbernauld: Condorrat

394. Rev Deborah L van Welie, Polmont Old

395. Rev Anne W White, Grahamston United LEP

#### Elder

396. Mr Kelvin Cairns, Larbert East

397. Mr Edward Colliar, Grangemouth: Abbotsgrange

398. Mrs Jennifer Esplin, Dunipace

399. Mr John Haston, Grangemouth Abbotsgrange

400. Mr Ian W McLean, Polmont Old

401. Miss Sarah Patrick, Falkirk Trinity

402. Mr Douglas Pennie, Grahamston United

403. Mr John Robertson, Muiravonside

404. Mr Iain Scoular, Larbert Old

405. Mr Ivar Struthers, Cumbernauld Old

406. Mr John Thomson, Grangemouth: Zetland Secretary,  
Committee on Chaplains to HM Forces

407. Mrs Marjory Williamson, Cumbernauld Abonhill

#### Deacon

871. Mr David Nicholson, DCS Cumbernauld: Kildrum

### 23. Presbytery of Stirl

#### Minister

409. Rev Dorothy U Anderson, Dunblane Cathedral

410. Rev Alison E P Britchfield, Tillicoultry

411. Rev Scott Brown, Buchlyvie l/w Gartmore

412. Rev Murdo Campbell, Strathblane

413. Rev Sang Y Cha, Alloa St Mungo's

414. Rev Iain Goring, Dollar l/w Glendevon l/w Muckhart

415. Rev Ruth Halley, Logie

- 416. Rev Barry Hughes, Stirling St Mark's
- 417. Rev Jeffrey McCormick, Callander
- 418. Rev Alan F Miller, Stirling Church of The Holy Rude w Stirling Viewfield
- 419. Rev Elizabeth M Robertson, Bannockburn: Ladywell

**Elder**

- 420. Mr Bruce Anderson, Dunblane Cathedral
- 421. Mr Iain Breakenridge, Port of Menteith
- 422. Mrs Meriel Cairns, Muckhart
- 423. Mr Daniel Gunn, Aberfoyle
- 424. Mr Keith Hyam, Strathblane
- 425. Ms Caroline Irvine, Gartmore
- 426. Miss Dorothy C Kinloch, Callander
- 427. Mrs Helen McGregor, Bannockburn: Ladywell
- 428. Mrs Margaret McKenzie, Stirling: St Mark's
- 429. Mrs Elaine Scott, Tillicoultry
- 430. Mrs Hazel Turnbull, Logie

**Deacon**

- 431. Mrs Jean T Porter, Stirling: St Mark's

**24. Presbytery of Dunfermline****Minister**

- 432. Very Rev Dr John Chalmers, (Principal Clerk)
- 433. Rev Debbie Dobby, Beath & Cowdenbeath North
- 434. Rev Elizabeth A Fisk, Culross & Torryburn
- 435. Rev Dr Iain M Greenshields, Dunfermline St Margaret's
- 436. Very Rev Dr Andrew R C McLellan, (Her Majesty's Chief Inspector of Prisons)
- 437. Rev Monika Redman, Dunfermline St Leonard's
- 438. Rev MaryAnn R Rennie, Dunfermline Abbey
- 439. Rev Michael Weaver, Dunfermline Gillespie Memorial

**Elder**

- 440. Mr James Adamson, Dunfermline St Margarets
- 441. Mrs Aileen Christie, Dunfermline: Gillespie
- 442. Miss Ina Dodds, Culross and Torryburn

- 443. Mrs Lorraine E Fraser, Dunfermline Abbey
- 444. Mrs Elizabeth Grant, Rosyth
- 445. Mr John Jones, Beath & Cowdenbeath North
- 446. Mrs Sheila Leel, Dunfermline: St Leonard's
- 447. Mrs Barbara Leppard, Dunfermline: St Leonard's

**Deacon**

- 448. Mrs Pamela Scott, Lochgelly Benarty: St Serf's

**25. Presbytery of Kirkcaldy****Minister**

- 449. Rev Lynn Brady, Dysart St Clair
- 450. Rev Gillian Paterson, Wellesley
- 451. Rev Marc A Prowe, Auchtertool w Kirkcaldy Linktown
- 452. Rev James Reid, Kinghorn
- 453. Rev Justin Taylor, Kirkcaldy: Abbotshall
- 454.

**Elder**

- 455. Mrs Sheena S T Briggs, Glenrothes: St Ninians
- 456. Mrs Ena Hudson, Kinghorn
- 457. Mrs Jenny Mcleod, Kirkcaldy: Abbotshall
- 458. Mr Gordon Thomson, Kirkcaldy: Torbain
- 459.
- 460.

**Deacon**

- 461. Mrs Jacqueline Thomson, Buckhaven & Wemyss

**26. Presbytery of St Andrews****Minister**

- 462. Rev Gavin Boswell, Largo Parish Church
- 463.
- 464. Rev Dr James Connolly, Balmerino w Wormit
- 465. Rev John Duncan, Leuchars St Athernase
- 466. Rev William F Hunter, Howe of Fife
- 467. Rev Jeffrey Martin, Cupar Old Linked with Monimail

468. Rev Allan McCafferty, St Andrews Hope Park and Martyrs w Strathkinness

### **Elder**

469. Mrs Merlyn Ball, Largo Parish

470. Mr Kenneth Fraser, St Andrews: Hope Park and Martyrs Church

472. Mrs Jean Martin, Cupar Old Church

473. Mrs Liz Slattery, Edenshead Church

474. Mr Richard Trewern, Leuchars: St Athernase

475. Mr John Wilson, Howe of Fife

860. Mrs Catherine Wilson, Anstruther and Cellardyke: St Ayle

## **27. Presbytery of Dunkeld and Meigle**

### **Minister**

476. Rev Anne Brennan, Fortingall & Glenlyon w Kenmore & Lawers

477. Rev Annegret Ewart-Roberts, Kinclaven w Caputh & Clunie

478. Rev R. Fraser Penny, Dunkeld Parish Church

479. Rev Grace M F Steele OLM, Blair Atholl and Struan w Braes of Rannoch w Foss and Rannoch

### **Elder**

480. Mrs Margaret Conroy, Blairgowrie

481. Mrs Kathryn Conway, Fortingall & Glenlyon

482. Dr David Frame, Pitlochry

483. Ms Wendy Stewart, Ardler, Kettins & Meigle

### **Deacon**

484. Mrs Sheila Wallace

## **28. Presbytery of Perth**

### **Minister**

485. Rev Scott Burton, Perth: St Matthews

486. Rev Dr Klaus O F Buwert, Muthill

487. Rev J Colin Caskie, (Presbytery Clerk)

488. Rev Graham W Crawford, Perth: Kinnoull

489. Rev Adrian J Lough, Auchtergaven & Moneydie Lw Redgorton & Stanley

490. Very Rev Dr Angus Morrison, Orwell and Portmoak

491. Rev Alan D Reid, Kinross

492. Rev David C Searle, (Warden: Rutherford House)

493. Very Rev Dr James A Simpson, (Dornoch: Cathedral)

494. Rev James C Stewart, Perth: Letham St Mark's

495. Rev Kenneth D Stott, Perth: North

### **Elder**

496. Mrs Fiona Alexander, Perth: Kinnoull

497. Mrs Sally Bonnar, Perth: North

498. Mr Neil Bremner, Mid Strathearn

499. Miss Marjorie Clark, Perth: St Matthews

500. Mr Thomas Drennan, Auchtergaven & Moneydie Lw Redgorton & Stanley

501. Mr Hugh L Mackenzie, Perth: Craigie and Moncreiffe

502. Mr Maxwell C G Moir, Scone and St Martins

503. Mrs Inez A Robinson, Muthill

504. Dr Dot A Weeks, Perth: North

505. Mr Douglas Wiseman, Perth: Kinnoull

506. Mr Raymond Young, Aberuthven and Dunning

### **Deacon**

507. Miss Patricia M Munro, (Perth: St John's Kirk of Perth)

## **29. Presbytery of Dundee**

### **Minister**

508. Rev Cathy Brodie, Dundee: Fintry (OLM)

509. Rev Dr Roderick J Grahame, Dundee: Lochee

510. Rev Dr Johnathon Humphrey, Dundee: Chalmers Ardler

511. Rev Alisa McDonald, Dundee: Barnhill St Margaret's

512. Rev Emma McDonald, Dundee: St David's High Kirk

513. Rev Edith F McMillan, (Dundee: Craigiebank Lw Douglas & Mid Craigie)

514. Rev Stewart McMillan, Dundee: Strathmartine

515. Rev Robert J Ramsay, (Invergowrie)

516. Rev Caroline Taylor, (Leuchars St Athernase)

### **Elder**

- 517. Mrs Mary Binnie, Dundee: Balgay
- 518. Miss Margaret C Coutts, Trinity
- 519. Mrs Catherine Havranek, Abernyte
- 520. Mr David MacDougall, Fintry
- 521. Mrs Barbara MacFarlane, Dundee: The Steeple
- 522. Mr David Muir Wood, Monikie & Newbigging and Murroes & Tealing
- 523. Mr David J B Murie, Dundee: Broughty Ferry St James'
- 524. Mr Gordon Sharp, Dundee: West
- 525. Mr Tim Xenophontos-Hellen, Dundee: St Andrew's

### **Deacon**

- 526. Mr Lewis Rose

## **30. Presbytery of Angus**

### **Minister**

- 527. Rev Brian Dingwall, Arbirlot l/w Carmyllie
- 528. Rev Dr Martin Fair, Arbroath St Andrew's
- 529. Rev Dr Karen M Fenwick, Forfar Lowson Memorial
- 530. Rev Michael S Goss, Barry l/w Carnoustie
- 531. Rev Maggie Hunt, Forfar St Margaret's
- 532. Rev Dr Ian A McLean, Montrose Old & St Andrew's
- 533. Rev Dolly Purnell, Arbroath Old & Abbey

### **Elder**

- 534. Mrs Irene Gillies, Brechin Cathedral
- 535. Mrs Elizabeth Kidd, Brechin Gardner Memorial
- 536. Mrs Elaine McLean, Montrose Old & St Andrew's
- 537. Mrs Helen McLeod, Forfar St Margaret's
- 538. Mr Neil R Purnell, Arbroath Old & Abbey
- 539. Mrs Ray Spalding, Montrose Old & St Andrew's
- 540. Mr Ian Wilson, Aberlemno

## **31. Presbytery of Aberdeen**

### **Minister**

- 541. Rev Gordon T Craig, Oil and Gas Chaplain
- 542. Rev Duncan C Eddie, Holburn West
- 543. Rev Dr Edmond Gatima, Torry St Fittick's
- 544. Rev Peter (James) N Johnston, Ferryhill
- 545. Rev Louis Kinsey, St Columbas Bridge of Don
- 546. Rev Kenneth L Petrie, Craigiebuckler
- 547. Rev Scott M Rennie, Queen's Cross
- 548. Rev Dr Brian S Sheret, (Drumchapel Drumry St Mary's)
- 549. Rev Susan J Sutherland, Aberdeen Mastrick
- 550. Rev Mary (Patricia) M Whittaker, Aberdeen St John's for the Deaf and the North of Scotland

### **Elder**

- 551. Miss Alice Merrilees, Kirk of St Nicholas Uniting
- 552. Mrs Jane E Dargie, Craigiebuckler
- 553. Mrs Hazel Hewitt, St Nicholas South of Kincorth
- 554. Mrs Mary S Notman, Ferryhill
- 555. Ms Judith J H Pearson, Queen's Cross
- 556. Mr Alexander Riddell, St Machar's Cathedral
- 557. Mrs Hilda O Smith, Garthdee
- 558. Mrs Betty A Steel, St Mark's
- 559. Mr Malcolm A Steel, St Mark's
- 560. Mr William D Sutherland, Mastrick

## **32. Presbytery of Kincardine and Deeside**

### **Minister**

- 561. Rev David Barr, Glenmuick
- 562. Rev Hugh Conkey, Newtonhill
- 563. Rev Norman Lennox-Trewren, OLM, Mearns Coastal Parish
- 564. Rev Dr Alan Murray, Banchory Ternan East
- 565. Rev Amy Pierce, Birse and Feughside

### **Elder**

- 566. Mr David Galbraith, Presbytery MAV Convener

- 567. Mr Colin Guy, (Mid Deeside)
- 568. Mrs Jean C M Haslam, (Birse and Feughside)
- 569. Mr William Macrae, (Portlethen)
- 570. Mrs Hazel Paterson, (Stonehaven: Dunnottar)

### **33. Presbytery of Gordon**

#### **Minister**

- 571. Rev Dr John A Cook, Howe Trinity
- 572. Rev Sheila Craggs, (Inverurie St Andrews)
- 573. Rev Dr Mary Cranfield, Culsalmond and Rayne w Daviot
- 574. Rev George E Glen, Cluny w Monymusk
- 575. Rev Carl Irvine, Kintore
- 576. Rev Gillean P Maclean, Udney and Pitmedden
- 577. Rev Richard Reid, Foveran

#### **Elder**

- 578. Miss Ann Brown, Kemnay
- 579. Mrs Pam Marr, Udney & Pitmedden
- 580. Mr Alastair Smith, Inverurie St Andrews
- 581.
- 582.
- 583.
- 584.

### **34. Presbytery of Buchan**

#### **Minister**

- 585. Rev Robert A Fowlie, Longside Parish Church
- 586. Rev Sheila M Kirk, Deer Parish Church
- 587. Rev David I W Locke, Banff w King Edward
- 588. Rev Dr Alan Macgregor, Marnoch Parish Church
- 589. Rev Aileen McFie, Maud & Savoch w New Deer St Kanes
- 590. Rev William Stewart, New Pitsligo w Strichen & Tyrie
- 591. Rev Dr Jeffrey Tippner, St Fergus

#### **Elder**

- 592. Mr John Anderson, Lonmay Parish Church

- 593. Mr George Berstan, Turriff St Andrews
- 594. Mrs Mary E Berstan, Turriff St Andrews
- 595. Mr Robert M Esson, Cruden Parish Church
- 596. Ms Irene E Finlayson, Banff Parish Church
- 597. Miss Ursula (address as Ruth) R Mackenzie, Peterhead New Parish Church
- 598. Mr Andrew Simpson, MacDuff Parish Church

### **35. Presbytery of Moray**

#### **Minister**

- 599. Rev Isabel C Buchan, Buckie North w Rathven
- 600. Rev John Morrison, Dallas w Forres St Leonards w Rafford
- 601. Rev Alasdair J Morton, (Bowden l/w Newtown)
- 602. Rev Gillian M Morton, (Hospital Chaplain, Borders General Hospital)
- 603. Rev Sheila Munro, RAF Wyton Chaplain
- 604. Rev Donald K Prentice, Dallas w Forres St Leonards w Rafford

#### **Elder**

- 605. Mrs Ann M C Bowie, Bellie and Speymouth
- 606.
- 607. Mr David Pirie, Findochty
- 608. Mrs Heather Pirie, Findochty
- 609. Mrs Janet S Whyte, Bellie and Speymouth
- 610. Mr Grant Petrie, St Andrew's, Lhanbryde and Urquhart

### **36. Presbytery of Abernethy**

#### **Minister**

- 611. Rev Catherine A Buchan, Laggan and Newtonmore
- 612. Rev Gordon Strang, Cromdale & Advie w Dulnain Bridge w Grantown On Spey

#### **Elder**

- 613. Mrs Christine Clasper, Grantown-On-Spey
- 614. Mr Ian Hall, Laggan and Newtonmore

**37. Presbytery of Inverness****Minister**

- 615. Rev Trevor Hunt, Presbytery Clerk
- 616. Rev Ian Manson, Kilmorack & Erchless
- 617. Rev Scott McRoberts, Inverness St Columba New Charge
- 618.
- 619. Rev Scott Polworth, Inverness Kinmylies
- 620. Rev Dr Hugh Watt, Urquhart & Glenmoriston

**Elder**

- 621. Mr Stephen Hutchison, Inverness Hilton
- 622. Mr Iain MacDonald, Inverness East
- 623. Mr Andrew Mackay, Urquhart & Glenmoriston
- 624. Mr Kenneth Morley, Inverness St Columba New Charge
- 625. Mrs Sheila Proudfoot, Inverness Ness Bank
- 626. Mr Michael Ronaldson, Inverness Trinity

**Deacon**

- 627. Mrs Joyce Mitchell, Deacon

**38. Presbytery of Lochaber****Minister**

- 628. Rev Stewart Goudie, North West Lochaber
- 629. Rev Dr Malcolm A Kinnear, Kinlochleven l/w Nether Lochaber
- 630. Rev Morag Y Muirhead, OLM, Fort William: Duncansburgh MacIntosh l/w Kilmonivaig

**Elder**

- 631. Mrs Ella Gill, Acharacle Parish Church
- 632. Mr Ken Gill, Acharacle Parish Church
- 633. Mrs Fiona Maclean of Ardgour, Ardgour Parish Church

**39. Presbytery of Ross****Minister**

- 634. Rev Nicholas Archer, Ferintosh
- 635. Rev Susan Cord, Killearnan w Knockbain
- 636. Rev Bruce Dempsey, Dingwall St Clement's

- 637. Rev Andrew Fothergill, Tain
- 638. Very Rev Dr Alan D McDonald, (Cameron l/w St Andrew's: St Leonard's)
- 639. Rev Ivan C Warwick, Kilmuir and Logie Easter

**Elder**

- 640. Mrs Catherine Chambers, Presbytery Clerk
- 641. Mr Michael Jenner, Contin
- 642. Mrs Sheila Macleod, Dingwall Castle Street
- 643. Mr Jack Reid, Tain
- 644.
- 645.

**40. Presbytery of Sutherland****Minister**

- 646. Rev Hilary M Gardner, Lairg & Rogart
- 647. Rev Ian W McCree, Clyne l/w Kildonan & Loth Helmsdale
- 648. Rev Dr John B Sterrett, Golspie
- 649. Rev Mary J Stobo, OLM

**Elder**

- 650. Mr Sydney L Barnett, Clyne Kildonan & Loth Helmsdale
- 651. Mrs Irene Chisholm, Creich
- 652. Mrs Jeani Hunter, Creich
- 653. Mrs Gladys McCulloch, Rosehall

**41. Presbytery of Caithness****Minister**

- 654. Rev Esme F Duncan, Ordained Local Minister - Presbytery
- 655. Rev Heather Stewart, Parish of Latheron
- 656.

**Elder**

- 657. Mrs Catherine Mappin, Wick St Fergus
- 658. Mrs Lorraine Sinclair, Parish of Latheron
- 659.



#### **42. Presbytery of Lochcarron - Skye**

##### **Minister**

- 660. Rev Janet Easton-Berry, Bracadale and Duirinish
- 661. Rev Stuart Smith, Gairloch and Dundonell
- 662. Rev Anita Stutter, Applecross, Lochcarron and Torridon

##### **Elder**

- 663. Dr John Adamson, Glenelg, Kintail & Lochalsh
- 664. Mr William Cameron, Gairloch & Dundonnell
- 665.

#### **43. Presbytery of Uist**

##### **Minister**

- 666. Rev Gavin Elliott, Presbytery Clerk

##### **Elder**

- 667. Mr John Macdonald, Carinish

#### **44. Presbytery of Lewis**

##### **Minister**

- 668. Rev William J Heenan, Stornoway St Columbas
- 669. Rev Gordon Macleod, Stornoway High Church of Scotland
- 670. Rev Dougie Wolf, BARVAS
- 671.

##### **Elder**

- 672. Mr Hamish Duncan, Stornoway High Church of Scotland
- 673. Mr Donald Macleod, Lochs Crossbost
- 674. Mr Donald J Macleod, Carloway
- 675.

#### **45. Presbytery of Orkney**

##### **Minister**

- 676. Rev Wilma Ann Johnston, East Mainland
- 677. Rev David Gordon McNeish, Birsay, Harray and Sandwick
- 678. Rev Julia M Meason, Kirkwall, East l/w Shapinsay
- 679.

##### **Elder**

- 680. Mr Kenneth Meason, Shapinsay
- 681. Mr John Stockan, Birsay Harray and Sandwick
- 682.
- 683.

#### **46. Presbytery of Shetland**

##### **Minister**

- 684. Rev Dr Frances Henderson, Transition Minister, Presbytery of Shetland
- 685. Rev Thomas Macintyre, Lerwick and Bressay

##### **Elder**

- 686. Mr Jim Donald, Tingwall
- 687. Mr Larry Sutherland, Tingwall

#### **47. Presbytery of England**

##### **Minister**

- 688. Rev Dr David Coulter, Guernsey St Andrews In The Grange
- 689. Rev Alistair Cumming, Presbytery Clerk
- 690. Rev Dr James Francis, Army Chaplain
- 691. Rev Graeme Glover, Jersey St. Columba's
- 692. Rev Kleber Machado, Corby, St Ninians
- 693. Rev Philip J Majcher, Crown Court, London
- 694. Very Rev Dr John H McIndoe, London St Columba's
- 695. Rev Forbes Walker, London Crown Court

##### **Elder**

- 696. Mrs Katie Bennie, Jersey St Columba's
- 697. Miss Elizabeth Fox, London, St Columba's
- 698. Ms Elspeth Gordon, London Crown Court
- 699. Mrs Susan Pym, London St Columba's
- 700. Mrs Catharine Robertson, London St Columba's
- 701. Mr Ian Russell, London St Columba's
- 702. Mr Angus Snedden, Corby St Andrews
- 703. Mrs Anne Wilson, London St Columba's

**48. Presbytery of International Charges****Minister**

705. Rev Eric W Foggitt, (Dunbar)  
 706. Rev Derek G Lawson, Scots International Church Rotterdam  
 707. Rev James Sharp, Colombo (Interim Moderator)  
 708. Rev Jan J Steyn, Paris  
 709. Rev Laurence H Twaddle, Geneva

**Elder**

710. Mr Chandan De Silva, Colombo  
 711. Dr Thorsten Koenig, Amsterdam  
 712. Mr David Lloyd, Brussels  
 713. Mr Scott Macsween, Paris  
 714. Mme Valerie Prieur, Paris

**49. Presbytery of Jerusalem****Minister**

857. Rev John D McCulloch, Jerusalem: St Andrew's and Tiberias: St Andrew's

**Elder**

715. Mrs Joanna Oakley-Levstein, St Andrew's Galilee

**DELEGATES FROM OTHER CHURCHES****UNITED KINGDOM****The Presbyterian Church of Wales**

726. Rev Brian Matthews, Moderator

**The United Reformed Church**

728. Rev Nigel Uden, Moderator

**The United Reformed Church National Synod of Scotland**

720. Rev John S Bremner, Ecumenical and Interfaith Relations Officer

**The Baptist Union of Scotland**

719. Rev Frances Bloomfield, Convener

**The Church of England**

829. The Revd Canon Jeremy Worthen, Secretary for Ecumenical Relations and Theology Council for Christian Unity (22 May)

**The Methodist Church in Scotland**

723. Rev Dr David P Easton, Chair of the Synod

**Religious Society of Friends – General Meeting for Scotland**

718. Adwoa Bittle, Clerk of General Meeting for Scotland (18 and 22 May)  
 716. Elizabeth Allen, Assistant Clerk of General Meeting for Scotland (19-21 May)

**The Roman Catholic Church Bishops' Conference of Scotland**

722. The Most Rev Leo William Cushley, Archbishop and Metropolitan of St Andrews & Edinburgh (20, 22, 24 May)  
 724. Rt Rev Mgr Philip Kerr, Vice-President of the Office of Ecumenism (18, 21, 23 May)

**The Salvation Army**

717. Lieut-Col Carol Bailey, Secretary for Scotland (19-20 May)

**The Scottish Episcopal Church**

727. The Rt Rev Andrew Swift, Bishop of Brechin

**The United Free Church of Scotland**

721. Mr John Cross, Moderator

**The Congregational Federation in Scotland**

725. Rev Ruairidh MacRae, Ecumenical Officer

**DELEGATES FROM ECUMENICAL BODIES****Action of Churches Together in Scotland**

730. Rev Ian Boa, Interim General Secretary

**Churches Together in Britain and Ireland**

731. Rev Bob Fyffe, General Secretary

**World Council of Churches**

732. Rev Matthew Ross, Programme Executive - Diakonia and Capacity Building

**DELEGATES FROM OTHER COUNTRIES**

**AFRICA**

**Presbyterian Church East Africa**

740. Rev Peter Kaniah

**Church of Central Africa Presbyterian, Synod of Blantyre**

743. Rev Masauko Lyson Mbolembale

**Igreja Evangelica de Cristo em Mocambique**

745. Rev Paulo Mucapele Joao

**Presbyterian Church of Nigeria**

729. Rev Ini Ukpuho

**AMERICAS**

**Presbyterian Church in Canada**

747. Rev Ian Ross-McDonald

**ASIA**

**Church of North India**

733. Prof Jayant Agrawal

**Presbyterian Church of Korea**

741. Rev Dr Tae Young Kim

**Church of Pakistan**

827. Rt Rev Alwin Samuel

**Presbyterian Church in Singapore**

742. Rev Keith Lai

**EUROPE**

**Evangelical Lutheran Church of Finland**

746. Rev Kati Pirttimaa

**Tavloa Valdese**

749. Rev Jonathan Terino

**Spanish Evangelical Church**

735. Rev Israel Flores Olmos

**Federation of Protestant Churches in Switzerland**

736. Rev Serge Fornerod

**Reformation 500 Ambassador, Church of Zurich**

744. Rev Catherine McMillan

**MIDDLE EAST**

**Evangelical Presbyterian Church of Egypt, Synod of the Nile**

734. Rev Refaat Fikery Said Daoud

**St Andrew's Refugee Service**

737. Rev Kirsten Fryer

**Middle East Council of Churches**

**Department of Service to Palestinian Refugees**

748. Dr Bernard Sabella

**Middle East Council of Churches**

**Joint Christian Committee for Social Services in Lebanon**

738. Sylvia Haddad

**PACIFIC**

**Uniting Church in Australia**

739. Rev Sharon Hollis

**VISITORS**

**AFRICA**

**Presbyterian Church of Nigeria**

752. Mrs Jessie Fubara-Manuel

**ASIA**

**Church of South India**

756. Rev Paul Singh

**Presbyterian Church of Korea**

751. Rev Dr Jaeho Cho

753. Rev Dr Jooseop Keum

**Presbyterian Church in Taiwan**

755. Wen Pei Shih

**EUROPE**

**Hungarian Reformed Church**

754. Rev Dr Tamás Kodácsy

**Spanish Evangelical Church**

757. Ms Mireia Vidal

**MIDDLE EAST****Evangelical Church of Egypt, Synod of the Nile**

828. Mr Medhat Tadros

**GREETINGS FROM PARTNER CHURCHES NOT ATTENDING  
THE GENERAL ASSEMBLY 2019****AFRICA****Synod of Blantyre, CCAP, Malawi**

CCAP Blantyre Synod is grateful for our partnership since 1876. We are proud that we have our roots from the Church of Scotland. It is our wish that God will guide the deliberations that will build the Church of God. We ask that you remember us in prayer, particularly today as we vote in our national Government election and also for those affected by Cyclone Idai.

**ASIA****The United Mission to Nepal**

Our thoughts and prayers will be with you. UMN remains profoundly grateful for the support of the Kirk. Your steadfast partnership in service to the people of Nepal means more than we can say. God bless and guide the 2018 Assembly.

**EUROPE****Greek Evangelical Church**

We pray for and wish you have a blessed and fruitful General Assembly.

**The Uniting Church in Sweden**

Jesus says: "You will be my witnesses in Jerusalem, in all Judea and Samaria, and to the end of the earth". We are blessed to stand together with you in the Kirk in this mission from God. These words from Acts – *To the end of the earth* – form the theme for our annual conference this year. We pray that God may bless you in your General Assembly and that the Holy Spirit may guide you in your decisions.

**APOLOGIES RECEIVED FROM THE FOLLOWING  
CHURCHES****EUROPE**

Evangelical Lutheran Church in Denmark

Greek Evangelical Church

**MIDDLE EAST**

The Episcopal Diocese of Jerusalem

**CORRESPONDING MEMBERS****Central Services Committee**

761. Mrs Anne Lamont

**Church and Society Council**

826. Rev Dr Richard E Frazer

762. Mr Andrew Tomlinson

**Council of Assembly**

758. Mrs Catherine Skinner - Council of Assembly

759. Mrs Norma Rolls - Governance Group

760. Mr David Watt – Finance Group

**Social Care Council**

767. Mr Bill Steele

768. Mrs Vivienne Dickenson

**Committee on Church Art and Architecture**

771. Rev William T Hogg

**General Treasurer**

783. Mrs Anne F Macintosh

**General Trustees**

772. Mr David Robertson

773. Mr Ian T Townsend

**Head of HR**

784. Mrs Elaine McCloghry

**Housing and Loan Fund**

775. Mrs Lin Macmillan

776. Rev Ian Taylor

**Life and Work**

781. Mrs Lynne McNeil

**Ministries Council**

763. Rev Neil M Glover

764. Rev Jayne Scott

**Mission and Discipleship Council**

765. Rev Angus R Mathieson

766. Mr Richard Lloyd

**Panel for Review and Reform**

777. Rev Jenny M Adams

**Parliamentary Officer**

785. Chloe Clemmons

**Pension Trustees**

782. Mr Douglas Millar

**Safeguarding**

778. Rev Dr Karen K Campbell

779. Mrs Julie Main

**Theological Forum**

780. Rev Dr Donald G MacEwan

**The Guild**

774. Mr Iain Whyte

**World Mission Council**

769. Rev Ian W Alexander

770. Carol Finlay

**YOUTH REPRESENTATIVES**

**Youth Representatives appointed at the National Youth Assembly 2018**

786. Miss Tamsin Dingwall

787. Miss Hannah Dunlop

788. Miss Amy Hannah

789. Miss Rachel Hunter

790. Miss Gemma King

791. Miss Seonaid Knox

792. Miss Dana McQuater

793. Miss Esther Nisbet

794. Miss Blythe Rodger

795. Miss Natasha Scotland

**PRESBYTERY REPRESENTATION**

**Dumfries and Kirkcudbright**

796. Lauren Asher

**Dundee**

797. Miss Rachel Billes

**Buchan**

798. Mr George Blair

**Aberdeen**

799. Mr Fraser J Borland

**Edinburgh**

800. Mr Josep Marti I Bouis

**Argyll**

801. Ms Elizabeth Brayshaw

**Moray**

802. Mr Chris Fett-Worsfold

**Hamilton**

803. Miss Nicola Forbes

**Kirkcaldy**

804. Miss Hannah Garnham

**Greenock & Paisley**

805. Mr Shahrukh Gill

**Melrose and Peebles**

806. Miss Mary Hall

**Falkirk**

808. Ms Megan Heggie

**Duns**

809. Mr Nathan Hood

**West Lothian**

810. Mr William Jewell-Smith

**Lochaber**

811. Mr Samuel Jones

**Irvine and Kilmarnock**

812. Mr Ross Leggat

**Kincardine and Deeside**

813. Mr Greg Lister

**Lothian**

814. Mr Connor MacFadyen

**Perth**

815. Miss Kate Macfadyen

### **Ayr**

816. Mr Ross McKay

### **Glasgow**

817. Miss Ellie B Moran

### **Stirling**

819. Mr Andrew Murphy

### **Ardrossan**

820. Miss Deborah Nicol

### **Gordon**

821. Olivia Paterson

### **Dumbarton**

822. Miss Fiona Reid

### **Dunfermline**

823. Miss Tara Shannon

### **International Charges**

704. Miss Buwanika Weerasinha

### **Angus**

824. Miss Joanne Whyte

### **England**

825. Mr Ali Yasir





SECTION B – MINUTES OF THE PROCEEDINGS

Minutes

- 42/1 ..... Convened at Edinburgh, 18 May 2019
- 42/7 ..... Convened at Edinburgh, 20 May 2019
- 42/13 ..... Convened at Edinburgh, 21 May 2019
- 42/18 ..... Convened at Edinburgh, 22 May 2019
- 42/26 ..... Convened at Edinburgh, 23 May 2019
- 42/35 ..... Convened at Edinburgh, 24 May 2019
- 42/41 ..... Convened at Edinburgh, 24 May 2019



## MINUTES OF THE PROCEEDINGS

### Convened at Edinburgh, 18 May 2019

*At Edinburgh, and within the Assembly Hall, the 18th day of May 2019 years, at 9.30 am.*

#### SESSION 1

After public worship in the Assembly Hall, conducted by the Right Rev Susan Marjory Brown BD DipMin, 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 Colin Andrew Macalister Sinclair BA BD be appointed Moderator.

The appointment was intimated to Mr Sinclair who was welcomed by the Moderator, and, after the Prayer of Consecration, took the Chair.

Her Majesty's Commission to **His Grace Richard Walter John Montagu Douglas Scott, The Duke of Buccleuch and Queensberry KT KBE DL FSA FRSE**, 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.

The Very Rev Susan Marjory Brown BD DipMin, Retiring Moderator, addressed the General Assembly, and was thanked by the Moderator for her distinguished and valued service during her year of office.

A Committee was appointed to prepare an answer to Her Majesty's Gracious Letter, viz:

Mr John Adamson	(85)
Rev Stuart J Crawford	(242)
Mrs Gladys McCulloch	(653)

Very Rev Susan Brown, *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 agreed that the following should serve as the Panel of Tellers.

Mrs Sheena S T Briggs	(455)
Rev Catherine Buchan	(611)
Rev Alastair Cumming	(689)
Miss Elizabeth Fox	(697)
Mrs Ella Gill	(631)
Rev Trevor Hunt	(615)
Mr James Jack	(228)
Rev Sheila M Kirk	(586)
Miss Anne Love	(229)
Rev Emma McDonald	(512)
Mrs Helen McLeod	(537)
Rev Gillian Paterson	(450)
Ms Judith H Pearson	(555)
Mr James Pettinger	(232)
Mrs Susan Pym	(699)
Mr Andrew Simpson	(598)
Rev James C Stewart	(494)
Rev Gordon Strang	(612)
Mr Tim Xenophontos-Hellen	(525)
Rev Tanya Webster	(190)

The General Assembly appointed a Committee to prepare a Minute on Deceased Ministers, Missionaries and Deacons, viz:

Very Rev Susan Brown, *Convener*  
Principal Clerk  
Depute Clerk

The General Assembly called for a Report anent the Celebration of Holy Communion in the Assembly Hall on Monday 20 May 2019 at 9.15 am.

The General Assembly approved the Report.

The General Assembly suspended their sitting at 10.45 am until 11.15 am.

## SESSION 2

The General Assembly received the following Delegates and Visitors:

*The Presbyterian Church of Wales*  
Rev Brian Matthews, Moderator; Mrs Beryl Matthews

*The United Reformed Church*  
Rev Nigel Uden, Moderator

*The United Reformed Church National Synod of Scotland*  
Rev John S Bremner, Ecumenical and Interfaith Relations Officer

*The Baptist Union of Scotland*  
Rev Frances Bloomfield, Convener

*The Methodist Church in Scotland*  
Rev Dr David P Easton, Chair of the Synod

*Religious Society of Friends – General Meeting for Scotland*  
Adwoa Bittle, Clerk of the General Meeting for Scotland

*The Scottish Episcopal Church*  
The Rt Rev Andrew Swift, Bishop of Brechin

*The United Free Church of Scotland*  
Mr John Cross, Moderator  
Mrs Jan Cross

*The Congregational Federation in Scotland*  
Rev Ruairidh MacRae, Ecumenical Officer

*Action of Churches Together in Scotland*  
Rev Ian Boa, Interim General Secretary

*Churches Together in Britain and Ireland*  
Mr Bob Fyffe, General Secretary

*World Council of Churches*  
Rev Matthew Ross, Programme Executive – Diakonia and Capacity Building

## AFRICA

*Presbyterian Church East Africa*  
Rev Peter Kaniah, Secretary General

*Igreja Evangelica de Cristo em Mocambique*  
Rev Paulo Mucapele Joao, Minister

*Presbyterian Church of Nigeria*  
Rev Ini Ukpuho, National Director of Ecumenism & Interfaith Relations; Mrs Jessie Fubara-Manuel, Faithshare Student

## AMERICAS

*Presbyterian Church in Canada*  
Rev Ian Ross-McDonald, General Secretary

## ASIA

*Church of South India*  
Rev Paul Singh, Faithshare Student

*Presbyterian Church of Korea*  
Rev Dr Tae Young Kim, Deputy Moderator and Mrs Meougsook Park; Rev Dr Jooseop Keum, Professor, Presbyterian University & Theological Seminary; Rev Dr Jaeho Cho, Chairperson, Korean Society for Service in Asia

*Church of Pakistan*  
Rt Rev Alwin Samuel, Bishop of Sialkot and Rev Shameela Jameele

*Presbyterian Church in Singapore*  
Rev Keith Lai, Synod Moderator and Mrs Lye Mui Fong

## EUROPE

*Evangelical Lutheran Church of Finland*  
Rev Kati Pirttimaa, Executive Secretary

*Hungarian Reformed Church*  
Rev Dr Tamás Kodácsy, Faithshare Student; Mrs Eszter Kodácsy

*Tavola Valdese, Italy*  
Rev Jonathan Terino, Minister

*Spanish Evangelical Church*  
Rev Israel Flores Olmos, General Secretary; Ms Mireia Vidal, Faithshare Student

*Federation of Protestant Churches in Switzerland*  
Mr Serge Fornerod, Director of External Relations

*Protestant Reformed Church of Zurich*  
Rev Catherine McMillan, Reformation 500 Ambassador

## MIDDLE EAST

*Evangelical Church of Egypt, Synod of the Nile*  
Mr Medhat Tadros, Faithshare Student

*St Andrew's Refugee Service, Egypt*  
Rev Kirsten Fryer, Minister

*Middle East Council of Churches*  
*Joint Christian Committee for Social Services in Lebanon*

Ms Sylvia Haddad, Director  
*Middle East Council of Churches*

*Department of Service to Palestinian Refugees*  
Dr Bernard Sabella, Executive Secretary

## PACIFIC

*Uniting Church in Australia*  
Rev Sharon Hollis, President Elect and Moderator of Victoria/  
Tasmania Synod

The reception of the Delegates and Visitors being completed,  
the Moderator welcomed them on behalf of the General  
Assembly.

Rev Nigel Uden and Rev Ini Ukpuho addressed the General  
Assembly in the name of the Delegates and Visitors and were  
thanked by the Moderator.

## ASSEMBLY ARRANGEMENTS COMMITTEE

The General Assembly called for the Report of the Assembly  
Arrangements Committee which was given in by the Rev  
Fiona Smith, Convener.

*It was moved and seconded-*

### The General Assembly:

1. Receive the Report.
2. Approve the Order of Business for the first two days.
3. Thank Rev Dr Martin Scott for his service as Precentor  
to the General Assembly and appoint Rev Douglas  
Galbraith to act as Precentor for this year's General  
Assembly.
4. Appoint Mr Roy Pinkerton to index the verbatim  
record.
5. Invite Commissioners to submit to the first meeting of  
the Business Committee nominees for consideration to  
serve on the Selection Committee.

6. Note the revised regulations concerning the process  
for the election of the Committee to Nominate the  
Moderator and in particular note the new deadline for  
Commissioners to submit nominations for the  
Committee to Nominate the Moderator.
7. Instruct the Assembly Arrangements Committee, in  
consultation with the Legal Questions Committee, to  
bring proposals to the General Assembly of 2020  
which would lead to a reduction in the membership of  
the General Assembly.
8. Affirm the place of Heart & Soul as a positive  
contribution to the ongoing life and witness of the  
Church and agree to Heart & Soul continuing beyond  
2020 noting that discussions will continue about the  
form, shape and budget of this event.
9. Instruct the Committee to proceed with preparation of  
Volume XII of the *Fasti Ecclesiae Scoticae*, to cover  
the period from 1 October 1999 to 30 September 2020  
and to be published in 2021.

## SCOTTISH BIBLE SOCIETY

10. Urge the Scottish Bible Society to pursue its ongoing  
efforts to address the challenge of global Bible  
translation as they play their part in the ambitious  
Bible Translation Roadmap.
11. 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.
12. Encourage congregations to consider using *Bibleworld*  
*Books* as a way to improve literacy levels amongst  
children in their communities.
13. Endorse the Society in its efforts to encourage  
confidence in the gospel and in providing Scripture  
resources for mission purposes.
14. Commend the Society's global outreach to the  
generosity of congregations and members.



## AMENDMENT TO STANDING ORDERS

*Section 2 of the Proposed Deliverance of the Report of the Legal Questions Committee was moved and seconded:*

### The General Assembly:

2. Amend Standing Orders 1 to 8, 16, 84, 86 and 89 as detailed in section 4 and Appendix B of the Report of the Assembly Arrangements Committee.

*It was moved and seconded as an amendment of Section 2 of the Report of the Legal Questions Committee:*

*Add at the end:*

*subject to changing the date in Standing Order 4 from '31<sup>st</sup> January' to the 'last day of February'*

*On a vote being taken For or Against the amendment it carried Against.*

Section 2 of the proposed Deliverance in the Report of the Legal Questions Committee was then agreed.

The Moderator welcomed Ms Elaine Duncan, Executive Director, Scottish Bible Society, who addressed the General Assembly.

On behalf of the Directors of the Society, Ms Duncan presented a Bible and a Gaelic New Testament to the Moderator, who gave thanks for the gift and the work of the Society, wishing it well for the future.

*The Deliverance of the Assembly Arrangements Committee was then agreed.*

## 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.

## COMMISSION OF ASSEMBLY

The General Assembly called for the Minutes of the Commission of Assembly which were laid on the table.

### APPEAL HEARING BEFORE THE JUDICIAL COMMISSION

The General Assembly called for the Minutes of the Appeal Hearing before the Judicial Commission which were laid on the table.

### APPEAL HEARING BEFORE THE APPEALS COMMITTEE OF THE COMMISSION OF ASSEMBLY

The General Assembly called for the Minutes of the Appeal Hearing before the Appeals Committee of the Commission of Assembly which were laid on the table.

The General Assembly suspended their sitting at 12.30 pm until 2 pm.

## SESSION 3

### COMMITTEE ON RETURNS TO OVERTURES

The General Assembly called for the Report of the Committee on Returns to Overtures which was given in by the Principal Clerk, Convener.

*It was moved, seconded and agreed:*

### The General Assembly:

1. Receive the Report.
2. Convert into a Standing Law of the Church the Discipline Overture, as printed in Appendix B.

## 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.
2. *Consideration of Section 2 was dealt with in Session 2.*
3. Pass an Act amending the Election and Admission of Elders and Deacons Act (Act X 1932) as set out in Appendix A.
4. In relation to Presbytery Review:

- a) Note that ten Presbyteries have engaged with Presbytery Review since the General Assembly of 2018 and thank all those who took part in the exercise;
- b) Agree that a further round of Presbytery Reviews should be carried out in 2019-2020 if sufficient Presbyteries offer to take part; and
- c) Instruct the Committee, in consultation with others, to prepare legislation to ensure that Presbytery Review engages all Presbyteries on a regular basis and to report to the General Assembly of 2020.

*It was moved, seconded and agreed:*

*Add a new Section 4 and renumber:*

Encourage the Committee, as part of its review of the Church Courts Act, and in the light of changes in the membership of Kirk Sessions and Presbyteries to consider whether an Elder in Presbytery might be a *bona fide* member of a congregation within the bounds rather than of a Kirk Session.

*It was moved, seconded and agreed:*

*Add a new section 5 and renumber:*

Amend Standing Order 33.2 to include the Head of Communications.

*It was moved, seconded and agreed:*

*Add a new Section 5 and renumber:*

*Instruct the Committee to consider the question of whether in principle a person who is subject to proceedings brought under the Discipline Overture/Act which result in no censure being imposed by the Discipline Tribunal, should be entitled to recover from the Church's central funds some or all of the legal expenses they have paid out in respect of their defence, such consideration to include examination of the possibility of legal expenses insurance, and to bring a report, with amending legislation if appropriate, to the Assembly of 2020.*

#### **OVERTURE – PRESBYTERY OF INVERNESS ON THE APPEALS ACT AND THE ALTERNATIVE DISPUTE RESOLUTION PROCESSES ACT**

The General Assembly took up consideration of an Overture from the Presbytery of Inverness on the Appeals Act (Act I

2014) and the Alternative Dispute Resolution Processes Act (Act VI 2014).

In terms of Standing Order 52 the General Assembly agreed to treat Section 2 of the Deliverance of the Overture as a proposed new Section 5 of the Deliverance of the Legal Questions Committee.

Rev Fiona Smith and the Rev Trevor Hunt appeared in support and were heard. Rev Trevor Hunt moved the Deliverance as follows:

*It was moved, seconded and agreed:*

The General Assembly:

1. Receive the Overture
2. Instruct the Legal Questions Committee –
  - i. To review and consider proposing amendments to the Appeals Act (Act I 2014) to specifically draw to the attention of Parties to a dispute the possibility of resolving their dispute by means of the Alternative Dispute Resolution Processes Act (Act VI 2014) and so bring the Appeals Act into line with the new Discipline Act;
  - ii. To draft a set of Guidelines to assist Parties to a dispute who wish to pursue ADR in setting up such a process;
  - iii. In consultation with the Ministries Council to consider the development of a bespoke process for Presbytery planning appeals under the Appraisal and Adjustment Act (Act VII 2003) which also includes provision for ADR; and
  - iv. To report to the General Assembly of 2020.

The General Assembly resumed consideration of the proposed Deliverance of the Legal Questions Committee.

*The Deliverance as amended was then agreed.*

Rev George Cowie, on his retiral as Convener of the Legal Questions Committee, was thanked by the Moderator for his noteworthy service to the Committee and the General Assembly.

## COUNCIL OF ASSEMBLY

The General Assembly called for the Report and Supplementary Report (except the Radical Action Plan, Sections 2-6 of the Deliverance and Section 7 of the Deliverance of the Supplementary Report) of the Council of Assembly which were given in by Dr Sally Bonnar, Convener.

The General Assembly suspended their sitting at 3.10 pm until 3.40 pm.

### SESSION 4

The General Assembly resumed consideration of the Report and Supplementary Report (except the Radical Action Plan) of the Council of Assembly.

*It was moved, seconded and agreed-*

#### The General Assembly:

1. Receive the Report and Supplementary Report.
2. *Consideration of Section 2 was deferred until Session 8.*
3. *Consideration of Section 3 was deferred until Session 8.*
4. *Consideration of Section 4 was deferred until Session 8.*
5. *Consideration of Section 5 was deferred until Session 8.*
6. *Consideration of Section 6 was deferred until Session 8.*
7. Note that further work has been undertaken by the Council on the National Offices Buildings Project and instruct it to present a further report to the General Assembly in 2020, taking into account the outcome of decisions around the Action Plan and the Report of the Special Commission.
8. Note the continuing work of the Gaelic Group.
9. Approve changes to the membership of the Ecumenical Relations Committee.
10. Approve the revised remit of the Church Art and Architecture Committee as set out in Appendix I.
11. Receive the 2018 Report and Accounts of The Church of Scotland Unincorporated Councils and Committees.
12. Approve the total to be contributed by congregations in 2020 of £46,586,000 based on the projection of congregational income for 2020 and its disposition among local congregational expenditure, the Parish Ministries Fund and the Mission and Renewal Fund.
13. Note the indicative budget for 2020.
14. Approve:
  - a) the winding up of the Huts and Canteens Grants Fund and the distribution of the balance as follows:
    - (i) a payment of £150,000 to SSAFA Forces Help; and
    - (ii) the remainder of funds, both capital and interest, to be transferred to the Mission and Renewal Fund.
  - b) the retention within the Huts and Canteens Pension Fund of an appropriate amount (based upon current annual pension payments, increased by an annual amount determined as reasonable by the General Treasurer) until such time as no beneficiaries remain, and thereafter the closure of the Pension Fund and transfer of the remaining funds to the Mission and Renewal Fund.
16. Note the position with regard to the New College Library, approve the Memorandum of Agreement with the University Court of the University of Edinburgh and authorise the Moderator and the Principal Clerk to sign it on their behalf.
17. *Consideration of Section 17 was deferred until Session 8.*

The General Assembly adjourned at 4.10 pm to meet again in this Hall on Monday 20 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, 18 May 2019, 4.10 pm

**Convened at Edinburgh, 20 May 2019**

*At Edinburgh, and within the Assembly Hall, the 20th day of May 2019 years, at 9.15 am.*

Holy Communion was celebrated in the Assembly Hall.

The General Assembly suspended their sitting at 10.13 am until 11 am.

**SESSION 5**

The General Assembly did again convene and was constituted with prayer.

**BUSINESS COMMITTEE**

The General Assembly called for the Report of the Business Committee which was given in by Rev Fiona Smith, Convener.

*It was moved, seconded and agreed-*

**The General Assembly:**

1. Appoint the following Selection Committee:

Rev Dorothy U Anderson	(409)
Rev Ross Blackman	(314)
Mr J Paul Cathcart DCS	(310)
Mrs Christine Cavanagh	(357)
Rev Dr David Coulter	(688)
Mr Ian Hall	(614)
Mrs Alison Hay	(377)
Mrs Jean Hunter	(194)
Rev Victoria J Linford	(99)
Mr Duncan Logie	(292)
Rev Janet S Mathieson	(262)
Rev Alan Miller	(418)
Mrs Gladys McCulloch	(653)
Ms Judith J H Pearson	(555)
Rev MaryAnn R Rennie	(438)
Rev Mary J Stobo	(649)
Rev Kenneth D Stott	(495)
Mr John Wilson	(475)

Very Rev Dr Russell Barr (3), *Convener*

Mrs Ann M C Bowie (605), *Vice-Convener*

2. Agree the Order of Business for the third to the seventh day.

3. Agree to suspend Standing Order 95(i) for the Report of the Special Commission and Standing Order 56 for the Report of the Special Commission and the Report of the Council of Assembly - Radical Action Plan.

The General Assembly called for the Report of the Committee appointed to prepare a reply to the Gracious Letter from Her Majesty the Queen which was given in by the Very Rev Susan Brown.

The Reply to Her Majesty's 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 continue to be in our prayers.

The reappointment of the Duke of Buccleuch and Queensberry as Your Majesty's Lord High Commissioner to our General Assembly has been much appreciated. His Grace has developed a warm relationship with the Church of Scotland and it is good to have him back in our company as a friend of the Kirk.

We rejoice with Your Majesty, in the birth of Archie Harrison Mountbatten-Windsor and pray that much love, good health and happiness will surround him.

These are indeed challenging times for the Christian Church and it is good to know that Your Majesty continues to pray for us as we stretch towards being the Church which God is calling us to be. In these efforts we need to work with other denominations and we value Your Majesty's interest in these developing relationships.

We were pleased to hear that Your Majesty has welcomed our close partnership with the Church of England. Soon after the close of this Assembly we will be sharing with our brothers and sisters in the global prayer initiative "Thy Kingdom Come" and this along with other ties can only strengthen our common concern for the local church both north and south of the border.

It is good to know that Your Majesty is aware of our presence and work in Israel and Palestine. In what is a complex setting we continue to seek to be faithful to our calling to be the Church of the One who preached a gospel of reconciliation in what we refer to as the Holy Land.

In these days where so many are driven from their homes by war or hardship we renew our commitment to those who seek security and safety in Scotland. We continue to offer a warm welcome and practical support to our newest neighbours.

These are indeed uncertain times. We hope that the Church of Scotland can continue to express the unchanging love of God to all the people of this nation. We may change how we work but the core tasks remain the same.

Finally, we commend to the unfailing grace 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

COLIN SINCLAIR  
*Moderator*

### **SPECIAL COMMISSION ON STRUCTURAL REFORM**

The General Assembly called for the Report of the Special Commission on Structural Reform which was given in by the Rev Professor David Fergusson, Convener.

*It was moved and seconded-*

The General Assembly:

1. Receive the Report.
2. Appoint with effect from 1 June 2019 a new trustee body, to be named the Assembly Trustees, to replace the Council of Assembly in accordance with Appendix 1.

3. Instruct the Selection Committee to propose to this General Assembly the names of twelve trustees, each to serve from 1 June 2019 for periods of one, two or three years, including a Convener, a Vice-convener and an Administrative trustee.
4. Instruct the Assembly Trustees to appoint a senior management team to oversee the work of the Unincorporated Councils and Committees (SC011353) in accordance with the terms of Appendix 1 and to take steps immediately to appoint a Chief Officer and, where necessary, additional temporary support to facilitate the process of change.
5. Instruct the Assembly Trustees to begin a process of reducing the administrative costs within the central organisation of the Church by 20%-30%, to initiate a review of the staff pay grade scheme and report to the General Assembly of 2020.
6. Instruct the Assembly Trustees to prepare plans for a reduction in the number of Councils and to bring recommendations to the General Assembly 2020.
7. Instruct the Assembly Trustees to initiate discussion of ways in which the Social Care Council and CrossReach can become a more self-sustaining and financially viable organisation at "arm's-length" within SC011353 and to report progress to the General Assembly 2020.
8. Appoint a new Assembly Business Committee to replace the Assembly Arrangements Committee with effect from 1 June 2019 in accordance with Appendix 2.
9. Instruct the Selection Committee to propose the names of eight members of the Assembly Business Committee to this General Assembly, including a Convener and Vice-convener.
10. Instruct the Assembly Business Committee to prepare plans for the General Assembly 2020 to ensure that progress on structural reform is adequately considered in all its dimensions, and, in particular, that the Assembly Trustees are given the fullest opportunity to report on progress achieved on matters of strategy, finance, governance, and staffing.

11. Instruct the Assembly Business Committee, in consultation with the Legal Questions Committee, to bring forward amendments to Standing Orders to ensure that each Trustee is included as a corresponding member of the General Assembly when not otherwise a commissioner.
12. Instruct the Assembly Business Committee to report to the General Assembly 2020 on ways in which the composition and format of the General Assembly can more effectively and efficiently serve the work of the Church.
13. Discharge the Panel on Review and Reform with effect from 1st June 2019 and thank its Convener, members and officers for their service.
14. Instruct the Assembly Trustees to make provision for adequate research and analysis to be undertaken in order to inform the vision, strategy and policies of the Church.
15. Commend the work of the Principal Clerk in facilitating Presbytery reform and encourage him to continue this process with a view to reducing significantly the number of Presbyteries within the next five years.
16. Thank the Convener and members of the Council of Assembly for their service to the Church.
17. Thank the officers of the General Assembly, and staff members of all Councils and committees for their commitment, dedication, and hard work.
18. Thank all those who have constructively engaged with the Special Commission whether in person or in writing.
19. Thank and discharge the Special Commission.

*It was moved, seconded and agreed:*

*Add at the end of Section 2:*

*"but subject always to the following amendments to Appendix 1:*

- (i) Delete the words "and others" where they appear in the third line of paragraph 23;
- (ii) Amend paragraph 32, sub-paragraph l. of Appendix 1 by adding the word "and" after the word "Agencies";

- (iii) Delete the existing paragraph 57 and substitute "The Trustees, through the Central Services Committee as a constituent committee of the Trustees, shall act as one of the employing agencies of the Church in respect of corporate service staff.";
- (iv) Amend paragraph 63 to read as follows: The Trustees shall oversee and manage all media engagement for the Charity arising from major reputational opportunities and risks, working with such Agencies as may be appropriate.";
- (v) Amend paragraph 72 to read as follows "For the avoidance of doubt, paragraphs 66, 67 and 68 shall not apply to the Church of Scotland General Trustees, the Church of Scotland Housing and Loan Fund for Retired Ministers and Widows and Widowers of Ministers and the Church of Scotland Trust, all of which may deal with heritable property and other assets without the approval of the Trustees."; and
- (vi) Amend paragraph 73 by adding at the end (so as to apply to both sub-paragraphs 1. and 2.) "and the terms "Agency" and "Agencies" shall include any successor bodies to each of the bodies named above."."

The General Assembly suspended their sitting at 12.20 pm until 2 pm.

## SESSION 6

The General Assembly resumed consideration of the Report of the Special Commission on Structural Reform.

*It was moved, seconded and agreed:*

*Add at the end:*

*"but subject always to the following amendment to Appendix 1:*

*Amend paragraph 40 in Appendix 1 by deleting 'Charity' and replacing it with 'Fund' on two occasions."*

*It was moved, seconded and agreed as an amendment of Section 2:*

*Add at the end:*

*"but subject always to the following amendment to Appendix 1:*

*At the end of the first sentence of paragraph 7 add "requiring that the Selection Committee will provide Commissioners with the names and biographical details of the 12 proposed*



Initial Trustees at least 24 hours before they are invited to vote on the appointments”.

*It was moved and seconded as an amendment of Section 2:*

*Add at the end:*

“but subject always to the following amendment to Appendix 1:

At the end of paragraph 10 add “with the right to speak at meetings of the Assembly Trustees but without a vote”.

*On a vote being taken For or Against the amendment it carried Against.*

*It was moved and seconded as an amendment of Section 2:*

*Add at the end:*

“but subject always to the following amendment to Appendix 1:

In paragraph 11 delete “one-half” and substitute “one-third”.

*On a vote being taken For or Against the amendment it carried Against.*

*It was moved and seconded as an amendment of Section 2:*

*Add at the end:*

“but subject always to the following amendment to Appendix 1:

At the end of paragraph 13 add “At any time only one or other of the Convener or Vice-Convener shall be a minister or deacon”.

*On a vote being taken For or Against the amendment it carried Against.*

*It was moved and seconded as an amendment of Section 2:*

*Add at the end:*

“but subject always to the following amendment to Appendix 1:

In paragraph 21 delete “request” and substitute “require”.

*On a vote being taken For or Against the amendment it carried Against.*

*It was moved and seconded as an amendment of Section 2:*

*Add at the end:*

“but subject always to the following amendment to Appendix 1:

In paragraph 1 of Schedule B delete “seven” and substitute “four”.

*On a vote being taken For or Against the amendment it carried Against.*

*It was moved, seconded and agreed as an amendment of Section 2:*

At the end of paragraph 10 in Schedule C add “A report shall be made to the General Assembly each year as to each Assembly Trustee’s attendance record at Trustees’ meetings”.

*It was moved and seconded as an amendment of Section 2:*

*Add at the end:*

“but subject always to the addition of a new clause 54 (and renumbering thereafter) in Appendix 1:

‘54. The Trustees shall install an advisory group of competent experts and will consult them on a regular basis as to how major decisions taken by the Trustees may support or influence the vision of the Church.’ ”

*It was moved and seconded as an amendment of Section 2:*

*Add at the end:*

“but subject always to the addition of a new clause 54 (and renumbering thereafter) in Appendix 1:

‘54. Instruct the Assembly Trustees to explore the need for a ‘Reflective and Listening’ Forum to bring together people in differing places – theologically, geographically, socially and missionally, to explore and share their vision for the Church, to enable the Assembly Trustees to understand the needs, concerns, joys and celebrations of our local and emerging worshipping communities.’

*On a vote being taken between the first proposed amendment (in the name of Dr Thorsten Koenig) and the second amendment (in the name of Rev Eleanor McMahon), the second amendment carried.*

*On a vote being taken For or Against the amendment (in the name of Rev Eleanor McMahon) it carried Against.*

*It was moved, seconded and agreed as an amendment of Section 2:*

*Add at the end:*

"but subject always to the following amendment to Appendix 1:

*At the end of paragraph 8 add 'and in future selection processes, due consideration shall be given to ensure that the diversity of Church membership is reflected in their selection, this to include consideration of an appropriate gender balance and level of youth representation'."*

*It was moved and seconded as an amendment of Section 2:*

*Add at the end of Section 2:*

"but subject always to the following amendment to Appendix 1:

Omit paragraph 41 of Appendix 1 and renumber."

*On a vote being taken For or Against the amendment it carried Against.*

The General Assembly suspended their sitting at 3.10 pm until 3.40 pm.

## SESSION 7

The General Assembly resumed consideration of the Report of the Special Commission on Structural Reform.

*It was moved, seconded and agreed as an amendment of Section 2:*

*Add at the end:*

"but subject always to the following amendment to Appendix 1:

At the end of paragraph 14 in Schedule C, add 'providing (1) that in the event of vacancy among the Trustees, the quorum shall be reduced by the number of vacancies and (2) that as regards stipend determinations, the quorum shall be 6."

*It was moved, seconded and agreed*

*Add the following at the end of Section 2:*

"but subject always to the addition of a new clause 73 (and renumbering thereafter) in Appendix 1:

*'Alteration*

*73. This Constitution and Remit may be amended only with the approval of the General Assembly or a Commission of Assembly.'"*

*Section 2 as amended was then agreed.*

*It was moved, seconded and agreed*

*Add a new Section 3 and renumber:*

Instruct the Assembly Trustees to bring to the Commission of Assembly if called, failing which to the General Assembly of 2020, a clear description of the role and composition of the Audit Committee, including a requirement that the Chair of the Audit Committee is not an Assembly Trustee.

*It was moved, seconded and agreed*

*Add a new Section 3 and renumber:*

Instruct the Assembly Trustees as a priority to consider and better define the relationships among the Convener, Chief Officer and Principal Clerk with a view to ensuring that the Chief Officer reports to the Convener of the Assembly Trustees and the Principal Clerk reports to the Convener of the Business Committee of the General Assembly.

*It was moved and seconded as an amendment of Section 5:*

*Delete the words 'by 20%-30%'.*

*On a vote being taken For or Against the amendment it carried Against.*

*It was moved and seconded as an amendment of Section 5:*

*Delete the words 'a process of' and, after the words 'by 20%-30%' insert 'if possible within one to two years, and'.*

*On a vote being taken For or Against it carried For.*

Section 5 as amended was then agreed.

*It was moved, seconded and agreed:*

*Delete Section 6 and substitute the following:*

Approve, in accordance with paragraph 29 of Appendix 1, the merger of the Ministries Council with the Mission and Discipleship Council and the merger of the Church and Society Council with the World Mission Council, both to take effect on 1 January 2020, and instruct the Assembly Trustees to request that the Legal Questions Committee call a meeting of the Commission of Assembly as soon as possible but no later than 31 December 2019 to consider proposals from the Assembly Trustees in accordance with paragraph 29 for a name, structure, remit and membership of the two new groupings.

*It was moved, seconded and agreed as an amendment of the Deliverance:*

*Add a new Section 16 and renumber:*

Instruct the Mission and Discipleship Council to assume, from 1 June 2019, responsibility for organising Heart & Soul 2020.

*It was moved, seconded and agreed as an amendment of the Deliverance:*

*Add a new Section 17 and renumber:*

In order to ensure legal continuity between (i) the Council of Assembly and the Assembly Trustees and (ii) the Assembly Arrangements Committee and the Assembly Business Committee, the General Assembly declare that:

- (a) the Assembly Trustees shall assume the whole properties, assets, rights, functions and obligations of the Council of Assembly and its constituent committees including the Central Services Committee. Existing trust funds and all future donations and legacies received in connection with the Council of Assembly shall be held and applied by the Assembly Trustees, all according to the terms and conditions applicable to them.
- (b) the Assembly Business Committee shall assume the whole properties, assets, rights, functions and obligations of the Assembly Arrangements Committee. Existing trust funds and all future donations and legacies received in connection with the Assembly Arrangements Committee shall be held and applied by the Assembly Business Committee, all according to the terms and conditions applicable to them.

*The Deliverance as amended was then agreed.*

The Moderator thanked the Rev Prof David Fergusson, Convener, and the members of the Special Commission on Structural Reform on behalf of the General Assembly.

## **SOCIAL CARE COUNCIL**

The General Assembly called for the Report of the Social Care Council which was given in by Mr Bill Steele, Convener.

*It was moved, seconded and agreed-*

### **The General Assembly:**

1. Receive the Report.

2. Record appreciation for all of the staff and volunteers, past and present, who have contributed to the Church of Scotland's efforts in delivering social service to communities throughout Scotland and join in celebrating this vital work of the church which began following the General Assembly 150 years ago.
3. Note the progress made on carrying through recommendations from the business strategy review and endorse the continued rigorous actions being taken to bring the budget to a balanced position.
4. Acknowledge, celebrate and endorse the missional services provided on behalf of the Church by the Social Care Council, through CrossReach, recognising, too, the positive difference these services make to the lives of thousands of individuals, their families and their communities in many parts of Scotland.
5. Thank all those who have supported, in any way, the work of CrossReach over the past year and encourage positive and engaged partnerships between local, regional and national church and CrossReach.
6. Note that the Social Care Council understand the context in which the Special Commission and Council and Assembly are reporting and endorse the efforts being made by the Council to engage in this process so that the missional work of the Church, in its widest sense, can be enabled to succeed and to thrive.

The General Assembly adjourned at 5.23 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, 20 May 2019, 5.23 pm

**Convened at Edinburgh, 21 May 2019**

*At Edinburgh, and within the Assembly Hall, the 21st day of May 2019 years, at 9.15 am.*

**SESSION 8**

The General Assembly did again convene and was constituted with prayer.

The Minutes of Sessions 1-4, being printed and in the hands of members, were submitted and approved.

*The General Assembly agreed to the suspension of Standing Order 56 for the Report of the Council of Assembly (Radical Action Plan).*

**SELECTION COMMITTEE**

Very Rev Dr Russell Barr, Convener of the Selection Committee, reported that the Selection Committee had met on 20 May. Commissioners were invited to submit to the Committee nominations for the Assembly Trustees by close of business on 21 May.

**COUNCIL OF ASSEMBLY – RADICAL ACTION PLAN**

The General Assembly resumed consideration of Sections 2-6 of the Report of the Council of Assembly and Section 7 from the Supplementary Report of the Council of Assembly, and Dr Sally Bonnar spoke to those Sections.

*It was moved and seconded-*

**The General Assembly:**

2. Approve for implementation the following elements of the Radical Action Plan as set out in the Report:
  - a) the establishment of a Growth Fund of £20-£25m for the period 2020-2026;
  - b) the establishment of a total of around 12 regional Presbytery structures by the General Assembly of 2024;
  - c) the preparation of draft legislation for the General Assembly of 2020 to enable the establishment of networks, hubs and other additional forms of local church;
  - d) a review of the size and responsibilities of Kirk Sessions;

- e) co-operation with other denominations in the provision of territorial ministry in accordance with section 3 of Act V, 2010;
- f) the creation of a single, easy and accessible platform of faith and nurture resources;
- g) a flexible education, training and support programme for every person in the Church including material on leadership;
- h) initiatives to help the Church to engage those aged 40 and under;
- i) a reconfiguration of Ministries and Mission contributions;
- j) the exploration of changes to the current vacancy allowance, including the discontinuing of the current system of vacancy allowance for congregations and making this available to Presbytery along with the Presbytery Discretionary Allowance;
- k) the development of new ways to support congregations in long-term vacancies;
- l) the support of the General Trustees' initiative entitled 'Well-equipped Spaces in the Right Places';
- m) the exploration of whether proceeds from the sale of redundant buildings following adjustment processes might in certain circumstances be applied for the benefit of a congregation other than the united or linked congregation concerned;
- n) the provision of support at a regional/local level to congregations including:
  - (i) buildings expertise
  - (ii) safeguarding
  - (iii) financial accounting
  - (iv) local staff employment
  - (v) developing effective partnerships;
- o) developing the most appropriate relationship between CrossReach and the broader work of the Unincorporated Councils and Committees

(UCC) and the local church to enable this work to be sustainable and to flourish; and

- p) a refocus of the national office staff team so that there is a focus on equipping and supporting local churches, including accessing the Growth Fund.

3. Instruct the Council to draw together a cross-departmental team to ensure that the Action Plan is implemented.
4. Instruct the Council to report annually to the General Assembly on the delivery of the Action Plan.
5. Encourage all General Assembly Councils and Committees to focus their activities from June – December 2019 on an effective implementation of the Action Plan.
6. Encourage a ‘season of prayer and preparation’ across the Church from September – December 2019.
- 17 Pass the Growth Fund Regulations as set out in Appendix IV.

*It was moved, seconded and agreed as an amendment of Section 2 (a):*

*Add at the end*

and ensure that the experience in good funding practice gained through the Go For It Fund and its predecessors is harnessed and employed in the governance of the Growth Fund.

*It was moved, seconded and agreed as an amendment of Section 2 (b):*

*After the words ‘around 12 regional Presbytery structures’ add ‘in Scotland.’*

*It was moved and seconded as an amendment of Section 2(b):*

*Delete the words ‘a total of around 12’ and substitute ‘a reduced number.’*

*On a vote being taken For or Against the amendment it carried Against.*

*It was moved and seconded as an amendment of Section 2(b):*

*Delete ‘2024’ and substitute ‘2021’.*

*On a vote being taken For or Against the amendment it carried Against.*

*It was moved, seconded and agreed as an amendment of Section 2(b):*

*Add at the end ‘or sooner.’*

*It was moved, seconded and agreed as an amendment of Section 2(b):*

*Add at the end:*

‘paying appropriate attention to the implications for the Barrier Act, including the possible need for transitional arrangements during implementation.’

*Section 2(b) as amended was then agreed.*

The General Assembly suspended their sitting at 11.01 am until 11.32 am.

## SESSION 9

The General Assembly resumed consideration of the Report of the Council of Assembly (Sections 2-6 of the Report of the Council of Assembly and Section 7 of the Supplementary Report of the Council of Assembly).

*It was moved, seconded and agreed as an amendment of Section 2 (e):*

*Add at the end:*

‘alongside a re-examination of what territorial ministry means within today’s context.’

*It was moved, seconded and agreed as an amendment of Section 2 (g):*

*After the words ‘material on’ add ‘discipleship and’.*

The General Assembly suspended their sitting at 12.49 pm until 2.10 pm.

## SESSION 10

The General Assembly resumed consideration of the Report of the Council of Assembly (Sections 2-6 of the Report of the Council of Assembly and Section 7 of the Supplementary Report of the Council of Assembly).

*It was moved and seconded as a counter-motion to Section 2 (i):*

Instruct that in 2021 and subsequent years there shall be no increase in a congregation’s Ministries and Mission allocation over that which was asked in 2020 until such time as alternative arrangements have been approved by the General Assembly.

*On a vote being taken between the motion and the counter-motion the counter-motion carried and the General Assembly resolved accordingly.*

### **PETITION – KIRK SESSION OF DUNS AND DISTRICT PARISHES ON MINISTRY AND MISSION ALLOCATION FOR VACANT CONGREGATIONS**

The General Assembly took up consideration of a Petition from the Kirk Session of Duns and District Parishes on Ministry and Mission Allocation for Vacant Charges.

Mr Peter Johnson appeared in support and was heard.

*Mr Johnson moved the following:*

Instruct the Stewardship and Finance Department to urgently review the basis of such allocations in all vacant charges, and to limit them forthwith to no more than ten thousand pounds (£10,000) per annum after the charge has been vacant for six (6) months, until such time as it is filled.

In terms of Standing Order 52, the General Assembly agreed to treat the terms of the Petition as a proposed new Section 2 (j) of the Deliverance of the Council of Assembly.

*It was moved and seconded:*

*Amend the crave of the Petition from the Kirk Session of Duns and District Parishes to read as follows:*

Instruct the Assembly Trustees to urgently review the basis of such allocations in all vacant charges and, after the charge has been vacant for six (6) months, direct the Stewardship and Finance Department to contact the charge, to consider whether the allocation in each case is appropriate.

*Mr Johnson was content that the original crave of the Petition be substituted with the proposed amendment (in the name of the Rev Alexander Fraser), and the General Assembly agreed.*

*On a vote being taken For or Against the crave of the Petition as amended it carried Against.*

The General Assembly resumed consideration of the Report of the Council of Assembly (Sections 2-6 of the Report of the Council of Assembly and Section 7 of the Supplementary Report of the Council of Assembly).

*It was moved and seconded of Section 2 (j):*

*After both occurrences of the word 'vacancy', insert 'and Guardianship'*

*The motion was withdrawn with the consent of the General Assembly.*

*It was moved and seconded as an amendment of the Deliverance:*

*Add a new Section 3 and renumber:*

- a) Appoint a Special Commission of five persons to prepare a report on the effectiveness of the Presbyterian form of Church government, giving particular consideration to the effectiveness of the Presbyterian form of Church government in promoting and supporting the mission of local congregations, and developing leadership in the Church and to report to the General Assembly not later than in 2021; and
- b) Instruct the Selection Committee to present names for this Special Commission to a later session of this General Assembly.

*On a vote being taken For or Against the amendment it carried For.*

*It was moved and seconded as an amendment of the Deliverance:*

*Add a new Section 7 and renumber:*

Urge Presbyteries and Kirk Sessions to engage with the 'Try Praying UK 2020' campaign in April 2020 as an extension to the 'season of prayer and preparation' by promoting use of the Try Praying resources to encourage prayer for missional outreach.

*It was moved, seconded and agreed as an amendment of the proposed amendment (in the name of Rev Michael Weaver):*

*Add at the end:*

*'including to those in prison.'*

*The amendment as amended was then agreed.*

*It was moved, seconded and agreed as an amendment of Section 17 (Section 7 in the original Proposed Deliverance of the Supplementary Report):*

*Add at the end:*

*' , but subject to the deletion of paragraph 3 in the print and substitution with the following:*

*"The purposes of the Fund are to support: the numerical and spiritual growth of existing Church of Scotland congregations and new Church of Scotland worshipping*



communities; community transformation; and tackling poverty”.’

*It was moved, seconded and agreed as an amendment of the Deliverance:*

*Add a new Section 18 (Section 8 in the original Proposed Deliverance of the Supplementary Report) and renumber:*

Instruct the Assembly Trustees to bring to the General Assembly of 2020 a closing report on the work of the Go For It Fund, sharing the learning that has been gained through the life of the Fund and celebrating all that the Church of Scotland has achieved through its funded projects.

*The Deliverance as amended was then agreed.*

Dr Bonnar was thanked by the Moderator for her noteworthy service to the Council and the General Assembly.

The General Assembly suspended their sitting at 3.37 pm until 4 pm.

## SESSION 11

### WORLD MISSION COUNCIL

The General Assembly called for the Report of the World Mission Council which was given in by the Very Rev Dr John Chalmers, 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; and acknowledge with gratitude those who have completed their period of service overseas.
3. Note that Mission Partners work not only in good and joyful but also in difficult and challenging situations and commend their work and witness; and urge congregations and presbyteries to continue in their prayerful support for Mission Partners.
4. Encourage congregations and Presbyteries to use the resources of the Council, learn more about the life of churches in other parts of the world, and how such links can invigorate and encourage the life of the local church in Scotland.

5. Congratulate the Swiss Protestant Churches on the 500th anniversary of the Zwinglian reformation and wish them every blessing as they become the Protestant Reformed Church of Switzerland.
6. Give thanks for Christian Aid’s work to alleviate poverty, and encourage the whole church in its ongoing engagement with and support of Christian Aid.
7. Give thanks for the enthusiastic and entertaining support of the Heart and Soul Swing band for the HIV Programme; for the continuing response to Souper Sunday, and partners in Scotland and around the world as they continue to support people living with or affected by HIV and AIDS.
8. Give thanks for the Christian witness of the National Evangelical Synod of Syria and Lebanon through its accompaniment of Christians and Muslims alike, supporting the internally displaced in Syria, and the externally displaced in Lebanon, and encourage congregations to support “A Place at the Table” in order to support NESSL’s witness.
9. Give thanks for all the congregations and individuals who have supported the used stamp project over the past 50 years and encourage all to respond to the challenge to support the Golden Jubilee Stamp Appeal for the Chigodi Women’s Centre.
10. Thank Mr Keith Scott for his 50 years of dedicated service in collecting stamps in support of the church around the world.
11. Encourage vacant congregations to consider a one to three year ministry from a minister of the Evangelical Church of the Czech Brethren or another partner church.
12. Encourage the whole church to continue to pray for, and the Council to support, peace and justice initiatives in South Sudan.

*The General Assembly observed a minute’s silence followed by prayer in respect of the suffering and persecuted Church.*

*It was moved, seconded and agreed as an amendment of Section 4:*

*After the words ‘churches in other parts of the world’ add ‘including the impact of climate change’.*

*It was moved, seconded and agreed as an amendment of the Deliverance:*

*Add a new Section 13 and renumber:*

- (i) Express deep concern for Christians around the world whose witness to their faith can be both costly and dangerous;
- (ii) Encourage the Council to continue its work of highlighting the plight of those Christians who suffer violent persecution and discrimination; and
- (iii) In particular invite congregations to raise awareness of the isolated and vulnerable Christians of Northern Iraq, and the exiled Yazidi peoples, and to support them in prayer and in other practical ways.

*The Deliverance as amended was then agreed.*

### **THE CHURCH OF SCOTLAND GUILD**

The General Assembly called for the Report of the Church of Scotland Guild which was given in by Mrs Patricia Robertson, National Convener.

*It was moved and seconded-*

#### **The General Assembly:**

1. Receive the Report.
2. Give thanks for the Guild's contribution to the life of the Church at every level.
3. Celebrate the continued and remarkable success of the Guild's Project Partnership Scheme.
4. Encourage Kirk Sessions with Guilds to fully support them.
5. Note and welcome the decision to hold Guild Week in September.
6. Welcome the change of name for regional groupings from "Presbyterial Council" to "Guilds Together".
7. Approve the amended Constitution.

*It was moved and seconded as an amendment of the Deliverance:*

*Add a new Section 5 and renumber:*

Instruct Kirk Sessions with Guilds to receive a verbal report at each meeting and to fully support Guilds both prayerfully and practically.

*It was moved, seconded and agreed as an amendment of the proposed amendment:*

*Amend to read:*

Encourage Kirk Sessions with Guilds to receive a regular report and to fully support Guilds both prayerfully and practically.

*On a vote being taken For or Against the amendment as amended it carried For.*

*It was moved, seconded and agreed as an amendment of Section 7:*

*Add at the end:*

*' , but subject to the following amendment to Appendix 1:*

*Amend the second sentence of section 3.1.2 to read:*

*'However, it is a requirement that there is a majority of Church of Scotland members or adherents on any leadership team that is established.'*

*The Deliverance as amended was then agreed.*

Patricia Robertson, on her retiral as National Convener of the Guild, was thanked by the Moderator for her noteworthy service to the Guild and the General Assembly.

The General Assembly adjourned at 5.46 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, 21 May 2019, 5.46 pm

*[Note: The following reports were remaindered to a subsequent session of the General Assembly:*

*World Mission Council Strategic Review: Church of Scotland in Israel and Palestine; Report of the Safeguarding Committee; and Report of the Iona Community Board.]*

## Convened at Edinburgh, 22 May 2019

*At Edinburgh, and within the Assembly Hall, the 22nd day of May 2019 years, at 9.15 am.*

### SESSION 12

The General Assembly did again convene and was constituted with prayer.

The General Assembly agreed the order of business for the fourth to seventh day.

The First Minister of Scotland, Nicola Sturgeon MSP, was invited to address the General Assembly and was thanked by the Moderator.

The Minutes of Sessions 5-7, 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 Dr Richard Frazer, Convener.

*It was moved and seconded-*

#### The General Assembly:

1. Receive the Report and Supplementary Report.

#### Building an Economy Driven by Equality

2. Welcome the devolution of social security benefits, including Disability Living Allowance, Personal Independence Payment, Carer's Allowance, Severe Disablement Allowance, Discretionary Housing Payments and Winter Fuel Payments, to the Scottish Government, and urge the Scottish Government to actively use all these available powers to alleviate poverty within communities across Scotland.
3. Welcome the Scottish Government's commitment to introduce automatic split payments to Universal Credit claimants and urge the implementation of this policy with all possible haste.
4. Welcome the Scottish Government's use of experience panels which inform policy on welfare and encourage the UK Government to consider doing likewise to ensure that the voices of people who have direct experience of the welfare system are heard.

5. Welcome the UK Government's announcement that children born before 2017 are permanently exempted from the two child policy and urge them to withdraw the policy in its entirety.
6. Encourage the Scottish Government to engage with faith groups as they seek to implement the Funeral Costs Plan.
7. Welcome the Edinburgh Declaration and instruct the Council to continue working alongside the Islamic Finance Council in striving towards a better and sustainable financial system.

#### Caring for Creation

8. Note with concern that progress towards implementing the Paris climate agreement is falling far short of expectations and call upon the Scottish and UK governments to make the rapid transition to a low carbon economy a priority.
9. Urge all congregations to become eco-congregations and to consider what transformative actions they can take to help the transition to a low carbon economy in their lives, their finances, communities and worship.
10. Note the engagement to date with oil and gas companies and instruct the Council to report on the outcome to the Assembly of 2020.
11. Urge the Council of Assembly and Investors Trust to further prioritise work agreed in 2018 to 'welcome the proposal from the Investors Trust to promote stronger Environmental, Social and Corporate Governance in the Church's investments'.

#### Doing Politics Differently

12. Instruct the Council to continue to facilitate informed public conversation about our future relationship with Europe.
13. Recognise that good local decision making requires the people who will be affected by a decision to be involved in making it, and instruct the Council to use the views expressed in the Democracy Matters community consultation events to engage with local and national policy makers on the future of local decision making.

**Building Global Friendships**

14. Welcome the creation of the New Scots Integration Project and the partnership between Scottish Faiths Action for Refugees, the Scottish Refugee Council, Bridges Programme and The Workers' Educational Association (WEA Scotland) and encourage congregations to consider hosting an awareness-raising event as part of the speaking programme element of the project.
15. Note that the Eurodiaconia AGM was held in Scotland in March 2019 and thank our European partners for their visit. Recognise the work that Eurodiaconia and its member organisations have done in tackling xenophobia and exclusion at a time of rising far-right populism and hate speech across Europe.
16. Urge all Scottish and UK politicians, media commentators, and individuals on social media, to choose words which build up respect and promote human dignity while always deploring rhetoric that seeks to dehumanise and divide.

**Ensuring the Health and Wellbeing of All**

17. Celebrate the role of congregations in supporting people in spirit, mind and body and pay tribute to the work of CrossReach as it provides specialist support to those in extreme need.
18. Note with concern that some of the ethical implications of genome editing, personalised medicine and related technologies have not been fully explored, and encourage the Society, Religion and Technology Project in their work around these issues.
19. Commend the work of the SRT in the area of digital technologies, and encourage further work in relation to social media issues.
20. Recognise the growing demographic of people within society who are isolated or experiencing chronic loneliness, recognise the good work done by many churches in regard to tackling these issues, and encourage congregations to consider new ways in which they might tackle loneliness.

**Flourishing Local Communities**

21. Welcome the publication of "A Connected Scotland", the Scottish Government's strategy for tackling isolation and loneliness in Scotland, and urge them to engage meaningfully with the third sector and local faith communities as they implement the strategy.
22. Celebrate the role of local congregations and other faith-based and secular partners they work alongside as catalysts for change in local neighbourhoods.
23. Encourage congregations and church members to take part in opportunities to improve community connectedness, through engagement with organisations like "Be More Us", "The Big Lunch", "Contact The Elderly's Tea Party with Friends", or working in partnership with local organisations.
24. Instruct the Council to explore ways by which congregations can promote stories of flourishing communities and capture local learning.
25. Instruct the Church and Society Council in collaboration with other Councils and external partners to develop resources that allow local congregations and church members to enhance existing or develop new initiatives using an asset-based approach to community building.

**Investing in Young People**

26. Instruct the Council to explore how the work that it undertakes relating to young people and families might be brought together with that of other Councils also working in this area and report back to the 2020 General Assembly.
27. Note that the earliest years in a child's life (pre-birth to three) are some of the most significant in determining the life outcomes of a child; affirm the significant number of congregations which are involved in supporting children and families in these early years; and instruct the Council to support and learn from these congregations.
28. Welcome the commitment from the Scottish Government to introduce a new income supplement for families on low incomes; and urge them to introduce the supplement at the earliest possible opportunity.

29. Call on the Scottish Government to consider delivering the Income Supplement for families on low incomes by topping up Child Benefit, which could immediately lift thousands of children out of poverty.
30. Welcome the United Nations Committee on the Rights of the Child's move to update its guidance so that the recommended minimum age of criminal responsibility is set at 14, and encourage the Scottish Government to reflect this new international minimum standard in Scots Law.

### Gender Justice Initiative

31. Welcome the progress made in year one of the Gender Justice Initiative, note the cross Council nature of this work and urge all Councils and Committees to consider how best to engage with the initiative within their own remit.
32. Note the importance of partnership working with ecumenical, interfaith, civil society and international partners to promote gender justice and tackle injustice and recognise the additional expertise and reach this gives to our work.

### Violence against Women, Girls and Children

33. Commend the new information resources produced by the Church of Scotland's Violence Against Women Task Group, Integrity.
34. Encourage congregations to use these resources as a basis for a wider conversation on how these issues impact those in the life of their church.
35. Invite Kirk Sessions and congregations who have begun these conversations to sign up to and display the Church of Scotland's Violence against Women Charter.

### Our Future Relationship with Europe

36. Call on Parliamentarians across the UK to actively seek to build consensus about the future of relationship between the UK and the EU across the four nations of the UK.
37. Encourage congregations to create spaces within our communities for people to come together, to listen, to reflect and pray, to learn from and to celebrate one another.

38. Call on the UK and Scottish Governments to guarantee that the impact of the UK departing from the EU will not increase financial inequality in the UK.
39. Commend the Scottish Government for the support and welcome it continues to show to citizens of other EU nations who are resident in Scotland.
40. Call on the UK Government to retain the right of freedom of movement and residence for persons in the EU.

*It was moved, seconded and agreed:*

*Add a new section 2 and renumber:*

In relation to the Chinook helicopter crash on the Mull of Kintyre on 2 June 1994:

- (a) conscious that 2 June 2019 is the 25<sup>th</sup> Anniversary of the crash, assure the families of those who lost their lives that the Church of Scotland continues to keep them in its thoughts and prayers, and
- (b) aware that the Ministry of Defence is currently reviewing all the records of the case of the crash, and because of the understandable anxiety of the families, urge the Ministry of Defence to ensure that all the records be kept in a safe place and not deleted.

*It was moved, seconded and agreed as an amendment of the Deliverance:*

*Delete Section 8 and substitute new Sections 8 and 9 and renumber:*

8. Recognise and affirm the declarations of the Scottish Government, the UK parliament and others, that we are experiencing a climate and ecological emergency.
9. Note the Committee on Climate Change's "Net Zero" report which supports the intention of the Scottish Government to reduce Scotland's greenhouse gas emissions to zero by 2045 and commit the Church to playing its part in making this a reality.

*It was moved, seconded and agreed as an amendment of Section 9:*

*Add at the end:*

*'and with a concerted effort to immediately reduce the use of single-use plastics in our church buildings.'*

*It was moved, seconded and agreed as an amendment of the Deliverance:*

*Add a new Section 10 and renumber:*

Instruct the Council to engage with the Scottish Government to encourage food manufacturers and supermarkets to eliminate single-use plastics.

*It was moved and seconded as a counter motion to Section 10:*

Note the disappointing outcome from the engagement to date with oil and gas companies and, in order to support a just transition towards a sustainable, carbon-neutral economy, urge the Investors Trust to disinvest from oil and gas companies by the end of 2020.

The General Assembly suspended their sitting at 10.56 am until 11.26 am.

### SESSION 13

The General Assembly resumed consideration of the Report and Supplementary Report of the Church and Society Council.

*On a vote being taken between the motion (Section 10 in print) and the counter-motion, there voted for the motion 303 and for the counter-motion 263 and the General Assembly resolved accordingly.*

*Section 10, as in print, was then agreed.*

*Mr Duncan Logie (212) entered his dissent with regard to the General Assembly's decision not to approve the counter motion, to which the following Commissioners adhered:*

Rev Rolf Billes	(4)
Rev Elizabeth Henderson	(11)
Rev James Jack	(12)
Rev Peter Macdonald	(14)
Rev Dr Nelu Balaj	(59)
Rev Anikó Schüetz Bradwell	(79)
Mrs Nora Hunter	(106)
Mrs Lindsay Wilson	(108)
Rev Andy Haddow	(111)
Rev Mike Taylor	(112)
Mrs Carrie Haddow	(113)
Rev Anna Rodwell	(116)
Rev Alison Burnside	(130)
Mrs Cath Monk	(139)
Mr David Townsend	(141)

Mr Thomson McKenzie	(182)
Rev Mandy Ralph	(189)
Mr Magnus Ross	(196)
Rev Bryan Kerr	(199)
Mrs Anna Aitken	(202)
Mrs Janette Mason	(204)
Rev Pamela Gordon	(211)
Rev Hanneke Marshall	(214)
Rev Teri Peterson	(218)
Miss Anne Love	(229)
Rev Dr Valerie Duff	(244)
Rev Tara Granados	(247)
Rev Martin Johnstone	(254)
Rev Muriel Pearson	(267)
Rev Bruce Sinclair	(269)
Rev David Slater	(270)
Mrs Carol Johnston	(291)
Mr Duncan Logie	(292)
Mrs Janette McFarlane	(297)
Prof Hazel Watson	(304)
Ms Joanna Love DCS	(311)
Rev Ross Blackman	(314)
Rev Stewart Cutler	(318)
Rev Roderick Hamilton	(347)
Rev Ruth Morrison	(352)
Mr Alexander Anderson	(356)
Miss Fiona Sinclair	(363)
Mrs Elizabeth Stewart	(364)
Mr Douglas Allan	(375)
Mrs Morag Allan	(376)
Mrs Alison Hay	(377)
Mr Stephen Hunter	(378)
Rev Scott Burton	(385)
Rev Elspeth McKay	(390)
Rev Grace Saunders	(393)
Rev Ruth Halley	(415)
Rev Alan Miller	(418)
Mrs Pamela Scott	(448)
Rev Justin Taylor	(453)
Mrs Sheena Briggs	(455)
Rev William Hunter	(466)
Rev Jeffrey Martin	(467)
Rev Adrian Lough	(489)
Miss Marjorie Clark	(499)
Rev Cathy Brodie	(508)
Rev Dr Roderick Grahame	(509)
Rev Alisa McDonald	(511)



Rev Emma McDonald	(512)
Mr Gordon Sharp	(524)
Rev Michael Goss	(530)
Rev Peter Johnston	(544)
Rev Scott Rennie	(547)
Rev Dr Mary Cranfield	(573)
Rev George Glen	(574)
Rev Carl Irvine	(575)
Rev Gordon Strang	(612)
Rev Stewart Goudie	(628)
Mrs Irene Chisholm	(651)
Rev Dr Frances Henderson	(684)
Mrs Susan Pym	(699)
Mrs Anne Wilson	(703)
Dr Thorsten Koenig	(711)
Very Rev Susan Brown	(845)

*It was moved, seconded and agreed as an amendment of the Deliverance:*

*Add a new Section 11 and renumber:*

Encourage congregations to be mindful of their green footprint through the use of products using palm oil and, wherever possible, choose products which use sustainable palm oil.

*It was moved, seconded and agreed as an amendment of Section 11:*

*Amend Section 11 to read:*

Thank the Church of Scotland's Investors Trust for their continuing work to prioritise Environmental, Social and Corporate Governance.

*It was moved and seconded as an amendment of the Deliverance:*

*Add a new Section 12 and renumber:*

Congratulate and encourage Greta Thunberg and all those who have been involved in the recent school strikes and in the extinction rebellion movement for their non-violent stance in successfully highlighting the climate change crisis and the damage that the human race is doing to God's creation, noting that climate change is among the greatest dangers facing our neighbours in developing countries and those of younger generations.

*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 14 and renumber:*

- a) Recognise the importance of free and fair media to healthy politics which promotes the common good and express concern about a polarising climate in which accusations of 'fake news' and perceptions of 'media bias' are undermining public debate; and
- b) instruct the Council to explore how the Church can work with its ecumenical partners and other civil society organisations to promote and support free and fair media, in ways which are informed by our record of support for the *Fair Trade* movement and report to the General Assembly of 2021.

*It was moved, seconded and agreed as an amendment of the Deliverance:*

*Add a new Section 15 and renumber:*

- a) Congratulate Sabir Zazai, Chief Executive of the Scottish Refugee Council, on being awarded an Honorary Doctorate from the University of Glasgow in recognition of his contribution to people seeking refugee protection;
- b) instruct the Council to continue its advocacy to restore dignity and compassion to the UK's asylum, refugee and immigration policies and to seek an end to the 'hostile environment' for migrants by the UK Government in both words and actions; and
- c) encourage congregations to mark Refugee Sunday on 23 June 2019 and to contact Scottish Faiths Action for Refugees ([www.sfar.org.uk](http://www.sfar.org.uk)) for information about prayers and worship resources.

*It was moved, seconded and agreed as an amendment of the Deliverance:*

*Add a new Section 17 and renumber:*

Call on the UK Government to impose a moratorium on UK arms sales to Saudi Arabia, given the humanitarian catastrophe and suffering that the people of Yemen are going through, which is being fuelled by the Saudi-led involvement in the conflict.

*It was moved, seconded and agreed as an amendment of the Deliverance:*

*Add a new Section 17 and renumber:*

Welcome the UK Government's statement regarding the situation in Brunei, opposing capital and corporal punishment, supporting LGBT+ rights and urge the UK Government to make clear to the Brunei Government that no one should face persecution because of who they are or whom they love.

*It was moved and seconded as an amendment of the Deliverance:*

*Add a new Section 22 and renumber:*

Instruct the Council to build on the good work it has done in connection with community custody units by preparing a major report on imprisonment and prison reform in Scotland, with particular emphasis on such issues as might offer opportunities to the Church for response and/or action.

*The General Assembly agreed that the proposed amendment be withdrawn.*

The General Assembly suspended their sitting at 12.49 pm until 2 pm.

## SESSION 14

The Moderator presented the Moderator's Shield to Bo'ness: Old working with Deanburn Primary School.

The General Assembly agreed to suspend the first part of Standing Order 95 (that all speeches should be limited to five minutes) and instead agreed to apply a three minute time limit for speeches throughout Sessions 14 and 15.

The General Assembly resumed consideration of the Report and Supplementary Report of the Church and Society Council.

*It was moved, seconded and agreed as an amendment of the Deliverance:*

*Add a new Section 22 and renumber:*

Encourage congregations to continue their involvement in initiatives which seek to transform the lives of prisoners, ex-offenders and their families, including ways of working with the new Community Custody Units.

*It was moved and seconded as an amendment of the Deliverance:*

*Add a new Section 26 and renumber:*

Note with concern that antisemitic incidents in the UK are at a record high for the third year in a row; and recommend that the Church of Scotland, in line with the UK and Scottish governments, the Church of England and others, adopt for internal use the International Holocaust Remembrance Alliance's working definition of antisemitism, and its guidelines, to aid it in challenging antisemitism.

*It was moved and seconded as a counter-motion to the proposed new Section 26:*

Note with concern that antisemitic incidents in the UK are at a record high for the third year in a row; and recommend that the Church of Scotland, in consultation with others, draws up a working definition of antisemitism with guidelines appropriate to its work, by 2020, to aid it in challenging antisemitism.

*On a vote being taken between the motion (proposed new Section 26) and the counter-motion, the motion carried and the General Assembly resolved accordingly.*

*It was moved, seconded and agreed as an amendment of the Deliverance:*

*Add a new Section 27 and renumber:*

While commending the Appendix to the Report on Young People and Education Action Group, instruct the Council to retain and develop the Church's longstanding concern for and influence on education in the widest sense.

*It was moved and seconded as an amendment of the Deliverance:*

*Add a new Section 31 and renumber:*

Note the changes to the Scripture Union Scotland Ethos Statement which adversely affects volunteers, and the potential impact this could have with chaplains, schools and young people and instruct the Council, in collaboration with the Mission and Discipleship Council, to hold meaningful conversations with SU Scotland regarding this issue.

*On a vote being taken For or Against it carried For.*

*The Deliverance as amended was then agreed.*

## GENERAL TRUSTEES

The General Assembly called for the Report of the General Trustees which was given in by Mr Raymond Young, Chairman.

*It was moved and seconded-*

## The General Assembly:

1. Receive the Report and Accounts of the General Trustees.
2. Note the Land and Buildings Plan Consultation Paper and instruct the General Trustees to report to the 2020 General Assembly.
3. Encourage Presbyteries and Congregations to engage with the consultation process.
4. Note the main risks facing the General Trustees and encourage them to address the balance of skills, gender and geographical location in the appointment of new Trustees and Advisory Members.
5. Welcome the evidence of effective involvement with external organisations.
6. Note the outcome of the Working Group on Property Asset Transfer.
7. Welcome the introduction of a wholly renewable green tariff for the new electricity supply contract under the Trustees Energy Procurement Scheme.
8. Welcome the appointment of a Fire Safety Officer and a Health and Safety Officer as a further resource for congregations and Presbyteries.
9. Note the Memorandum of Understanding between the General Trustees and the Committee on Church Art and Architecture.
10. Welcome the appointment on a trial basis of an Audio-Visual Consultant to provide independent advice to congregations (7.6.3).
11. Appoint Mr Manliffe Goodbody MA FSCI AFAC IAC, Mr John W Maddock BSc PGCE, Rev Fiona M Mathieson BEd BD PGCommEd MTh, and Mr Kenneth M Wright MSc as General Trustees.
12. Appoint Mr Raymond K Young as Chairman CBE BArch(Hons) FRIAS for the ensuing year.
13. Authorise payment of remuneration of £1,820 to each of Mr Raymond K Young as Chairman and Mr Roger G G Dodd as Vice-Chairman for the past year.

The General Assembly suspended their sitting at 3.27 pm until 3.49 pm.

## SESSION 15

The General Assembly resumed consideration of the Report of the General Trustees.

*It was moved, seconded and agreed as an amendment of Section 3:*

*Delete 'Encourage' and substitute 'Instruct' and delete 'congregations' and substitute 'Kirk Sessions.'*

*It was moved, seconded and agreed as an amendment of the Deliverance:*

*Add a new Section 13 and renumber:*

Appoint Mr Ian T Townsend FRICS as Vice-Chairman for the ensuing year.

*The Deliverance as amended was then agreed.*

### **STRATEGIC REVIEW: CHURCH OF SCOTLAND IN ISRAEL AND PALESTINE MAY 2019**

The General Assembly called for the Special Report of the Israel and Palestine Review Group which was given in by the Very Rev Dr John Chalmers, Convener.

*It was moved and seconded-*

## **The General Assembly:**

1. Receive the Report.
2. Welcome the recommendations laid out by the Review Group.
3. Recognising that Israel and Palestine would be diminished if they were to lose their Christian presence, and that the Church of Scotland has something particular to offer, welcome the commitment of the World Mission Council, in the name of the Church of Scotland, to continue to accompany its partners in Palestine and Israel and to remain in the land of Christ's birth in solidarity with all who seek peace and justice.
4. Encourage individuals, congregations, and Presbyteries to make visits to encounter and support the contemporary Christian community (and their neighbours of other faiths), hearing their needs and listening to their concerns, in both Israel and Palestine; offer solidarity with those suffering under occupation or discrimination; and be in touch with the Council and the Mission Partners to help in making connections.

5. Encourage those going on pilgrimages to support Church of Scotland institutions by patronising the St Andrew's Guesthouse in Jerusalem and the Scots Hotel in Tiberias, recognising that income from them funds the Church's work with vulnerable communities.
  6. Continue to call for a comprehensive peace based on justice and respect for the equal rights of all people.
  7. Repeat the call for the UK Government to recognise the State of Palestine.
  8. Encourage all agencies of the Church to continue to engage with organisations (Israeli, Palestinian and International) which are working to end the Israeli occupation through non-violent means.
  9. Join the international community in condemning the illegal expansion of Settlements in East Jerusalem and the West Bank, which have become a major impediment to peace and a viable two-state solution.
  10. Affirm that Jerusalem must be a city shared by Israelis and Palestinians.
  11. Understanding the rapidly deteriorating situation for the Palestinian people, encourage all members, and instruct all agencies of the Church of Scotland to ensure that the Church actively engages in advocacy to highlight the desperate situation of the Palestinian community and the need for a comprehensive peace with justice in Israel and Palestine.
  12. Noting the call for 2019 to be a Kairos-year for the worldwide Christian community, encourage all parts of the Church to engage in actions which support freedom, justice and peace for the Palestinian people.
  13. Encourage all members and agencies of the Church to engage with the Sabeel Kairos 'Investing for Peace: a guide for local church activists' and consider the key issues of Morally Responsible Investment.
  14. Encourage congregations to invite speakers and to buy fairly traded Palestinian goods from Hadeel and other outlets.
  15. Instruct the Council to ensure that the Church's institutions, resources and investments in Israel and Palestine aim for the highest ethical considerations.
  16. Encourage participation in 24th of the month events to learn more about and pray for the situation in Israel and Palestine.
- It was moved and seconded as an amendment of Section 5:*
- Delete the words:*
- ", recognising that income from them funds the Church's work with vulnerable communities."*
- On a vote being taken For or Against the amendment it carried Against.*
- It was moved and seconded as an amendment of the Deliverance:*
- Add a new Section 7 and renumber:*
- Endorse the statement from the Palestine Platform to reaffirm the need to respect the rights and welfare of the Palestinian people as part of the deal about to be proposed by the US administration (<https://www.embraceme.org/palestine-platform-statement>).
- It was moved, seconded and agreed as an amendment of the proposed amendment:*
- Amend to read:*
- Encourage Kirk Sessions and congregations to study the statement from the Palestine Platform which reaffirms the need to respect the rights and welfare of the Palestinian people as part of the deal about to be proposed by the US administration (<https://www.embraceme.org/palestine-platform-statement>).
- 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 9 and renumber:*
- a) Express renewed concern and regret that 300 olive trees are under a demolition order at the Tent of Nations, and reaffirm the Church of Scotland's commitment to the Tent of Nations and their Christian witness of non-violence;

- b) instruct the Council to assist the Tent of Nations in creating a sacred space for worship amongst the threatened olive groves, and further invite other agencies and congregations to help and identify with this project, and
- c) encourage the congregation of St Andrew's Jerusalem and Tiberias to develop this natural sanctuary as a place of worship, including the regular celebration of the Sacrament of Holy Communion.

*The Deliverance as amended was then agreed.*

### **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 Jenny Adams, Convener.

*It was moved, seconded and agreed-*

#### **The General Assembly:**

1. Receive the Report.
2. Encourage congregations and Kirk Sessions to reflect on the learning outcomes of the Path of Renewal pilot and seek to apply these locally.

### **JOINT REPORT OF THE PANEL ON REVIEW AND REFORM, THE THEOLOGICAL FORUM, THE COMMITTEE ON ECUMENICAL RELATIONS AND THE LEGAL QUESTIONS COMMITTEE ON SACRAMENTAL MINISTRY**

The General Assembly called for the Joint Report on Sacramental Ministry which was given in by the Rev Jenny Adams, Convener.

*It was moved, and seconded and agreed-*

#### **The General Assembly:**

1. Receive the Report.
2. Instruct the establishing of a Joint Working Group, comprised of the Ministries Council, the Mission and Discipleship Council, the Theological Forum, the Committee on Ecumenical Relations and the Legal Questions Committee to develop proposals, based on the principles articulated in the Joint Report, for ordination to a form of the ministry of Word and Sacrament shaped by the context of the emerging Church, and to report to the General Assembly of 2020.

Mrs Adams, Convener of the Panel on Review and Reform, was thanked by the Moderator for her noteworthy service to the Panel and the General Assembly.

The General Assembly adjourned at 6.17pm 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, 22 May 2019, 6.17 pm

### **Convened at Edinburgh, 23 May 2019**

*At Edinburgh, and within the Assembly Hall, the 23rd day of May 2019 years, at 9.15 am.*

### **SESSION 16**

The General Assembly did again convene and was constituted with prayer.

The Minutes of Sessions 8-11, being printed and in the hands of members, were submitted and approved.

The General Assembly agreed the order of business for the fifth to seventh days.

The General Assembly agreed to suspend the first paragraph of Standing Order 95 (that all speeches will be limited to five minutes) and instead agreed to apply a three minute time limit for speeches throughout the day.

### **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 Dr Marjory MacLean, Convener.

*It was moved, seconded and agreed-*

#### **The General Assembly:**

1. Receive the Report.
2. Thank those who serve in Her Majesty's Forces as Chaplains for their service to Royal Navy, Army and Royal Air Force personnel, their families and the wider military community.
3. Recognise the particular service of those Chaplains who have served in operational deployments in the past year and give thanks for the support of their families.

4. Commend to the prayers of the Church all Chaplains and all those whom they serve.
5. Encourage eligible ministers of the Church to consider service as a Chaplain to HM Forces, Regular or Reservist.
6. Urge Presbyteries to ensure prospective expressions of interest from potential chaplains are intimated as soon as possible to the recruitment staff of the relevant chaplaincy service.
7. Encourage those eligible to consider service as Chaplains in any of the cadet organisations, and thank all serving Cadet Chaplains.
8. Congratulate the Royal Air Force Chaplains' Branch on its centenary celebrated in summer 2018, and the Royal Army Chaplains Department on the recent celebration of the centenary of the grant of the 'Royal' prefix in 1919.

Rear Admiral Jim Higham, Assistant Chief of Naval Staff (Ships) and Chief Naval Engineer Officer, was then invited by the Moderator to address the General Assembly.

The Moderator addressed those Chaplains to Her Majesty's Forces who were present.

### MINISTRIES COUNCIL

The General Assembly called for the Report of the Ministries Council which was given in by the Rev Neil Glover, Convener.

*It was moved and seconded-*

### The General Assembly:

1. Receive the Report.
2. Affirm the original aims of the *Decade for Ministry (Section 1.3)* which is to see an increase in the number of those in the ministry of the Church of Scotland and for these ministers to be properly trained, supported and deployed for the mission of the Church in contemporary Scotland.
3. Affirm the work of the Priority Areas Committee described in Section 2 and instruct the Council to continue to develop its work according to the principles outlined in *Section 2.2.2* of this report.

4. Instruct the Ministries Council to work with Presbyteries in ensuring that posts allocated through the Priority Areas weighting are allocated to work in Priority Areas.
5. Instruct the Council to work with those leading on delivery of the Radical Action Plan to ensure the learning from Priority Area congregations is incorporated in the ongoing development and implementation of the Plan.
6. Affirm the Priority Area Committee's work in developing mentoring and instruct the Council to report on this work to the General Assembly of 2020.
7. Affirm the work of the Chance to Thrive project and instruct the Council to review the impact of this work and report to the General Assembly of 2020.
8. Encourage congregations and Kirk Sessions to utilise the deprivation statistics that have been developed for every parish to further mission and work with communities to challenge poverty.
9. Encourage congregations and Kirk Sessions to use the Priority Areas worship resources developed for Challenge Poverty Week.
10. Note with concern the levels of financial hardship being experienced by some Candidates and Probationers, and instruct the Council to bring to the General Assembly of 2020 a revised model for the financial support of Candidates and Probationers for Full-Time Ministry of Word and Sacrament and the Diaconate.
11. Affirm the Formation Framework for Full-time Ministers of Word and Sacrament and instruct the Council to report to the General Assembly of 2020 on Formation Frameworks for other Recognised Ministries.
12. Instruct the Council, in consultation with Academic Partners to develop a new Curriculum for Candidates for Full-time Ministry of Word and Sacrament.



13. Instruct the Council to bring a recommendation to the General Assembly of 2020 for the future provision of Initial Ministerial Education, noting that this will contain a recommendation as to which Academic Partners should provide this training following an open and transparent selection process (*Section 3.1.12*), and also noting that that this is likely to involve the selection of one or two Academic Partners (*Section 3.1.11*).
14. Note the Resilience and Wellbeing in Ministry Research and instruct the Council to continue to explore the implications and to report to the General Assembly of 2020.
15. Affirm the findings of the Recruitment Review and the changes initiated; and instruct the Council to continue its work in implementing further recommendations.
16. Pass Acts amending the Selection and Training for Full-Time Ministry [Act X 2004] and the Ordained Local Ministry [Act IX 2011] as set out in Appendices 1 and 2.
17. Note with thanks the dedicated service of Rev Ann Inglis as Senior Director of Assessment and welcome the appointment of Rev Donald Campbell as her successor in this role.
18. Encourage those in ministry to use the Ascend resources and website, and encourage Presbyteries to review their pastoral care provision in relation to the services offered through Ascend.
19. Welcome the funding of Pastoral Supervision encourage those in ministry to take advantage of this opportunity.
20. Instruct all those serving in the recognised ministries of the Church, including ordained Ministers, Deacons, Readers and all paid employees in parish appointments as defined in section 16(1) of Act VII 2003, to familiarise themselves with the Code of Professional Practice and Good Conduct.
21. Note the intention of the Council to review the Code of Professional Practice and Good Conduct and report to a future General Assembly.
22. Note the intention of the Council to review the guidelines in matters of Death in Service.
23. Pass the Transfer between Ministries Act as set out in Appendix 3.
24. Pass the Income Protection and Ill Health Act as set out in Appendix 4.
25. Note the majority support amongst Presbyteries for the use of advisory figures for Presbytery planning, and instruct the Council to continue to monitor the impact of this policy and report to the General Assembly of 2020.
26. Pass Acts amending the Appraisal and Adjustment Act (ACT VII 2003) and the Appeals Act (ACT I 2014) as set out in Appendix 5 and Appendix 6.
27. Instruct the Council to consult with Presbyteries to review any vacant Ministries Development Staff posts in their Presbytery Plans and instruct Presbyteries to respond to the Council by December 2019.
28. Approve the temporary pause on the recruitment of new Ministries Development Staff (MDS) posts from May to October 2019, and instruct Council, by November 2019, to implement a process for allowing the maximum sustainable number of MDS posts to be filled.
29. Instruct the Council to bring to the General Assembly of 2020 an evaluation of current Hub-style ministry pilots and potential guidelines for developing further Hub-style.
30. Instruct the Council to report on an interim evaluation and the potential outcomes of the Pioneer Ministry Pilot to the General Assembly of 2020.
31. Affirm the decision of the Council to delay all new applications for New Charge Developments (NCDs) until General Assembly 2020 whilst a strategy for church planting is developed in the light of the Radical Action Plan, and instruct the council to bring this strategy to the General Assembly of 2020.
32. Note the Property Policy of the Council regarding the disposal of, or changing arrangements relating to, property in their portfolio.
33. Instruct the Council to bring forward a review of Readership, with particular focus on in-service training, superintendence and any necessary changes to the Readership Act to the General Assembly 2020.

34. Instruct kirk sessions to implement proposals for the payment of Ordained Local Ministers (OLMs) in vacancies, guardianships or covering leave, according to the principles outlined in *Section 4.10.3.1* of this report, from 1st January 2020.
35. Instruct the Council to continue to support and develop Auxiliary and Ordained Local Ministry as a non-stipendiary ministry, and review the place of non-stipendiary ministry in the Church of Scotland and report to the General Assembly of 2022.
36. Pass Regulations amending the *Go For It* Fund Regulations (Regulations IV 2012) (as amended) as set out in Appendix 7.
37. Convey the good wishes of the General Assembly to all those attending the 25th Anniversary Diakonia Region Africa Europe Assembly in Musselburgh in June 2019, and to the Church of Scotland Diaconate who will be hosting this event.
38. Instruct the Council to continue its ongoing work with regard to the employment and deployment of Deacons, in consultation with the Diaconal Council and Ministerial Development Staff Consultancy Group, and to bring forward any recommendations for changes to the General Assembly 2020.
39. Commend the work of the *Go For It* Fund, affirm it as being instrumental in delivering missional initiatives in local communities and encourage other Councils and Committees to draw on the learning and experience of funded projects when developing their own work.
40. Encourage Presbyteries to publicise the work of the *Go For It* Fund among congregations, highlighting it as a possible source of funding for innovation, mission and goals arising out of Local Church Review action plans.
41. Affirm the work of Place for Hope, congratulating them on their 10th Anniversary, commending the Autumn Conference on Reconciliation, and encourage Presbyteries and congregations to engage earlier with Place for Hope in times of change and conflict.
42. Affirm the ministry of Work Place Chaplaincy Scotland, and encourage Presbyteries with Work Place Chaplains in post to develop links and relationships between parish, presbytery and workplace chaplaincy.

43. Instruct the Council to explore how the work it undertakes relating to young people and families might be brought together with of other Councils also working in this area and report to the General Assembly 2020.
44. Instruct Council to review all allowances and expenses and report back to the General Assembly of 2020.
45. Instruct the Council to develop proposals for structures which would enable it to consult with Ministers of Word and Sacrament and Readers and to report to the General Assembly of 2020.

The General Assembly suspended their sitting at 11 am until 11.30 am.

### SESSION 17

The General Assembly resumed consideration of the Report of the Ministries Council.

*It was moved, seconded and agreed as amendments to the Deliverance:*

- (1) *In Section 29, add 'ministries' at the end.*
- (2) *In Section 34, add 'and Auxiliary Ministers' after '(OLMs)'.*
- (3) *In Section 43, add 'that' between 'with' and 'of'.*
- (4) *Add at the end of Section 36 of the Deliverance: ' , but subject always to the deletion of paragraph 3 in Appendix 7.'*

*It was moved, seconded and agreed as an amendment of the Deliverance:*

*Add a new Section 3 and renumber:*

Affirm the Church's commitment to ministry for deaf people in Scotland and instruct the Council to review the terms and conditions of ministers for the deaf, in accordance with a review of the associated legislation relating to their appointment, deployment and duties and report to the General Assembly of 2020.

*It was moved, seconded and agreed as an amendment of the Deliverance:*

*Add a new Section 11 and renumber:*

Encourage the Council, as they explore the future of candidates in training, to consider the possibility of changing

the probation period to 12 months, with a final review after 9 months, to enable those with families to enter their first charge at the start of the academic year.

*It was moved, seconded and agreed as an amendment of Section 13:*

*After the words 'Initial Ministerial Education' insert the words 'having consulted those currently in training or having just finished their training, as to their experiences and needs'.*

*It was moved and seconded as an amendment of Section 13:*

*After the words 'this is likely to involve' delete 'the selection of one or two Academic Partners' and substitute ', through a selection process, reducing the number of Academic Partners'.*

*On a vote being taken For or Against the amendment it carried Against.*

*It was moved, seconded and agreed as an amendment of Section 13:*

*Add at the end:*

*', or a reconfiguration of academic partnerships in collaborative models that will deliver consistent education and training across the country'.*

*Section 13 as amended was then agreed.*

## **OVERTURE – PRESBYTERY OF INTERNATIONAL CHARGES ON MINISTRY IN THE INTERNATIONAL PRESBYTERY**

The General Assembly took up consideration of an Overture from the Presbytery of International Charges on Ministry in the International Presbytery. In terms of Standing Order 52 the General Assembly agreed to treat Section 2 of the Deliverance of the Overture as a proposed new Section 16 of the Deliverance of the Ministries Council.

Rev Derek Lawson appeared in support and was heard. Mr Lawson moved the Deliverance as follows:

*It was moved, seconded and agreed:*

### **The General Assembly:**

1. Receive the Overture

2. Instruct the Ministries Council, jointly with the Legal Questions Committee, and in consultation with the International Presbytery, to consider whether to bring forward proposals for a Scheme whereby for charges in the International Presbytery it would be possible to introduce a minister who is not a minister of the Church of Scotland, or otherwise falling within the provisions of s.18 of Act VIII 2003 (as amended), to a charge in the International Presbytery on his/her being granted by the Ministries Council a Restricted Certificate of Eligibility covering only charges in the International Presbytery, such Certificate being obtainable through an expedited procedure approved by the Recruitment Task Group of the Ministries Council, and otherwise subject to the provisions of s. 6(b)(ii) (A) to (F) of Act IX 2002 (as amended).

The General Assembly resumed consideration of the Report of the Ministries Council.

*It was moved, seconded and agreed as an amendment of the Deliverance:*

*Add a new Section 17 and renumber:*

Instruct the Council to consider reviewing the terms of the Selection and Training for Full Time Ministry Act (Act X 2004), section 3 (3), so as to allow for some discretionary flexibility in the age by which an applicant must complete the required course.

*It was moved, seconded and agreed as an amendment of Section 24:*

*Amend Section 24 to read:*

Pass the Income Protection and Ill Health Act as set out in Appendix 4, with section 9 thereof amended to read as set out in the correction published on pages 15 and 16 of the Assembly Papers.

*It was moved, seconded and agreed as an amendment of the Deliverance:*

*Add a new Section 26 and renumber:*

Instruct the Council when preparing the vacancy listings to identify those Kirk Sessions who have voted to depart under the terms of Act I 2015.

*It was moved, seconded and agreed as an amendment of Section 28:*

*Amend Section 28 to read:*

Approve the temporary pause on the recruitment of Ministries Development Staff (MDS) posts from May to October 2019 (meaning that that there will be no posts newly advertised or re-advertised during this period other than (i) posts in Shetland and (ii) posts associated with Hub-style ministry initiatives already identified within the Council's pilot project), and instruct the Council, by November 2019, to implement a process for allowing the maximum sustainable number of MDS posts to be filled.

*It was moved and seconded as an amendment of Section 28:*

*Add at the end:*

*'declaring that the temporary pause will not apply to existing posts that fell vacant prior to May 2019.'*

*On a vote being taken For or Against the amendment it carried Against.*

*Section 28 as amended was then agreed.*

The General Assembly suspended their sitting at 12.49 pm until 2 pm.

### SESSION 18

The General Assembly resumed consideration of the Report of the Ministries Council.

*It was moved and seconded as an amendment of the Deliverance:*

*Add a new Section 29 and renumber:*

Urge the Council to review and revise the terms of the Call and Tenure for Ministers of Word and Sacrament, for the purpose of enabling a more creative and flexible deployment of ministers in the re-shaping of the Church of Scotland.

*On a vote being taken For or Against the amendment it carried Against.*

*It was moved and seconded as an amendment of the Deliverance:*

*Add a new Section 29 and renumber:*

Instruct the Council, when framing the new Vacancy Procedures Act and reviewing the Appraisal and Adjustment Act, to consider incorporating the following principle: that no charge should, in future, be granted leave to call a minister on an unrestricted basis, but that tenure should instead be granted on a reviewable basis of no more than 7 years and to report to the General Assembly of 2021.

*On a vote being taken For or Against it carried For.*

*It was moved and seconded as an amendment of Section 34:*

*Delete the words 'from 1<sup>st</sup> January 2020' and substitute 'effective immediately'.*

*On a vote being taken For or Against the amendment it carried Against.*

*It was moved and seconded as an amendment of Section 34:*

*Amend the wording at the end to read:*

*'not later than 1<sup>st</sup> January 2020.'*

*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 43 and renumber:*

- a) Remind Presbyteries to ensure that the procedures contained in regulation VIII 2003 (Regulations Anent Maternity, Paternity, and Adoption Leave and Pay for Ministers) are properly implemented when appropriate, so that both ministers and congregations are fully supported.
- b) Ask the Council, in consultation with the Business Committee, to consider the possibility of providing childcare cover or childcare financial reimbursement for those serving as Commissioners at the General Assembly.

*It was moved, seconded and agreed as an amendment of the Deliverance:*

*Add a new Section 43 and renumber:*

Affirm the work of Prison Chaplaincy and the refreshed Chaplaincy Agreement between the Scottish Prison Service and the Church of Scotland.

*It was moved, seconded and agreed as an amendment of the Deliverance:*

*Add a new Section 46 and renumber:*

Instruct the Council to bring an outline timetable to the General Assembly of 2020 in respect of providing a detailed report on the issue of manse occupation, such a report to include but not be limited to:

- a) the sustainability of current practice;

- b) a serious exploration of a 'mixed economy' allowing the possibility of ministers living in their own homes;
- c) the provision of manse to Associate Ministers, Deacons and Ministries Development Staff where appropriate; and
- d) consultation with HMRC, General Trustees, other denominations and other relevant parties.

*The Deliverance as amended was then agreed.*

The Rev Neil Glover, on his retiral as Convener of the Ministries Council, was thanked by the Moderator for his noteworthy service to the Council and the General Assembly.

### **JOINT EMERGING CHURCH GROUP**

The General Assembly called for the Report of the Joint Emerging Church Group which was given in by the Rev Brian Porteous, Convener.

*It was moved, seconded and agreed-*

#### **The General Assembly:**

- 1. Receive the Report.
- 2. Affirm the proposed Strategy of the Joint Emerging Church Group (JECG) and instruct the JECG to work with Ministries Council and Mission and Discipleship Council in ensuring the allocation of appropriate resources, including financial resources, to enable its implementation, and report to the General Assembly of 2020.
- 3. Instruct the JECG to oversee the development of the third phase of the Path of Renewal project, to continue the evaluation of the project against its key objectives, and report to the General Assembly of 2020.
- 4. Welcome the research paper 'Inspiring New Worshipping Communities – Pathways for Pioneer Ministry and Church Planting in the Church of Scotland', and urge Kirk Sessions and Presbyteries to engage with the report as it appears in Appendix I of this report.
- 5. Affirm the two key goals of 'Inspiring New Worshipping Communities' to:

- a. Establish local pathways to enable the creation of new worshipping communities, with effect from 1st July 2020
  - b. Support the formation of 100 new worshipping communities within the Church of Scotland over the next decade.
- 6. Instruct the JECG to develop concrete proposals for the formation of new worshipping communities in the Church of Scotland, according to the principles outlined in Section 7.3 of this report. This work to include:
    - a. Consultation with Council of Assembly in developing and beginning the implementation of proposals for suitable national support, including financial support, to support the creation of new worshipping communities, and report to the General Assembly of 2020.
    - b. Consultation with Ministries Council and Presbyteries in establishing proposals for the support of new worshipping communities through appropriate regional support and through Presbytery planning, and report to the General Assembly of 2020.
    - c. Consultation with Legal Questions Committee in developing any legislation which may be required to encourage the establishment of new worshipping communities, and report to the General Assembly of 2020.
    - d. Consultation with Ministries Council and Mission and Discipleship Council to establish appropriate training for the leaders of new worshipping communities.
  - 7. Instruct the JECG to establish a proper framework for evaluation (reporting to the General Assembly of 2020) and independent research (reporting from the General Assembly of 2022, as outlined in Section 8 of this report) of the implementation of its proposals for the creation of new worshipping communities.
  - 8. Encourage Presbyteries to consider running a Going for Growth workshop, and to contact the JECG with a view to doing so.

9. Instruct the JECG to encourage growth in all Church of Scotland congregations through the development of its online toolkit, published resources, Presbytery events and national conferences.

### REGISTRATION OF MINISTRIES COMMITTEE

The General Assembly called for the Report of the Registration of Ministries Committee which was given in by the Rev Neil Dougall, Convener.

*It was moved, seconded and agreed-*

#### The General Assembly:

1. Receive the Report.

The General Assembly suspended their sitting at 3.26 pm until 3.48 pm.

## SESSION 19

### ECUMENICAL RELATIONS COMMITTEE

The General Assembly called for the Report of the Ecumenical Relations Committee which was given in by the Rev Alexander Horsburgh, Convener.

*It was moved and seconded-*

#### The General Assembly:

1. Receive the Report.
2. Instruct the Committee to facilitate conversations with other churches on how we might share in Christian mission and service in fulfilment of our vocation as a national church with a distinctive evangelical and pastoral concern for the people and nation of Scotland.
3. Approve the Local Ecumenical Strategy of the Committee on Ecumenical Relations.
4. Instruct the Committee to carry out a review of the Local Ecumenical Partnership (LEP) model with respect to its effectiveness in enabling local mission.
5. Note the process outlined with respect to the establishing of a Scottish Christian Forum.
6. Approve the National and International Ecumenical Strategy of the Committee on Ecumenical Relations.
7. Endorse the working methodology adopted by the Our Common Calling Working Group.

8. Thank the Very Rev Dr Angus Morrison for his service as Co-Chair of the Columba Declaration Contact Group.
9. Affirm the commitment of the Church of Scotland to participate in the Thy Kingdom Come Global Prayer Initiative in 2019, and beyond, and encourage congregations and presbyteries to participate in the Initiative.
10. Approve the delegates to Assemblies, Synods and Conferences of other Churches, as detailed in Appendix II.
11. Note the appointment of representatives to ecumenical bodies, as detailed in Appendix III.

*It was moved and seconded as an amendment of the Deliverance:*

*Add a new Section 4 and renumber:*

Instruct the Committee to prepare a summary paper on the *Joint Declaration on the Doctrine of Justification*, to be sent down to both Presbyteries and Kirk Sessions for their study and comment, in order to increase their awareness of the growing affinity between the Church of Scotland and the Roman Catholic Church, and with any comments to be returned to the Committee by 31st January 2020, in order that a report on this initiative may be made to the General Assembly in May 2020.

*On a vote being taken For or Against the amendment it carried Against.*

*The Deliverance was then agreed.*

### THEOLOGICAL FORUM

The General Assembly called for the Report of the Theological Forum which was given in by the Rev Donald MacEwan, Convener.

*It was moved and seconded-*

#### The General Assembly:

1. Receive the Report.
2. Commend "He is Our Peace": Reconciliation in the Church Today to Kirk Sessions, Presbyteries and others in the Church for study and reflection.

*It was moved, seconded and agreed as an amendment of the Deliverance:*



*Add a new Section 3:*

Encourage the Forum to give consideration to hosting conferences to promote and encourage biblical and theological reflection.

*The Deliverance as amended was then agreed.*

#### **CHALMERS LECTURESHIP TRUST**

The General Assembly called for the Report of the Chalmers Lectureship Trust which was given in by the Principal Clerk, Chairman.

*It was moved, seconded and agreed-*

##### **The General Assembly:**

1. Receive the Report.
2. Note the arrangements made for the Chalmers Lectures.

#### **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 Graeme Caughey, Chairman.

*It was moved, seconded and agreed-*

##### **The General Assembly:**

1. Receive the Report.
2. Approve the appointment of Hugh McKee as a Trustee of all three Schemes.
3. Note the Report on Governance Structures and on Scheme Administration and acknowledge the work of the Trustees.

#### **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 the Rev Ian Taylor, Chairman.

*It was moved, seconded and agreed-*

##### **The General Assembly:**

1. Receive the Report and thank the Trustees and Staff.
2. Re-appoint Rev A McCafferty as a Trustee of the Fund.

#### **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, seconded and agreed-*

##### **The General Assembly:**

1. Receive the Report.

#### **THE CHURCH OF SCOTLAND TRUST**

The General Assembly called for the Report of the Church of Scotland Trust which was given in by Mr Thomas Watson, Chairman.

*It was moved, seconded and agreed-*

##### **The General Assembly:**

1. Receive the Report.
2. Thank the members of the Trust for their diligence.
3. Re-appoint Mr John Hodge and the Very Rev Dr Lorna Hood as members of the Trust from 1 June 2019.

#### **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 Miss Catherine Y Alexander, Chairman.

*It was moved and seconded-*

##### **The General Assembly:**

1. Receive the Report.
2. Appoint Mr B J Duffin as Chairman of the Investors Trust from 1 June 2019.
3. Appoint Mr R D Burgon as Vice-Chairman of the Investors Trust from 1 June 2019.
4. Approve the re-appointments of Ms E Crichton, Mr J G Wilson and Mr M G S Yuille as members of the Investors Trust from 1 June 2019.
5. Approve the appointment of Mr R Black as Trustee from 1 June 2019.
6. Receive the Annual Report and Financial Statements of the Investors Trust for 2018.

*It was moved, seconded and agreed as an amendment of the Deliverance:*

*Add a new Section 6 and renumber:*

Approve the appointment of Mr G A Young as Trustee from 1 June 2019.

*It was moved, seconded and agreed as an amendment of the Deliverance:*

*Add a new Section 6 and renumber:*

Urge the Investors Trust, in the interest of transparency, to publish a list as an appendix to the annual report of all shareholdings of the Church of Scotland.

*It was moved, seconded and agreed as an amendment of the Deliverance:*

*Add a new Section 7:*

Urge the Investors Trust to explore adding 'fracking' to the list of exclusions as soon as possible.

*The Deliverance as amended was then agreed.*

Miss Alexander, on her retiral as Chairman of the Investors Trust, was thanked by the Moderator for her noteworthy service to the Trust and the General Assembly.

The General Assembly adjourned at 6.22 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 2019, 6.22 pm

### Convened at Edinburgh, 24 May 2019

*At Edinburgh, and within the Assembly Hall, the 24th day of May 2019 years, at 9.15 am.*

### SESSION 20

The General Assembly did again convene and was constituted with prayer.

The Minutes of Sessions 12-15, 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 Fiona Smith, Convener.

*It was moved, seconded and agreed:*

### The General Assembly:

Following decisions made under the Report of the Special Commission on Structural Reform:-

- a) Declare that where instruction is given to the Council of Assembly in sections of Deliverance this should be interpreted as giving instruction to the Assembly Trustees.
- b) Instruct the Clerks to amend the Collated Deliverance and the Minute by replacing, where appropriate, "the Council of Assembly" with "the Assembly Trustees".
- c) Declare that in those sections of Deliverance which make reference to the Ministries Council, the Mission and Discipleship Council, the Church and Society Council and the World Mission Council it shall be understood that such instructions or encouragements which may be or have been given by the General Assembly shall be taken to also apply to those Groups which may be appointed as successor bodies by the Commission of Assembly to be held in accordance with the decision of this General Assembly made in section 6 of the Deliverance on the Report of the Special Commission.
- d) Instruct the Clerks to amend the Collated Deliverance and the Minute by adding after references to these Councils text to indicate that the instructions or encouragements of the General Assembly apply to those Groups which may be appointed as successor bodies to these Councils by the Commission of Assembly as aforesaid.
- e) Declare that where instruction is given to the Assembly Arrangements Committee in sections of Deliverance this should be interpreted as giving instruction to the Assembly Business Committee.
- f) Instruct the Clerks to amend the Collated Deliverance and the Minute by replacing, where appropriate, "the Assembly Arrangements Committee" with "the Assembly Business Committee".

### PROTESTATIONS

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 Minutes of Sederunts not yet submitted were held as read and approved.

### **NOMINATION COMMITTEE**

The General Assembly called for the Report of the Nomination Committee which was given in by Mrs Lynsey Kimmitt, Convener.

*It was moved and seconded-*

#### **The General Assembly:**

1. Receive the Report.
2. Appoint the Rev Rosemary Frew as Convener of the Ministries Council.
3. Make alterations to Standing Committees and Councils as set forth in the Report.

*It was moved, seconded and agreed as an amendment of Section 3:*

*Add at the end 'subject to the following alterations:*

*Delete:*

#### **Assembly Arrangements Committee**

*Members Appointed* David Inglis (Monifieth), Beryl Luke (Kirkcaldy: St Bryce Kirk) (1 yr)

#### **Council of Assembly**

*Member Appointed* Norma Rolls\* (Edinburgh: Palmerston Place)

#### **Panel on Review and Reform**

*Ministers Appointed* Walter Carswell (Hamilton: Cadzow) (2yr), Andre Groenewald\* (Edinburgh: Balerno)  
*Member Appointed* Geoffrey Monk (Crossmichael, Parton and Balmaghie)

*Add:*

#### **Ministries Council**

*Vice-Convener Resigned* Eleanor McMahon  
*Vice-Convener Appointed* Ruth Halley (Logie)  
*Ministers Appointed* Scott McCarthy (Glasgow: Garthamlock and Craigend East), Eleanor McMahon (Glasgow: Govan and Linthouse) (2 yrs)  
*Member Resigned* Catriona Munro

### **Theological Forum**

*Member Retiring* Gavin Brydone

### **World Mission Council**

*Minister Appointed* Susan Brown (Dornoch Cathedral)

*Member Resigned* Jenni Barr

### **Assessors in terms of Section 1(4) of the Discipline Act (Act I 2019)**

Gordon Barclay and David Stihler (both being solicitors employed in the Church's Law Department)

*Amend:*

### **Ministries Council**

*Vice-Convener: Delete 'David McLachlan' and substitute 'Bob Mallinson'.'*

*The Deliverance as amended was then agreed.*

### **SELECTION COMMITTEE**

The General Assembly called for the Report of the Selection Committee which was given in by the Very Rev Dr Russell Barr, Convener.

*It was moved and seconded-*

#### **The General Assembly:**

1. Appoint the following eight members to a new Assembly Business Committee to replace the Assembly Arrangements Committee with effect from 1 June 2019:

Rev Fiona Smith, Convener (3 years)

Rev Donald McCorkindale, Vice-Convener (2 years)

*Ministers:*

Rev Sheila Kirk (1 year)

Rev Michael Mair (2 years)

Rev Alison Mehigan (3 years)

Rev Gillian Paterson (2 years)

*Elders:*

Mrs Susan Pym (1 year)

Dr Graeme Roberts (3 years)

2. Appoint the following Committee to Nominate the Moderator:

*Ministers and Deacons:*

Rev J Colin Caskie 487  
 Rev Dr David Coulter 688  
 Rev Stewart Goudie 628  
 Rev Paul G R Grant 198  
 Rev Maggie Hunt 531  
 Ms Joanna Love DCS 311  
 Rev John M Povey 62  
 Rev Heather Stewart 655

*Elders:*

Miss Ann Brown 578  
 Mr Alan Grant 203  
 Mr Daniel Gunn 423  
 Mr Andrew Mackenzie 294  
 Mr Robin Murdoch 205  
 Mrs Hilda O Smith 557  
 Dr Dot A Weeks 504

3. Appoint the following five people to serve on the Special Commission on the Effectiveness of the Presbyterian Form of Church Government:  
 Very Rev Dr Derek Browning, Convener  
 Rev Dr Alexander Forsyth  
 Rev Dr Frances Henderson  
 Rev Alexander Horsburgh  
 Rev Moira McDonald
4. Appoint the following twelve Assembly Trustees, each to serve from 1 June 2019:  
 Very Rev Dr John Chalmers, Convener (3 years)  
 Mrs Norma Rolls, Vice Convener (2 years)  
 James McNeill QC, Administrative Trustee (3 years)  
 Professor Brian Ashcroft (2 years)  
 Alan Campbell CBE (2 years)  
 Sandra Carter (1 year)  
 Rev George Cowie (2 years)

Jamie Lockhart (3 years)  
 Dr Gary MacFarlane MBE (1 year)  
 Rev Anikó Schütz Bradwell (3 years)  
 Very Rev Professor Iain Torrance (1 year)  
 David Watt (1 year)

*It was moved and seconded as an amendment of the Deliverance:*

*Add a new Section 5:*

Regretting the poor gender balance in the proposed membership of the Assembly Trustees, urge the Nomination Committee to bring to the General Assembly of 2020 nominations that seek to achieve equal numbers of men and women.

*On a vote being taken For or Against the amendment, there voted For 236 and Against 270.*

*The Deliverance was then agreed.*

**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. Thank the Review Group for their work.
3. Instruct Kirk Sessions to ensure that no Locum shall start work in a congregation until he or she has been admitted to membership of the PVG Scheme.
4. Instruct Presbyteries to ensure that Interim Moderators are admitted to the membership of the PVG Scheme prior to the appointment of a Locum within a congregation.
5. Instruct Councils, Committees and Safeguarding Coordinators to report promptly to the Safeguarding Service on action taken after advice from the Service has been given in relation to reports of suspected harm and/or abuse.

6. Instruct the Safeguarding Committee to negotiate memoranda of understanding with the Ministries Council, World Mission Council, Mission and Discipleship Council, Church and Society Council, Social Care Council (CrossReach), Human Resources Department, Communications Department and the Law Department.
7. Instruct Councils to have clear Safeguarding protocols in place for overseas projects.
8. Instruct Kirk Sessions who send volunteers/employees abroad to ensure that they are safely recruited, and that congregational volunteers/workers who host children/vulnerable groups from abroad are also safely recruited.
9. Instruct Kirk Sessions (via the Safeguarding Coordinator), Presbyteries and other employing agencies of the Church, to notify the Safeguarding Service promptly when the criteria for referral to Disclosure Scotland (Duty to Refer) have been met in respect of a person undertaking regulated work.
10. Note that the Safeguarding Service will undertake periodic audit of PVG compliance and safeguarding practice via independent audit of congregational registers and audit checklists (SG7 and SG11). Instruct Kirk Sessions to send electronically forms SG7 and SG11 to Presbytery.
11. Instruct Presbyteries to forward electronically forms SG7 and SG11 to the Safeguarding Service on conclusion of their annual inspection of records.
12. Instruct Presbyteries to hold a Presbytery Safeguarding Register and forward this electronically to the Safeguarding Service on conclusion of their annual inspection of records.
13. Instruct Kirk Sessions to conduct Basic Disclosure Checks on organists, church officers/caretakers, café workers and any other employees in leadership roles and/or positions of trust.
14. Thank all the volunteers who give of their time to promote and embed good safeguarding practices across the Church and for the excellent work they undertake.

*It was moved and seconded as a counter-motion to Section 4:-*

Instruct the Committee to consult with the Ministries Council concerning the role of Interim Moderators including the question as to whether PVG clearance is necessary and to report to the General Assembly of 2020.

*On a vote being taken between the motion and the counter-motion the motion carried and the General Assembly resolved accordingly.*

*It was moved, seconded and agreed as an amendment of the Deliverance:*

*Delete section 13 and substitute:*

Instruct Kirk Sessions to conduct Basic Disclosure Checks on all individuals (regardless of their employment status) in their congregations in leadership roles and/or positions of trust, including but not limited to organists, church officers/caretakers and café workers, where their duties may involve contact with vulnerable groups as referred to in the Protection of Vulnerable Groups (Scotland) Act 2007.

*The Deliverance as amended was then agreed.*

Dr Campbell, on her retiral as Convener, was thanked by the Moderator for her noteworthy service to the Committee 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.
2. Congratulate the Iona Community on the work to refurbish Iona Abbey.
3. Join the Iona Community in expressing gratitude to all those who have supported the Capital appeal.
4. Congratulate the Community on the creative and inspiring work which has continued in Carlton Court in Glasgow, at Camas on Mull, on Iona and through the life of the distributed membership.
5. Commend Wild Goose Resource Group and Wild Goose Publications for their creative and inspirational innovation in worship and their development of high quality resources, most of which are downloadable.

Rev Kathy Galloway, Co-Leader of the Iona Community, was invited to address the General Assembly and was thanked by the Moderator.

### **NATIONAL YOUTH ASSEMBLY**

The General Assembly called for a Report from the 2018 National Youth Assembly which was given in by Miss Tamsin Dingwall, 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 Dingwall for her contribution to the National Youth 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 Norman Smith, Convener.

*It was moved and seconded-*

#### **The General Assembly:**

1. Receive the Report.
2. Affirm that the Council's first priority over the period 2019-2021 is to encourage the creation and deepening of a culture of discipleship.
3. Thank the congregations who piloted the Conversations materials and instruct the Council to promote them further.
4. Encourage the Council to prepare appropriate resources for congregations to explore ways of making Church an accessible and welcoming place for the 'Millennial Generation' and 'Generation X'.
5. Instruct Presbyteries and Kirk Sessions to engage with the characteristics of discipleship and explore how they are worked out in their own local context.
6. Instruct the Council to offer Young Adult (18-30) Residential Events from 2019/2020, and Young People (11-18) Residential Events from 2020/21, subject to available resources.
7. Instruct the Council to commission an initial Youth Attitudes Survey.
8. Instruct the Council to explore the feasibility of developing an app for young people, and to develop appropriate social media channels in the meantime.
9. Instruct the Council to begin work on developing resources around what it means to have young people involved in decision making in the Church.
10. Instruct the Council to explore the value and feasibility of a pilot co-mentoring scheme and to report back to a future General Assembly.
11. Instruct the Council to work with Presbyteries on developing regional events to encourage engagement by and involvement of children and young people, and to support a culture of questioning.
12. Instruct the Council to explore the value of a National Week of Service and report to a future General Assembly.
13. Instruct the Legal Questions Committee to consider a new method of Presbytery youth representation at the General Assembly, including exploration of how to compensate for the loss of the ten National Youth Assembly representatives.
14. Instruct the Legal Questions Committee to explore reducing the minimum age of eldership to 16.
15. Instruct the Theological Forum, to explore the concept of church membership in relation to age.
16. Instruct the Council to explore rebranding the Church's work with Children and Young People.
17. Instruct the Council, in consultation with the Church and Society Council, Ministries Council, and others as appropriate, to explore the feasibility of a distinct Children and Youth Committee, and to report to the General Assembly of 2020.
18. Instruct the Council to explore with the Council of Assembly the prioritisation of resources for working with children and young people.
19. Acknowledge the considerable work undertaken by the National Youth Assembly over the years and encourage people to attend the service of thanksgiving and celebration on 19 October 2019.
20. Thank and discharge the Young People and the Church of Scotland Working Group.



21. Instruct the Council to explore the feasibility of ideas emerging from the Worship Audit - specifically a worship resource bank; local worship events; sharing of best practice; signposting to existing resources; and the development of training resources in response to any identified gaps in current Presbytery provision.
22. Encourage congregations to continue to use the Church Without Walls Report and associated materials as a means of re-imagining and refreshing the local Church.
23. Encourage Kirk Sessions and congregations to make best use of Life Stories as they develop a culture of invitation.
24. Urge Kirk Sessions and congregations to engage with the stories and lessons in the book, *Seeing Afresh: Learning from fresh expressions of church*.
25. Give thanks for Life and Work, and its army of volunteer distributors, as the magazine celebrates its 140th anniversary this year.
26. Urge congregations to consider digital or print subscriptions to Life and Work.
27. Urge congregations to explore the discounted cost of advertising a vacant charge or church vacancy in Life and Work to support their search.
28. Urge Kirk Sessions to use the resources listed in Appendix V and to promote their usage in the wider congregation.

*It was moved, seconded and agreed as an amendment of the Deliverance:*

*Add a new Section 22 and renumber:*

Encourage the Council to explore the merits of a new book of Common Order, perhaps as an online resource, recognising the need for new creative liturgies, which are faithful to the principles of Reformed worship, to equip those engaged in pioneer ministry and 'fresh expressions' of church.

*It was moved, seconded and agreed as an amendment of the Deliverance:*

*Add a new Section 29:*

Encourage the Council to produce an online supplement to CH4 focussing on contemporary music, recognising that

radical reform within our Church requires new forms of worship.

*It was moved and seconded as an amendment of the Deliverance:*

*Add a new Section 6 and renumber:*

- a) Affirm the importance of the National Youth Assembly in the life of the church and in particular its role in providing young adults with the opportunity to form community with one another, to participate in leadership positions, and to be empowered through involvement with the decision making processes of the national church; and
- b) until a new alternative decision making platform, such as the Children and Youth Committee suggested in the report, is ready to be implemented, instruct the Council to continue with an annual National Youth Assembly.

On the advice of the Principal Clerk, the General Assembly agreed that subsection b) of the proposed amendment required to be deleted, as it contravenes Standing Order 56.

*It was moved and seconded that Standing Order 56 be suspended to allow for discussion of proposed Section 6 b).*

*On a vote being taken For or Against suspending Standing Order 56 it carried Against.*

The proposed Section 6 as amended was then agreed.

*It was moved, seconded and agreed as an amendment of the Deliverance:*

*Add a new Section 12 and renumber:*

Encourage Presbyteries and groupings in local areas to develop frequent regional gatherings, such as small groups, for discipling young people.

*It was moved and seconded as an amendment of Section 14:*

*After 'Legal Questions Committee' add 'jointly with the Theological Forum'.*

*On a vote being taken For or Against the amendment it carried Against.*

*It was moved, seconded and agreed as an amendment of Section 19:*

*Add at the end:*

'at Perth: St Matthew's.'

*It was moved, seconded and agreed as an amendment of the Deliverance:*

*Add a new Section 20 and renumber:*

Acknowledge the work undertaken over the last two years by the two outgoing Church of Scotland Scottish Youth Parliament members, Conor MacFadyen and Rebecca Craig, and continue to pray for the two incoming SYP members, Rebecca Craig (second term) and Lauren Asher (June 2019 – June 2021).

*The Deliverance as amended was then agreed.*

The Moderator thanked the Youth Delegates and the members of the National Youth Assembly for the work they do.

The General Assembly adjourned at 1.19 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,  
24 May 2019, 1.19 pm

### Convened at Edinburgh, 24 May 2019

*At Edinburgh, and within the Assembly Hall, the 24th day of May 2019 years, at 3.00 pm.*

### SESSION 21

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 Susan Brown, *Convener*, and was agreed as follows:

### DATE OF DEATH

#### 2017

September 22 Dr George Morrison McCulloch, formerly of Foreign Mission Livingstonia

#### 2018

February	17	Mr Duncan MacQuien DCS, formerly of Greenock: St Ninian's
March	3	Miss Lewis Fowler Fraser, formerly Mission Partner, Nigeria
	31	Rev Professor Alexander John MacLagan Wedderburn, formerly of St Mary's College, St Andrews
May	6	Miss Margaret Reid, formerly Mission Partner, Livingstonia Synod, Malawi
	10	Miss Helen Richardson DCS, formerly of Edinburgh: South Leith
June	7	Rev David Cockburn MacFarlane, formerly of Eddleston linked with Peebles: Old
	10	Rev Dr George Darlington Wilson Grubb, formerly of Edinburgh: Corstorphine Craigsbank
	13	Mr William Seaman, formerly Mission Partner, Pakistan
July	16	Rev David John Kellas, formerly of Kilfinan linked with Kyles
	16	Rev Eric Craig, formerly of Edinburgh: Chalmers Lauriston
August	2	Rev Irene Cameron Gillespie, formerly of Tiree
	3	Rev Robert Morrison Nicol, formerly of Jersey: St Columba's
	9	Rev Robert Lynn, formerly of Ayr: St Leonard's linked with Dalrymple
	16	Rev Ernest George Sangster, formerly of Alva

**Section B - Minutes of the Proceedings**

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September	4	Rev Charles William Harcourt Barrington, formerly Associate Minister at Edinburgh: Balerno	December	8	Rev David Butters, formerly of Turriff: St Ninian's and Forglen
	10	Rev Frederick William Hibbert, formerly Minister/Director of St Andrew's Galilee		28	Rev William Dixon Brown, formerly of Wishaw: Thornlie
	19	Rev Catriona Anne Hood, latterly Auxiliary Minister in the Presbytery of Argyll		29	Rev Trevor Charles Williams, formerly of Hoddum linked with Kirtle Eaglesfield linked with Middlebie linked with Waterbeck
	22	Mrs Hope Mary Green, formerly Mission Partner, Kenya		31	Rev Andrew Queen Morton, formerly of Culross and Torryburn
October	4	Rev William Gordon McDonald, formerly of Falkirk: Grahamston United			
	4	Rev Dr James McMichael Orr, formerly of Aberfoyle linked with Port of Menteith			
	9	Rev George Dymock Goldie, formerly of Aberdeen: Greyfriars			
	14	Rev Andrew Morrison Douglas, formerly of Aberdeen: High Hilton			
November	3	Rev Alexander Ketchen Cassells, formerly of Leuchars: St Athernase and Guardbridge			
	3	Rev Mairi Catriona Byers, formerly of Jura			
	4	Rev Laurence Arthur Brown Whitley, formerly of Glasgow: Cathedral (St Mungo's or High)			
	7	Rev Alan Bell Forrest, formerly of Uphall: South			
	11	Mrs Frances Alice Duthie, formerly Mission Partner, Livingstonia Synod, Malawi			
	12	Rev Hugh MacCommach Croll Smith, formerly of Mortlach and Cabrach			
	12	Rev James Henderson Loudon Melrose, formerly Associate Minister of Gourock: Old Gourock and Ashton			
	15	Rev James Gordon Grant, formerly of Edinburgh: Dean			
	28	Rev Joseph Ross Ingram, formerly of Greengairs			
	20	Miss Janet Anderson DCS, formerly of Caithness Presbytery			

**2019**

- January
- 1 Rev Alister John Goss, formerly of Edinburgh: St Andrew's Clermiston
  - 11 Rev John Anderson Macnaughton, formerly of Glasgow: Hyndland
  - 12 Rev Roderick Maclean Mackinnon, formerly of Kilmuir and Logie Easter
  - 16 Rev William Johnstone McMillan, formerly of Sandsting and Aithsting linked with Walls and Sandness
  - 21 Mrs Wikje Walker DCS, formerly of Glenrothes: St Columba's
  - 21 Rev David Peacock Munro, formerly of Bearsden: North
  - 27 Rev Thomas Alexander Bertram, formerly of Patna Waterside
- February
- 15 Rev Melville Frederick Schofield, formerly of Kilmarnock: Laigh Kirk
  - 16 Rev George Mackenzie Philip, formerly of Glasgow: Sandyford Henderson Memorial
  - 17 Rev Norman MacLeod, formerly of Hamilton: St Andrew's
  - 20 Rev Malcolm McNeill Walker Hare, formerly of Kilmarnock: St Kentigern's
  - 22 Rev John Edward Gisbey, formerly of Thornhill
  - 26 Rev Daniel Lamb Mathers, formerly of Grangemouth: Charing Cross and West
- March
- 2 Rev Hugh Sawers, formerly of Motherwell: St Andrew's
  - 4 Rev William Roger Johnston, formerly of Ochiltree linked with Stair
  - 6 Rev Ronald George Lawson, formerly of Greenock: Wellpark Mid Kirk

- April
- 1 Miss Elspeth Webster DCS, formerly of Rosyth
  - 4 Rev Dr Ronald John Maxwell Stitt, formerly of Hamilton: Gilmour and Whitehill
  - 15 Mrs Jean Charlotte (Shena) Dougall, formerly Mission Partner, Livingstonia Synod, Malawi
  - 18 Rev Dr James Martin, formerly of Glasgow: High Carntyne
  - 26 Rev George Alexander Morrison Munro, formerly of Edinburgh: Cluny
- May
- 1 Rev Charles Alexander Duncan, formerly of Heriot linked with Stow: St Mary of Wedale
  - 7 Rev John Harris Paton, lately of Kilninian and Kilmore linked with Salen and Ulva linked with Tobermory linked with Torosay and Kinlochspelve
  - 14 Miss Isabell (Ishbel) Morag Ritchie, formerly Mission Partner, North India
  - 15 Rev Alexander Chestnut, formerly of Greenock: St Mark's Greenbank
  - 22 Miss Dorothy Ann Wallace, formerly Mission Partner, North India

The General Assembly, upstanding, were led in prayer by the Very Rev Susan Brown.

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 16th May 2020.

The following people were presented to the General Assembly:

#### COUNCIL OF ASSEMBLY

#### *New Staff Members:*

David Lynch, National Stewardship Coordinator  
 Ashley Johnston, National Stewardship Consultant  
 Pauline Wilson, National Stewardship Consultant

PENSION TRUSTEES

*New Staff Member:*

Connor MacFadyen, Administrator

HOUSING AND LOAN FUND

*New Staff Member:*

Hazel Bett, Secretary to the Housing and Loan Fund

*Retiring Staff Member:*

Lin Macmillan, Secretary to the Housing and Loan Fund

MISSION AND DISCIPLESHIP COUNCIL

*New Staff Member:*

Melissa Grimley, Administrator, Life and Work

MINISTRIES COUNCIL

*New Staff Members:*

Sally-Anne Dunn, Learning and Development Advisor  
Alison Stewart, Senior Administrator, Pastoral Support  
Matt Ward, Training Officer

*Retiring Staff Members:*

John Thomson, Ministries Support Officer  
Moira Whyte, Training Officer

*Ministers recently inducted and introduced to their first charge or appointment:*

Rev Lynsey Brennan, Dundonald  
Rev Scott Burton, Brightons  
Rev Barry Hughes, Stirling: St Mark's  
Rev Laurene Lafontaine, Kingswells  
Rev Justin Taylor, Kirkcaldy: Abbotshall  
Rev Mary Whittaker, Associate Minister, Aberdeen: St John's Church for Deaf People

*Ordained Local Ministers recently introduced to their first appointment:*

Rev Norman Lennox-Trewren, Mearns Coastal  
Rev Brian Porteous, Kirkcaldy: Torbain

*Recently Appointed Ministries Development Staff:*

Geoffrey Barrett, Glasgow Presbytery  
Ashley Durning, Glasgow: Possilpark  
Christein Lewis, Edinburgh: The Old Kirk and Muirhouse  
Rev Kenneth Luscombe, Edinburgh: Greyfriars Kirk

Zoe Marshall, Edinburgh: Willowbrae  
Aileen MacDonald-Haak, Glasgow: Carntyne  
Jennifer Stark, Edinburgh: Richmond Craigmillar  
Rev Susan Thorburn, Falkland l/w Freuchie  
Rev Erick du Toit, Falkirk: Camelon  
Ellen Weir, Shetland Presbytery  
Lorraine Wilson, Clydebank: Waterfront l/w Dalmuir Barclay  
Marie Wilson, Glasgow: Netherlee l/w Stamperland  
Elaine Wood, Airdrie: Cairnlea l/w Calderbank

*Recently Retired Ministers:*

Rev Andrew Black, Irvine: Relief Bourtreehill  
Rev Andrew Campbell, Gargunnock l/w Kilmadock l/w Kincardine-in-Menteith  
Rev William Hogg, Kirkconnel l/w Sanquhar: St Bride's  
Rev Dr Peter Mills, East Neuk Trinity l/w St Monans  
Rev Professor Andrew McGowan, Inverness: East  
Rev Edith McMillan, Dundee: Douglas and Mid Craigie l/w Dundee Craigiebank  
Rev Thomas Nelson, Netherlee  
Rev Robert Ramsay, Invergowrie  
Rev Donald Walker, Abernethy l/w Boat of Garten, Carrbridge and Kincardine  
Rev Hugh Wallace, Newhills  
Rev Valerie Watson, North and West Islay

*Recently Retired Chaplains:*

Rev James Falconer, Healthcare Chaplain, NHS Grampian  
Rev Iain McFadzean, Chief Executive, Work Place Chaplaincy Scotland  
Rev William Taylor, Chaplaincy Advisor, Scottish Prison Service

SOCIAL CARE COUNCIL

*New Staff Members:*

Andrew Jackson, Manager, Oversteps, Dornoch  
Jackie Walker, Head of Service, Children and Families: Counselling and Community  
Anthony Olowoyeye, Head of Estates, Procurement and Health and Safety  
Donna Shields, Manager, Williamwood House  
John MacDonald, Head of Service (Strategy) Adult care

*Retiring Staff Members:*

Sally Cathcart, Employee Development Officer, People Development (10 years)  
Catherine Noble, Care Worker, Williamwood House,

Netherlee, Glasgow (16 years)  
Morag Grant, Support Worker, Threshold, Edinburgh (13 years)

#### WORLD MISSION COUNCIL

##### *New Staff Members:*

Lesley-Ann Calvert, Outreach Officer  
Naomi Simpson, Outreach Officer (Communications)

##### *Recently Appointed Mission Partner:*

Rev Dr Kenneth Ross, Mission Partner based in Malawi

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 16th day of May 2020."

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 4.36 pm with the Benediction pronounced by the Moderator.

ASSEMBLY HALL  
EDINBURGH, 24 May 2019, 4.36 pm





## SECTION C – CASES

### Cases

- 43/1 ..... Anent Ministry and Mission Allocation for Vacant  
Congregations From the Kirk Session of Duns and  
District Parishes
- 43/2 ..... Answers from the Council of Assembly to the  
Petition from the Kirk Session of Duns and District  
Parishes
- 43/3 ..... Overture Anent the Appeals Act (Act I 2014) and  
the Alternative Dispute Resolution Processes Act  
(Act VI 2014)  
From the Presbytery of Inverness
- 43/6 ..... Overture Anent Ministry in the International  
Presbytery  
From the Presbytery of International Charges



## SECTION C - CASES

### Petition

#### **ANENT MINISTRY AND MISSION ALLOCATION FOR VACANT CONGREGATIONS**

##### **From the Kirk Session of Duns and District Parishes**

Unto the Venerable the General Assembly of the Church of Scotland

The Petition of the Kirk Session of Duns and District Parishes, Church of Scotland, Humbly sheweth that:

We, the undersigned Elders and Board Members of the above congregation, having been without a Minister for the past fifteen (15) months and having been faced with an unsupportable Ministry & Mission allocation, well above our ongoing income for that time

May it therefore please your Venerable Court to:

Instruct the Stewardship & Finance Department to urgently review the basis of such allocations in all vacant charges, and to limit them forthwith to no more than ten thousand pounds (£10,000) per annum after the charge has been vacant for six (6) months, until such time as it is filled

Or to do otherwise as to your Venerable Court may seem good.

And your petitioners will ever pray.

Signed by Kenneth McLean, Session Clerk and 18 elders and 5 members of the Congregational Board.

**Answers to Petition****ANSWERS FROM THE COUNCIL OF ASSEMBLY TO THE PETITION FROM THE KIRK SESSION OF DUNS AND DISTRICT PARISHES**

The Council has considered the terms of the Petition from the Kirk Session of Duns and District Parishes and responds as follows:

- (I) The Council of Assembly understands that congregations can face financial difficulties for a number of reasons and that concerns about finances may be heightened during a period of vacancy. In the case of Duns and District Parishes discussions are continuing with the Stewardship and Finance Department about the shortfall in its contributions.
- (II) As evidenced later in this response, what seems like a simple solution could have significant repercussions for the Church as a whole, which amounts to an impact on all other congregations. That is why the Council is proposing in the Radical Action Plan, changes to the way in which Vacancy Allowance is administered, together with greater devolvement to Presbyteries who can then exercise their judgement in providing appropriate financial assistance in situations including vacancies.
- (III) The Ministries and Mission contribution system is wholly income-based and seeks to ensure that the cost of ministries and other costs is shared or pooled by all congregations and that those congregations with the greatest need receive assistance from those which are able to contribute more. Around 84% of contributions, again on a shared or pooled basis, are used to support ministries across Scotland and beyond. Given the wide range of circumstances across the Church, it is not possible to design a national contribution system which reflects every local circumstance.
- (IV) However, one of the key elements of the system is that Presbyteries are given a discretionary allowance to assist congregations who wish to undertake specific mission-related activities or who face particularly difficult circumstances. The detailed and local knowledge of Presbyteries is seen as a key factor in the use of this allowance. The level of the allowance has been 5% for the last four years.
- (V) The proposal to limit the contributions of congregations which have been vacant for more than six months to £10,000 per annum cannot be fully costed as it will depend on which congregations are vacant at any one time. However, had this applied at the beginning of 2019, the potential impact through 'waiver' of contributions either through additional vacancy allowance beyond the current level or otherwise would be around £4.5 million (of which £3.75 million would relate to Ministries). In the absence of cost savings of an equivalent amount, the associated income requirements would fall as additional contributions on those congregations not in vacancy. As it is not known in advance which congregations will fall vacant, such adjustments could only be made in arrears resulting in additional amounts being requested from congregations not in vacancy.
- (VI) The Council of Assembly has sympathy for the current financial challenges facing the congregation, and other congregations facing similar circumstances, but does not consider these to be directly related to the vacancy. Indeed, there will be other vacant congregations not facing similar challenges and equally there may be congregations which are not vacant but which may be in financial difficulty. For these reasons, the Council does not consider a notional limit on the level of ministries and mission contribution to be the appropriate way to deal with this situation. The Council urges the congregation to seek assistance from Presbytery through use of the discretionary allowance and also asks the Kirk Session to note the proposals contained within the Radical Action Plan which, if approved, will give Presbyteries increased flexibility in dealing with such situations.

The Council therefore asks the Assembly to not grant the crave of the petition.

**Overture****OVERTURE ANENT THE APPEALS ACT (ACT I 2014) AND THE ALTERNATIVE DISPUTE RESOLUTION PROCESSES ACT (ACT VI 2014)****From THE PRESBYTERY OF INVERNESS**

Whereas:

1. The Appeals Act (Act I 2014) sets out one procedure for the hearing of appeals before the Appeals Committee of the Commission of Assembly and the Judicial Commission. An appeal begins with an intimation to both the Clerk of the Court against whose decision the appeal is being taken and to the Principal Clerk. The Appellant then must lodge their Grounds of Appeal within a set time frame and the Respondent can do likewise. Thereafter, in the normal course of events, an Appeal Management Hearing date is set, and the Respondent must lodge their response to the Grounds of Appeal within a set time frame.
2. The purpose of the Appeal Management Hearing is to determine whether the Parties are ready to proceed to a hearing of the appeal and to consider all other procedural and practical matters in respect of the appeal.
3. The Parties or their representatives wherever possible are requested to attend the Appeal Management Hearing in person (although there is provision for the Appeal Management Hearing to take place by conference call or another appropriate medium). The Convener and Vice-Convener have powers to make any order or determination which is just and reasonable and/or which they think appropriate to secure the expeditious disposal of the appeal. The date of the Appeal Hearing is then set along with dates by which the Parties must submit their written arguments.
4. Once the appeal process has commenced in terms of the Appeals Act the process can only be stopped prior to disposal at an Appeal Hearing if the Appellant decides to withdraw the Appeal.
5. When a dispute reaches the formal appeals process, invariably trust has begun to break down between the Parties. This breakdown of trust is further exacerbated by the formal legal nature of the appeals process.
6. While the appeals process does not in and of itself preclude the Parties from trying informally to seek a resolution to their dispute the rigidity of the process does not lend itself to encouraging the Parties to try and explore ways of resolving their dispute without the need to proceed to a full hearing. In other words, once the train is on the track, it is extremely difficult to stop the train.
7. At the General Assembly of 2014 when the Assembly passed the Overture regarding the Appeals Act it also passed the Alternative Dispute Resolution Processes Act (Act VI 2014).
8. The Legal Questions Committee's report to the 2014 General Assembly stated that while the new procedure for the hearing of appeals against decisions of the Courts of the Church provided the Church with robust, effective and efficient procedures which ensured that when acting judicially the Courts of the Church would continue to operate to the highest standards of integrity and in accordance with natural justice, the Committee was however:  
  

‘mindful of the words of St Paul in chapter six of his first letter to the Corinthians regarding the inappropriateness of law suits between the followers of the Lord Jesus Christ. It is a matter of sorrow for the whole Church when any dispute between any of its members can only be settled by recourse to litigation. If parties to a dispute can be empowered to, and assisted in, achieving a resolution of their differences by less formal means, forgiveness and healing may come more easily. The Committee now brings to the General Assembly a proposal that parties to a dispute be given an opportunity to resolve their differences through alternative dispute resolution.’
9. The Assembly passed the proposed Alternative Dispute Resolution Processes Act (Act VI 2014). This Act gives Parties to a dispute the opportunity to resolve their differences on a confidential basis using mediation, conciliation or a facilitated conversation. This alternative dispute resolution process ('ADR') can be instigated when a dispute first comes to the attention of a Presbytery or when a dispute has just commenced under any Act or Regulation of the



General Assembly but all the Parties to the dispute must agree to this process being used.

10. Where a case or an appeal has formally commenced, and the Parties have subsequently agreed to ADR the Church court having jurisdiction over the case or the appeal will sist the formal process for a specified amount of time to allow ADR to be explored. No material arising from this process can be used in any subsequent court proceedings and this process is without prejudice to existing formal procedures as set down by the General Assembly.
11. Since the Alternative Dispute Resolution Processes Act was passed in 2014 there is only anecdotal evidence to suggest that a few cases and appeals have utilised this process even though the clear intention behind this Act flows from Scripture. The reasons why this is the case maybe varied but one striking fact remains that nowhere in the Appeals Act is there any direct reference to the ADR Act. In other words, there is no express direction for the Parties to a dispute falling within the Appeals Act to consider ADR and so in practice this means that once the process starts the formal legal procedures take over.
12. This stands in stark contrast to the new Discipline Act which is coming to this Assembly under Returns to Overtures: it states at section 18 (2) (f) that the Assessor must consider whether the 'Disciplinary Complaint' before them 'is suitable to be dealt with in terms of the Alternative Dispute Resolution Processes Act 2014 (Act VI 2014) or otherwise by mediation, conciliation or facilitated conversation or similar processes.'
13. To reiterate the Legal Questions Committee's report in 2014 that the Church should be: 'mindful of the words of St Paul in chapter six of his first letter to the Corinthians regarding the inappropriateness of law suits between the followers of the Lord Jesus Christ. It is a matter of sorrow for the whole Church when any dispute between any of its members can only be settled by recourse to litigation. If parties to a dispute can be empowered to, and assisted in, achieving a resolution of their differences by less formal means, forgiveness and healing may come more easily.' On this basis, and in the light of the provisions laid down in the new Discipline Act, the Appeals Act needs to be reviewed and amended to specifically draw to the

attention of Parties to a dispute the processes available to them to resolve their differences through Alternative Dispute Resolution Processes.

14. Further, the Alternative Dispute Resolution Processes Act currently excludes disputes that arise out of the Presbytery Planning processes as laid down in the Appraisal and Adjustment Act (Act VII 2003). It is further noted that in the Returns to Overtures report in 2014 in respect of the Appeals Act, the Legal Questions Committee stated the following:

"The Committee believes that in future the Church would benefit from the development of an appropriate bespoke appeal process for planning appeals. In practice, both cases which have arisen for the Appeals Committee of the Commission of Assembly during the course of last year have involved Presbytery planning issues. Dealing with these cases has shown that they might be better addressed by a process which is more tailored to the particular issues which arise in such matters, for example knowledge of the local geography and local circumstances. The Committee therefore recommends that this matter should be remitted to the Ministries Council and Legal Questions Committee for their joint consideration."

15. The General Assembly of 2014 instructed the Ministries Council in consultation with the Legal Questions Committee to consider the development of a bespoke process for Presbytery planning appeals under the Appraisal and Adjustment act (Act VII 2003). In the Ministries Council's report to the General Assembly of 2015 it was noted that while initial conversations had taken place with the Legal Questions Committee on this matter it had not proved possible at that time to bring forward proposals for a bespoke process for Presbytery Planning Appeals.
16. The Presbytery of Inverness own recent experience of the Appeals process in respect of a Presbytery Planning appeal laid bare the urgent need for reform in this area. The current Appeals process placed onerous burdens upon both the Appellant and the Presbytery, they served to divide the Parties further as they did nothing to support, encourage or enable trust to be rebuilt and there was no mechanism by which local

knowledge and geography could be independently ascertained by those hearing the Appeal.

17. The development of a bespoke process for Presbytery planning appeals under the Appraisal and Adjustment Act (Act VII 2003) is vitally needed. In addition, such a bespoke appeal process must also specifically take into account the Alternative Dispute Resolution Processes Act so that Parties to a dispute in respect of Presbytery Planning are empowered and assisted to try to resolve their differences through ADR. Even if ADR proves unsuccessful in resolving a Presbytery planning dispute it will at the very least have served to keep channels of communication open between the Parties and ensured that the Church's processes did not further erode the trust between them who, when all is said and done, are brothers and sisters in Christ.

It is humbly overtured by the Presbytery of Inverness, to the Venerable the General Assembly of the Church of Scotland that the General Assembly instruct the Legal Questions Committee:

1. To review and consider proposing amendments to the Appeals Act (Act I 2014) to specifically draw to the attention of Parties to a dispute the possibility of resolving their dispute by means of the Alternative Dispute Resolution Processes Act (Act VI 2014) and so bring the Appeals Act into line with the new Discipline Act;
2. To draft a set of Guidelines to assist Parties to a dispute who wish to pursue ADR in setting up such a process; and
3. In consultation with the Ministries Council to consider the development of a bespoke process for Presbytery planning appeals under the Appraisal and Adjustment Act (Act VII 2003) which also includes provision for ADR.

## PROPOSED DELIVERANCE

### The General Assembly

1. Receive the Overture
2. Instruct the Legal Questions Committee –
  - i. To review and consider proposing amendments to the Appeals Act (Act I 2014) to specifically draw to the attention of Parties to a dispute the possibility of resolving their dispute by means of the Alternative Dispute Resolution Processes Act (Act VI 2014) and so bring the Appeals Act into line with the new Discipline Act;
  - ii. To draft a set of Guidelines to assist Parties to a dispute who wish to pursue ADR in setting up such a process;
  - iii. In consultation with the Ministries Council to consider the development of a bespoke process for Presbytery planning appeals under the Appraisal and Adjustment Act (Act VII 2003) which also includes provision for ADR; and
  - iv. To report to the General Assembly of 2020.

## Overture

### OVERTURE ANENT MINISTRY IN THE INTERNATIONAL PRESBYTERY

#### From the Presbytery of International Charges

Whereas:

1. The Ministries Council in its Report to the General Assembly (GA) 2018 proposed advisory figures for the number of full-time equivalent (FTE) ministers available for Presbyteries in 2023, including a figure of 5.6 for the International Presbytery (IP). Currently the IP has a total of 11.5 FTE ministries for its 14 charges.
2. The geographical spread of the charges in the IP, with 14 charges in three continents, is such that linkings and unions are not, in most instances, a viable option. Even the 12 charges in Europe are located in 10 different countries and post-Brexit it is likely to be impossible for a minister who is no longer a European Union (EU) citizen to 'work' in two separate EU countries.
3. Most IP congregations which have had vacancies in recent years have found that a significant percentage of enquiries are made by ministers who are not ministers of the Church of Scotland (CoS). These have generally not been followed through by Nominating Committees because of the requirements of eligibility for election of ministers to CoS charges in terms of s. 18 of Act VIII 2003 (as amended). For most such enquirers this would require that they obtain a Certificate of Eligibility (in terms of s.6 of Act IX 2002 (as amended)): a procedure that would require their spending a significant period in Scotland – normally 9-12 months, but possibly up to 15 months.
4. At its meeting in October 2018 the IP approved a Response to the Ministries Council regarding these FTE figures in terms of section 27 of the Deliverance of the Ministries Council approved by the GA 2018. Heading 'Thirdly' in that Response was in the following terms:

"Thirdly, a request for a special provision re ministers from outwith the CoS

We do, however, accept that we cannot be exempt from having to be part of the Church's cut-back in ministries and we therefore suggest that it might be possible for our congregations to recruit ministers from outwith the CoS. Our

congregations when vacant already receive applications from ministers of other denominations – most notably the PCUSA – but the complication of transferring to CoS ministry is a major deterrent in almost all cases. Could some special arrangement be made to allow non-CoS ministers to serve in IP congregations for a fixed period? Act IX 2002 already makes provision for a "Temporary Certificate of Eligibility" holder to serve in the CoS for an initial period of 3 years. We'd be delighted to pursue this conversation with the Ministries Council."

5. Such conversations have taken place and, given the terms of the following section of the Ministries Council's Report to the GA 2018:

"3.5.2.7 A challenging planning round cannot be avoided, although different Presbyteries may wish to take different approaches within the broad and flexible parameters of the Appraisal and Adjustment Act (Act VII, 2003, as amended) and the planning principles in Schedule 1 to the Act."

the IP sees its intended arrangement as such an approach, not least given the impending serious shortage of CoS ministers and its likely impact on the sustainability of ministry within the IP.

6. The intended arrangement would constitute an "Other Form of Ministry" within the provisions of s.10(10) of Act VII 2003, namely:

"(x) Other Form of Ministry

After consultation with the Assembly's Committee, the Presbytery may devise a new form of adjustment or ministry, provided that such form is not inconsistent with this Act or any other Act or deliverance of the General Assembly."

In order to ensure that such an arrangement falls within the provisions of said section the IP seeks the approval of the GA to proceed, in conjunction with the Ministries Council, to devise a special arrangement for the IP whereby a minister from another denomination may be granted, under an expedited procedure, a Restricted Certificate of Eligibility entitling him or her to apply for a charge in the IP and to be introduced for a period of three years with the possibility of this being extended for one further period of no more than three years as provided for in s.6(b)(ii)(B) of Act IX 2002 (as amended).

7. Given the impending serious shortage of ministers within the CoS, the IP seeks to find a way that does not circumvent the planning principles of Act VII 2003 (as amended) but creatively implements another form of ministry relevant to the particular circumstances of the IP, while at the same time potentially reducing the demand on the increasingly contracting pool of available ministers within the CoS.

It is humbly overtured by the Presbytery of International Charges to the Venerable the General Assembly of the Church of Scotland, that the General Assembly instruct the Ministries Council:

Jointly with the Legal Questions Committee, and in consultation with the IP, to consider whether to bring forward proposals for a Scheme whereby for charges in the IP it would be possible to introduce a minister who is not a minister of the CoS, or otherwise falling within the provisions of s.18 of Act VIII 2003 (as amended), to a charge in the IP on his/her being granted by the Ministries Council a Restricted Certificate of Eligibility covering only charges in the IP, such Certificate being obtainable through an expedited procedure approved by the Recruitment Task Group of the Ministries Council and otherwise subject to the provisions of s.6(b)(ii)(A) to (F) of Act IX 2002 (as amended);

Or to do otherwise as to your Venerable Court may seem good.

## PROPOSED DELIVERANCE

### The General Assembly

1. Receive the Overture.
2. Instruct the Ministries Council, jointly with the Legal Questions Committee, and in consultation with the International Presbytery, to consider whether to bring forward proposals for a Scheme whereby for charges in the International Presbytery it would be possible to introduce a minister who is not a minister of the Church of Scotland, or otherwise falling within the provisions of s.18 of Act VIII 2003 (as amended), to a charge in the International Presbytery on his/her being granted by the Ministries Council a Restricted Certificate of Eligibility covering only charges in the International Presbytery, such Certificate being obtainable through an expedited procedure approved by the Recruitment Task Group of the Ministries Council, and otherwise subject to the provisions of s.6(b)(ii)(A) to (F) of Act IX 2002 (as amended).



SECTION D – STANDING ORDERS

**Standing Orders**

- 44/1 ..... Commissions
- 44/1 ..... Conduct of Business
- 44/3 ..... Members not Commissioners
- 44/5 ..... Committee Reports and Overtures
- 44/7 ..... Conduct of Cases
- 44/9 ..... Order of Debate
- 43/13 ..... Committees and their Membership
- 44/18 ..... Alteration and Suspension





## STANDING ORDERS

### Standing Orders

#### I. COMMISSIONS

- 1. Roll of Presbytery.** Each Presbytery Clerk shall, by 15 December 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 30 November immediately preceding.
- 2. Presbyterial Representation.** The Clerks of Assembly will thereafter intimate to Presbyteries what will be their representation in the ensuing Assembly. Any queries shall be settled by the Assembly Arrangements Committee at the request of the Clerks. The decision of the Assembly Arrangements Committee shall be subject to review by the Assembly on Petition by the Presbytery concerned.
- 3. Question Arising.** Should there arise between the month of December 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. Transmission of names and details of Commissioners.** The names, in alphabetical order, full postal addresses, email addresses, charges and types of commission (ie minister, deacon or elder) of Commissioners from Presbyteries, shall be transmitted by Presbytery Clerks to the Clerks of Assembly not later than 31 January in each year so far as they have been elected by that time. In transmitting the names of Commissioners to the Clerks of Assembly, the Clerk of each Presbytery is certifying that to the best of his or her knowledge the Elders named therein are bona fide ruling Elders and are commissioned by the Presbytery.
- 5. Committee on Commissions.** The Committee on Commissions shall consist of the Clerks and the Convener of the Assembly Arrangements Committee; the Principal Clerk shall be Convener. The Committee shall prepare and print a list of Commissioners for submission to the Assembly. 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, an electronic copy (unless a hard copy has been previously

requested) of the volume of Reports and Proposed Deliverances and a copy of all Assembly Papers then available.

- 6. Objections.** During the sittings of the Assembly, 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 or her Commission, and also any person or persons who may object to such Commission, and the Committee on Commissions shall have power to settle any such matters.
- 7. Late Commissions.** It shall be competent at any time prior to the opening of the Assembly to lodge with the Clerks of Assembly Commissions which have not previously been transmitted to them; and the Committee on Commissions shall settle any queries as to whether or not such Commissions are valid. Once the Assembly has opened and the Roll of Commissioners has been laid on the table, no further Commissions may be received.
- 8. *Number not currently used.***

#### 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 5) 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 the Convener and Vice-Convener, plus the Moderator, the Clerks, the Procurator and the Law Agent.

**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 5) 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 113. 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. MEMBERS NOT COMMISSIONERS****(a) MEMBERS *ex officio***

**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, the Church of Scotland Pension Trustees and the Theological Forum.

**(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, the Scottish Churches' Parliamentary Officer and the Head of Communications 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 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.
- (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 129 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) OVERTURES

**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 1 2014). 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 her 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 or her 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 previously 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 of Deliverance over other motion.** 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.** Commissioners are encouraged to give advance Notice of motions. Any Commissioner may, during the sittings of the Assembly, give advance 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, if received in time to do so, be printed in the "Assembly Papers" not later than the day 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) 15 minutes  
Convener responding to a question 4 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 113 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. 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.

**113. 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. Assembly Business Committee...16/17

Convener, Vice-Convener, 2 members of the Legal Questions Committee (Convener and another member involved more in judicial matters to be nominated by the Legal Questions Committee), a further 6 members made up of ministers and elders with experience of the General Assembly, the Moderator and the Moderator Designate, the Principal Clerk, the Depute Clerk, the Solicitor, the Procurator and the General Treasurer. The Convener and Vice-Convener are also to serve as Convener and Vice-Convener respectively of the General Assembly’s Business Committee.

#### 2. Assembly Trustees...14

12 trustees appointed in accordance with the Constitution and Remit approved at the General Assembly of 2019 (from which shall be drawn the Convener, Vice-Convener, and Administrative Trustee), plus 2 *ex officio* members: the Convener of the Assembly Business Committee and the Chair of the General Trustees.

#### 3. Church and Society Council...32

Convener, 2 Vice-Conveners, 27 members appointed by the General Assembly and one member appointed from and by each of 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.

#### 4. Church of Scotland Investors Trust

Trustees are appointed as required, by the General Assembly on the nomination of the Trust.

#### 5. Church of Scotland Trust

Trustees are appointed as required, by the General Assembly on the nomination of the Trust.

#### 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.

#### 7. Committee on Church Art and Architecture...18

Convener, Vice-Convener and 16 members appointed by the General Assembly. Notwithstanding SOs 114 & 118, 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.

#### 8. 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*.

**9. Ecumenical Relations Committee...10** plus representatives, co-optees and corresponding members

- a) 8 members appointed by the General Assembly one to be attached, for the purposes of ecumenical accompaniment, to each of the Church and Society Council, the Ministries Council, the Mission and Discipleship Council, the Social Care Council, the World Mission Council and the Theological Forum.
- b) Convener 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 only those persons appointed under paragraphs a) and b) above shall be entitled to vote, before any vote is taken the views of members representing other churches shall be ascertained. The Convener shall be entitled to call a meeting of the voting members.

#### **10. General Trustees**

Trustees are appointed as required, by the General Assembly on the nomination of the Trust.

#### **11. 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.

#### **12. Judicial Panel**

20 people being ministers, elders and deacons nominated by the Nomination Committee and appointed by the General Assembly. All members of the Judicial Panel shall be qualified to practise as lawyers or shall be experienced in the law and practice of the Church. Notwithstanding SOs 114 and 118, the members of the Judicial Panel shall initially be appointed for a term of four years, and shall be eligible for reappointment for further terms of four years.

#### **13. 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 114 & 118, 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).

#### **14. Legal Questions Committee...16**

Convener, Vice-Convener and 10 members appointed by the General Assembly, the Clerks of Assembly, the Procurator and the Solicitor of the Church.

#### **15. 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.

#### **16. Ministries Council...47\* (temporarily 51 - see below)**

Convener, 4 Vice-Conveners, 38\* members appointed by the General Assembly 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. *\*For a limited period of two*

*years from the General Assembly of 2018 this increases to 42 members appointed by the General Assembly.*

#### **17. Mission and Discipleship Council...33**

Convener, 3 Vice-Conveners and 25 members appointed by the General Assembly, 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.

#### **18. Nomination Committee...26**

Convener, Vice-Convener and 24 members appointed by the General Assembly. Notwithstanding SO 118, 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.

#### **19. Nomination of the 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.

#### **20. Personnel 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.

#### **21. Registration of Ministries Committee...5**

Convener, Vice-Convener and 3 members. 1 member is appointed by the Legal Questions Committee, 1 member by the Ministries Council and 3 members by the General Assembly. The Convener and Vice-Convener are appointed by the General Assembly from the General Assembly appointees. One or other of the Clerks to the General Assembly and the Secretary to the Ministries Council attend the Committee *ex officio* in an advisory capacity but are not members. The Committee is clerked by a person from the Ministries Council who is not a member of the Committee.

#### **22. Safeguarding Committee...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 Chief Officer 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.

#### **23. Social Care Council...25**

Convener, 2 Vice-Conveners and 22 members appointed by the General Assembly.

#### **24. Theological Forum...13**

Convener, Vice-Convener and 11 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.

#### **25. Trustees of the Housing and Loan Fund...Up to 11**

Up to 3 ministers and 1 member appointed by the Ministries Council, who having served a term of 4 years shall be eligible for re-appointment for a second 4 year term;

Up to 4 appointed by the General Assembly on the nomination of the Trustees, who having served a term of 4 years shall be eligible for re-appointment for a second 4 year term;

Up to 3 appointed by the Baird Trust, for a term of office determined by that Trust.

Any Trustee (other than one appointed by the Baird Trust) may serve for up to a further two four-year terms if elected also as Chairperson or Depute Chairperson.

## 26. World Mission Council...32

Convener, 2 Vice-Conveners, 28 members appointed by the General Assembly and 1 member appointed by the Presbytery of International Charges.

### (b) MEMBERS

**114. Period of Service.** All Members of each of the Standing Committees shall retire after serving for four years.

**115. Representatives.** Bodies entitled to appoint representatives shall be permitted to make changes in their representation for special reasons in any year.

**116. 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.

**117. 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.

**118. 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.

**119. 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.

**120. 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.

**121. 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

**122. 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.

**123. Replacement.** In the event of the death, resignation, consistent non-attendance or supervening incapacity of the Convener or Vice-Convener of any Council



or Committee, the body concerned, after consultation with the Convener of the Nomination Committee, may appoint an Interim Convener or Interim Vice-Convener, as the case may be. 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**

**124. 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.

**125. 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.

**126. 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.

**127. 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**

**128. 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 113 which may be amended by the Principal Clerk in accordance with the decisions of the General Assembly.

**129. 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.



