

# **Scottish Episcopal Church**

## **GENERAL SYNOD 2014**

### **Agenda and Papers**



# CONTENTS

<b>Agenda and Programme for Synod</b>	1
<b>Preliminary Synod Business</b>	9
Minutes of General Synod Meeting 2013	11
Elections to Provincial Bodies	44
<b>Standing Committee</b>	49
Budgets 2014 - 2016	49
Additional Financial Information	75
Alterations to Rules of Order	94
Size of General Synod	95
<b>Committee on Canons</b>	96
Alteration to Canons - Voting Procedures	96
Opinions from Diocese on Canons for Second Reading	97
Canons for Second Reading: Canon 63, Sections 1 and 4	98
<b>Faith and Order Board</b>	99
Alterations to the Calendar	99
Message of the 10th Assembly of the World Council of Churches	100
World Council of Churches Unity Statement	102
Porvoo: The Latvian Evangelical Lutheran Church Abroad	106
Porvoo: The Lutheran Church In Great Britain	110
Canon 15 and Schedule	114
<b>Mission and Ministry Board</b>	115
Whole Church Mission and Ministry Policy, Ministerial Formation, and Future Governance Structures	115
TISEC Review Working Party Report	124
Board of the Scottish Episcopal Institute - Financial implications	145
Canon 52, Section 23	156
<b>Diocese of Aberdeen and Orkney Background Paper to Motion</b>	157
<b>Faith and Order Board</b>	159
Diaconate Working Group	159
<b>Rules of Order of The General Synod</b>	160
<b>General Synod: A Reflection on Morning and Evening Prayer</b>	166
<b>Social Media Guidelines for General Synod</b>	167
<b>List of Synod Members 2014</b>	169
<b>List of SEC Representatives on Other Bodies</b>	174
<b>Attendance Slip</b>	178
<b>Travel and Meals Claim Form</b>	179
<b>Synod Comment Form</b>	181

# GENERAL SYNOD 2014 AGENDA AND PROGRAMME

UNLESS OTHERWISE INDICATED ALL MEETINGS WILL TAKE PLACE IN  
ST PAUL'S & ST GEORGE'S CHURCH, YORK PLACE, EDINBURGH

A "Freshers' Meeting" will be held at 09:00 on Thursday 12 June for new members of Synod.

## Thursday 12 June 2014

10:00 Coffee

10:30 Opening Eucharist at St Paul's & St George's Church, including Primus' Charge  
Offering for Christian Aid to support its work in Syria  
Constitution of General Synod

## SESSION ONE: THE MOST REV THE PRIMUS IN THE CHAIR

11:45 **Primus: Welcome to delegates and guests**

**Preliminary Business** (Page 9)

Minutes of General Synod 2013 (Page 11)

***Motion 1:** That this Synod approve the minutes of the meeting of the General Synod held on 6-8 June 2013.*

Elections: (Page 44)

Information and Communication Board Convenership  
Standing Committee Membership  
Administration Board Membership  
Mission and Ministry Board Membership  
Preliminary Proceedings Committee Membership  
Clergy Discipline Tribunal Membership  
Extension of Home Mission Committee Convenership

12:15 **Doctrine Committee**

Launch of Grosvenor Essay *The Church and Scottish Identity* including group discussion

***Procedural Motion:** That the Synod meet in groups for informal discussion of this item under Rule 4 (c).*

12:45 Lunch

## SESSION TWO: THE VERY REV SUSAN MACDONALD IN THE CHAIR

14:00        **Standing Committee**

Accounts

**Motion 2:** *That this Synod accept the Annual Report and Accounts of the General Synod of the Scottish Episcopal Church for the financial year ended 31 December 2013.*

Budgets and Quota Overview (Page 49)

Rules of Order (Page 94)

**Motion 3:** *That Rule 3 of the Rules of Order be amended as follows:*

- *by the substitution of the first sentence by the words*

*“Members desiring to speak shall indicate their desire to do so in the manner directed by the person occupying the Chair, or in the absence of any other direction, by raising their hand.”; and*

- *by the substitution of the last sentence by the words*

*“A member who is speaking when a question of order is raised shall stop speaking until the question of order has been decided by the person occupying the Chair.”*

14:30        **Faith and Order Board**

**Committee on Canons**

**Canons for Second Reading**

Canon 63, Sections 1 and 4 - *Of the Office of Lay Representative* (Page 98)

**Motion 4:** *That the amended text for Canon 63, Sections 1 and 4 be read for the second time.*

14:40        **Liturgy Committee**

**Alterations to Calendar** (Page 99)

**John Mason Neale**

***Motion 5:*** That the Scottish Calendar (1991) be amended such that the date of commemoration of John Mason Neale, Priest, 1866 be changed from 9 August to 7 August.

14:50      **Information and Communication Board**

15:15      **College of Bishops**

15:45      Tea

**SESSION THREE: MR DAVID PALMER IN THE CHAIR**

16:15      **Greetings from Ecumenical Delegate**

The Rev Matthew Ross, General Secretary of Action of Churches Together in Scotland, has been invited to address Synod

16:30      **Faith and Order Board**

**Inter-Church Relations Committee**

Report on 10<sup>th</sup> Assembly of the World Council of Churches

Message of the 10<sup>th</sup> Assembly of the WCC (Page 100)

***Motion 6:*** That this Synod receive and take note of the Message of the 10<sup>th</sup> World Council of Churches Assembly.

WCC Unity Statement (Page 102)

***Motion 7:*** That this Synod receive the Unity Statement adopted by the 10<sup>th</sup> World Council of Churches Assembly and commend it for discussion to the Boards of the General Synod and to the dioceses and congregations of the Church.

Study Guide on the WCC Unity Statement

***Motion 8:*** That this Synod note the production of a Study Guide regarding the Unity Statement adopted by the 10<sup>th</sup> World Council of Churches Assembly and commend the Study Guide for use in dioceses and congregations of the Church.

Alteration to the Schedule to Canon 15 consequent upon admission of the new churches to the Porvoo Communion (Page 114)

**Motion 9:** *That this Synod consent to the Episcopal Synod adding to the list of Churches contained in the Schedule to Canon 15 each of the Latvian Evangelical Lutheran Church Abroad and the Lutheran Church in Great Britain, conditionally upon each of those churches signing their agreement to the Porvoo Declaration, so that following addition by the Episcopal Synod, the Schedule to Canon 15 would be altered by the deletion of the word “and” before the words “The Evangelical Lutheran Church in Denmark” and the addition at the end of the Schedule of the words “and the Latvian Evangelical Lutheran Church Abroad and the Lutheran Church in Great Britain”.*

17:00 Evening Prayer

**Friday 13 June 2014**

**SESSION FOUR: THE RT REV THE BISHOP OF ABERDEEN IN THE CHAIR**

09:00 Morning Prayer

09:15 **Standing Committee**

**Committee for the Protection of Children and Vulnerable Adults**

09:30 **Mission and Ministry Board**

Whole Church Mission and Ministry Policy (Page 115)

**Home Mission Committee** – Whole Church Policy Networks

**Procedural Motion:** *That the Rules of Order be temporarily suspended under Rule 15 to enable a series of short presentations regarding the Whole Church Policy Networks.*

10:00 **TISEC Review**, including Ministerial Formation, Future Governance Structures and Financial Implications (Page 124)

**Procedural Motion:** *That the Synod meet in groups for informal discussion of this item under Rule 4 (c).*

After informal discussion the proceedings of Synod will resume in normal mode and the following motions will be proposed.

**Motion 10:** *That the amended text for Canon 52, Section 23 be read for the first time.*

**Motion 11:** *That for the period from General Synod 2014 until General Synod 2015, the role of the Ministry Development Committee be suspended and that all of its functions be undertaken by a body to be appointed by the Standing Committee and to comprise a convener and such other members as have appropriate skills and experience to manage the transition of the Theological Institute of the Scottish Episcopal Church into the Scottish Episcopal Institute.*

11:00 Coffee

**SESSION FIVE: THE RT REV THE BISHOP OF MORAY, ROSS AND CAITHNESS IN THE CHAIR**

11:30 Mission and Ministry Board

Ministry Development Committee

Overseas Committee

Church in Society Committee

Good Society Project: Rev Canon Bob Fyffe, General Secretary, Churches Together in Britain and Ireland, has been invited to address Synod

**Motion 12:** *That this Synod receive the Good Society report produced by Churches Together in Britain and Ireland and commend it to dioceses and congregations of the Church as they consider mission in their local communities.*

13:00 Lunch

**SESSION SIX: THE RT REV THE BISHOP OF GLASGOW AND GALLOWAY IN THE CHAIR**

14:15 Mission and Ministry Board

Same-Sex Relationships Discussion Process

**Procedural Motion:** *That the Rules of Order be temporarily suspended under Rule 15 to enable a series of short presentations regarding the Cascade Conversation held in Pitlochry in late April 2014, followed by group discussion.*

15:45 Tea

### **SESSION SEVEN: THE VERY REV ALISON SIMPSON IN THE CHAIR**

16:15 **Pension Fund Trustees**

16:45 Evening Prayer

19:30 Synod Dinner at the Caledonian Waldorf Astoria Hotel, Princes Street

### **Saturday 14 June 2014**

### **SESSION EIGHT: THE RT REV THE BISHOP OF EDINBURGH IN THE CHAIR**

09:30 Morning Prayer

09:45 **Administration Board**

**Investment Committee**

**Buildings Committee**

**Motion from Diocese of Aberdeen and Orkney (Page 160)**

***Motion 13:** That, recognising that our current annual statistical return does not measure the life and activity of our dioceses, Synod call on the College of Bishops to devise a return which better reflects current patterns of support and activity.*

### **FINAL SESSION: THE MOST REV THE PRIMUS IN THE CHAIR**

11:00 **Diaconate Working Group (Page 162)**

**Standing Committee**

Budget and Quota (Page 49)

***Motion 14:** That this Synod, having examined the proposed budgets for the General Synod for the year 2015, agree to a quota figure of £678,602 for that year.*

Elections (Page 44)

Information and Communication Board Convenership

Standing Committee Membership  
Administration Board Membership  
Mission and Ministry Board Membership  
Preliminary Proceedings Committee Membership  
Clergy Discipline Tribunal Membership  
Extension of Home Mission Committee Convenership

***Motion 15:*** *That the term of office of the Rev Canon Fay Lamont as Convener of the Home Mission Committee be extended until the conclusion of General Synod 2015.*

12:00 Confirmation of Acts of Synod and close of meeting.

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## PRELIMINARY BUSINESS

### 1 **Welcome to Delegates from other Churches and Faiths**

Rev Gary Barclay, United Free Church of Scotland  
Major Alan Dixon, Salvation Army  
Rev Dr David Easton, Methodist Church in Scotland  
Rev Eder Goncalves, Baptist Union of Scotland  
Rev John Humphreys, United Reformed Church  
Monsignor Philip Kerr, Roman Catholic Church  
Very Rev Dr Sheilagh Kesting, Church of Scotland  
Rev Matthew Ross, Action of Churches Together in Scotland  
Religious Society of Friends: delegate to be advised  
Scottish Inter Faith Council: delegate to be advised

#### **Guests from outwith Scotland**

The Venerable Christine Wilson, Archdeacon of Chesterfield, Church of England

### 2 **Prolocutors and Tellers**

The Standing Committee recommends the following appointments:

#### **Prolocutors:**

Clerical Prolocutor:	Rev Canon Dr Scott Robertson
Clerical Vice-Prolocutor:	Very Rev Nicki McNelly
Lay Prolocutor:	Mrs Helen Hood
Lay Vice-Prolocutor:	Mr Alex Stewart

#### **Tellers:**

Dr Daphne Audsley  
Mr Malcolm Bett  
Mrs Elspeth Davey  
Mr Donald Urquhart

### 3 **Assessor**

The Primus has appointed Dr Joe Morrow, Advocate, as Assessor

### 4 **Minutes of General Synod 2013**

### 5 **Any Matters Arising from Minutes**

### 6 **Matters arising from new Venue for Synod**

### 7 **Elections**

Information and Communication Board Convenership  
Standing Committee Membership  
Administration Board Membership  
Mission and Ministry Board Membership  
Preliminary Proceedings Committee Membership  
Clergy Discipline Tribunal Membership  
Extension of Home Mission Committee Convenership

**8 Housekeeping Matters**

**9 Roll Call**

Please detach the attendance slip towards the end of this document and place it in the box.

## **DRAFT MINUTES OF THE MEETING OF THE GENERAL SYNOD OF THE SCOTTISH EPISCOPAL CHURCH HELD AT PALMERSTON PLACE CHURCH, EDINBURGH FROM 6-8 JUNE 2013**

### **Freshers' Meeting**

A meeting was held prior to the start of Synod to introduce new members to the programme and to the Synod's business procedures.

### **Opening Eucharist**

The Synod was constituted at a celebration of the Eucharist in Palmerston Place Church, Edinburgh at 10.30am on Thursday 6 June 2013.

The Most Rev David Chillingworth, Primus, delivered his charge to the Synod during the Eucharist. Taking as his text "The Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you", the Primus posed the question as to whether the business before Synod was "just business" or whether the Spirit continued to remind the Church of all he had said. It would be easy to be institutionally burdened with reports and papers but the Church was called to have a Spirit-enlivened spring in its step – a dynamic which shaped relationships, ministry and leadership. The Epistle had spoken of varieties of gifts, services and activities – but the same Lord. The Scottish Episcopal Church celebrated that diversity. Without an overarching central authority, there was nothing to bind Episcopalians and Anglicans together other than relationships shaped by the one Spirit. What mattered was that differences were recast by the Spirit into a dynamic and comprehensive unity. The Synod was also challenged by the movement of the Spirit in relation to the plans and strategies which Synod would shape – including, for example, the Whole Church Mission and Ministry Policy and the proposed process on Human Sexuality. All of that was just activity unless shaped by the movement of God's Spirit. There was a need to be both strategy-led and Spirit-led. Synod was an opportunity for making fresh commitments to the life and ministry of the Scottish Episcopal Church.

During the Eucharist, an offering was taken to support the work of Friends of the Holy Land. The offering amounted to £1,075.39 (excluding tax reclaims).

### **SESSION ONE – The Most Rev the Primus in the Chair**

#### **1.1 Welcome**

The Primus welcomed all members of Synod including the following delegates representing other Churches and Faiths:-

The Very Rev David Arnott (Church of Scotland), the Rev Graham Brown (United Free Church of Scotland), the Rev Mitchell Bunting (United Reformed Church), the Rev George Davidson (Church of Ireland), Major Alan Dixon (Salvation Army), Monsignor Philip Kerr (Roman Catholic Church), Pamala McDougall (Religious Society of Friends), Sr Elizabeth Moran (Action of Churches Together in Scotland), Dr Satwant Singh Multani (Scottish Inter Faith Council) and the Rev Lily Twist (Methodist Church in Scotland). The Rev Ian Dickie (Baptist Union of Scotland) had sent his apologies.

#### **1.2 Election of Prolocutors**

The Rev Anne Haselhurst and the Rev Canon Dr Scott Robertson were elected as Clerical Prolocutor and Vice-Prolocutor respectively by the House of Clergy.

Professor Alan Werritty and Mrs Helen Hood were elected as Lay Prolocutor and Vice-Prolocutor respectively by the House of Laity.

#### **1.3 Tellers**

Dr Daphne Audsley, Mr Malcolm Bett, Mrs Elspeth Davey and Mr Donald Urquhart were appointed Tellers for the meeting.

#### **1.4 Assessor**

The Primus announced that Dr Joe Morrow, Advocate, had been appointed as his Assessor.

#### **1.5 Minutes of General Synod 2012**

Mr Palmer (Convener, Standing Committee) proposed, and Mr Michael Lugton (Convener, Administration Board) seconded, the following motion:-

*"That this Synod approve the minutes of the meeting of the General Synod held on 7-9 June 2012."*

The motion was put to the vote and passed.

#### **1.6 Matters Arising**

There were no matters arising from the minutes.

## **1.7 Elections**

The Secretary General explained that the posts to be filled by General Synod in 2013 comprised three vacancies for General Synod representatives on the Administration Board, and one vacancy for a General Synod representative on the Mission and Ministry Board. It was also proposed that the convenership of the Primus, as Convener of the Mission and Ministry Board, be extended for a period of two years and the Synod Agenda contained a motion to that effect which would be proposed on the Saturday morning of Synod.

One nomination for a General Synod representative on the Administration Board had been received prior to the commencement of the current meeting. Synod agreed to extend the deadline for receipt of nominations for both the Administration Board and Mission and Ministry Board until the end of morning coffee break on 7 June 2013.

The Secretary General explained that the previous practice of Synod had been that where the number of nominations did not exceed the number of vacancies, Synod had appointed the individuals who had been nominated by general acclaim later in the meeting. Synod indicated that it would be content to follow that practice at the current meeting.

## **1.8 Audio Streaming of Proceedings**

The Secretary General indicated to Synod that, as had been done in previous years, the proceedings of Synod would be audio streamed through the provincial website coupled with still images of the meeting captured by a webcam.

## **1.9 Roll Call**

The Roll Call of Synod members was taken by completion of attendance slips. A total of 144 members attended.

## **1.10 Permission to Speak**

The Synod granted its permission for each of the following to speak during the course of the meeting: the Rev Richard Cornfield, the Rev Lisa Eunson, Mr Howard Msukwa, Mr Andrew November, Ms Susan Ntende, the Rev Canon Dr Alison Peden and Mr John Stuart.

## **1.11 Standing Committee**

### **1.11.1 Annual Report and Accounts to 31 December 2012**

Mr David Palmer (Convener, Standing Committee) presented the Annual Report and Accounts of the General Synod for the year ended 31 December 2012.

During 2012, the Standing Committee had considered a wide range of issues. These including keeping an overview of the Whole Church Mission and Ministry Policy, continued monitoring of the financial position of the General Synod and the budgeting process, undertaking a consultation within the Church to test issues of affordability and benefit structure changes to the Pension Fund, approval of a revised Pension Fund Recovery Plan submitted to the Pension Fund Regulator and a revised De-risking Investment Protocol with the Pension Fund Trustees. During the year, additional online resources for vestries had been made available through the Provincial website. The Committee had also considered and followed up recommendations made by the Organisation Review Committee on the planning and running of General Synod and it had overseen the design of the 2012 Synod including the debate on the Anglican Covenant. It had communicated the outcome of the 2012 discussion on the Covenant to the Anglican Communion Office and the Anglican Consultative Council meeting in Auckland in late 2012. It had also considered the issue of ethical banking which had led to the closure of the Synod's account with Barclays Bank and the opening of an account with Triodos Bank. It had also started a follow-up to the Gender Audit carried out a number of years previously.

Mr Palmer commented on the Audited Accounts contained in the Annual Report. Standing Committee was committed to ensuring that the General Synod operated within the financial resources available to it and set budgets which it hoped would result in a breakeven position. In recent years, boards had been asked to review their budgets on a regular basis and to keep expenditure as tight as possible. The Committee had encouraged boards and committees generally to exercise restraint in their expenditure and the continuation of such restraint was one of the contributory factors to there having been a surplus in 2012. The General Fund income had totalled nearly £1.7 million, slightly lower than in 2011 and 2012, and had been £18,000 below the budget projection. Expenditure had been just over £1,452,000, £30,132 less than in 2011 and £185,741 below budget. This had produced a surplus of £241,894 (£167,741 more than planned). Standing Committee was not deliberately intending to generate surpluses but the surplus would in fact be most helpful in the light of budget projections for 2014. The main reason for the surplus was a significant fall in expenditure. A number of factors had contributed to the surplus including few demands on the "emergency" building grants budget, some curacies ending earlier than expected, little expenditure on web development pending the re-working of the Provincial website, the putting on hold of the appointment of additional TISEC staff pending the outcome of the Whole Church Mission and Ministry Policy and TISEC inspection report, as well as reduced costs associated with the Glenalmond Youth Weeks and fewer grants being required within the Church in Society Committee. Mr Palmer thanked all the boards and committees for their excellent work in keeping within their budgets and limiting expenditure.

Commenting on the capital resources held by the General Synod, Mr Palmer indicated that capital funds held on the General Account had increased by more than £2 million during 2012 to a figure in excess of £21 million. This had been a result of general Stock Market increases and because of two significant legacies received during the year. Total capital resources amounted to nearly £32 million. Overall, the General Synod accounts showed a reasonably healthy financial position but there was still a need to budget carefully in the coming years.

In the current year, Standing Committee would focus on the continuing process of the Whole Church Mission and Ministry Policy including any changes needed to the financial processes between province and dioceses, ensuring that

resources were used efficiently and effectively to enhance the work of the Church, handling the follow-up to the consultation in late 2012 regarding Pension Fund matters and follow-up to the recent inspection report on TISEC undertaken by the Ministry Division of the Church of England.

Mr Palmer closed by thanking the conveners and members of all boards and committees and General Synod Office staff.

Questions were invited.

Mr Jim Gibson (Glasgow and Galloway) indicated that prior to Synod he had asked a question regarding the fact that future income was expected to be static. His experience from other investment portfolios was that income was rising. However, he had had a response to his question which had confirmed that some element of the distribution from the Unit Trust Pool was funded from capital and also that a cautious approach was being taken to income projection. Looking to future budgets, however, he noted that there appeared to be significant additional clergy costs in relation to stipend support and curacy grants and asked for more information regarding this.

Mr Palmer indicated that he would address this during his presentation on the budget. There were, however, pressures on clergy costs in general.

Mr Palmer then proposed, and Mr Michael Lugton (Convener, Administration Board) seconded, the following motion:-

*"That this Synod accept the Annual Report and Accounts of the General Synod of the Scottish Episcopal Church for the financial year ended 31 December 2012."*

The motion was put to the vote and passed.

### **1.11.2 Budgets and Quota Overview**

Mr Palmer turned to consider the budgets contained in the Synod Papers for the years 2013 to 2015. He explained that every year there was a detailed budgetary process carried out by every board and committee. The boards considered the proposals from their pendant committees and the proposals of the boards were then considered by the Standing Committee. Boards had again been asked by Standing Committee to critically review their budget proposals for the years 2013, 2014 and 2015. The Standing Committee considered that budgets should be set with a view to achieving a breakeven position on the General Fund and that large one-off receipts (such as legacies) should be capitalised to provide future income rather than being used to fund current operating costs.

Mr Palmer reminded Synod members that during 2009 investment income had fallen dramatically and pension costs had increased. As a result, significant savings for 2010 and 2011 had had to be found. As the budget report contained in the Synod Papers indicated, the Synod's finances were heavily dependent on investment income with approximately two-thirds derived from investments in the Unit Trust Pool. Until 2008 the investment income had increased broadly in line with inflation. In 2009, it had fallen by 15%, it had remained unchanged in 2010 and whilst there had been a small increase in 2011, there had been none in 2012. The Investment Committee had indicated that no increase was likely in 2013 and that it might be necessary to reduce the distribution rate in the current year. Current investment income was estimated to be in the region of £980,000 per annum (which compared with a figure of £1.2 million were previous trends of increase to have been maintained).

A reduction in investment income and an increase in pension costs had presented a challenging situation. Savings had been made, mainly as a result of a reduction of staff at the General Synod Office. Boards and committees had regularly been asked to review their budgets and had exercised restraint and whilst this had produced further reductions in spending, they had not been enough to eliminate the underlying deficit. A major part of the cost reductions had been achieved by a two-year moratorium on building grants with a proposed slow reintroduction of such grants to allow a breathing space in which other cost savings could be identified. As a result, a surplus of approximately £74,000 was now budgeted for 2013. Whilst the objective was not to create surpluses, they had been welcomed in the past and had helped to fund the £2 million lump sum payment to the Pension Fund. Standing Committee had been pleased that recent surpluses had helped to avoid the need to sell investments particularly at a time when the Stock Market had been low. It had also been considered that no policies or priorities should be changed until the Whole Church Mission and Ministry Policy had been taken forward by the General Synod and its financial implications considered, including any impact on the financial relationship between province and dioceses.

Budgetary pressures were continuing and there were projected deficits on the General Fund for 2014 and 2015 of £131,422 and £233,418 respectively. At this stage, the budgets for 2014 and 2015 were indicative only.

It had not been possible fully to reintroduce the building grants programme following the moratorium of 2010 and 2011 and the current budgets reflected the impact of a phased reintroduction of building grants and an acceptance that investment income was unlikely to increase significantly. Also, no other substantial savings had been identified in the two-year "breathing space".

Standing Committee recognised the impact that the lack of provincial building grant support could have on the condition of the Church's buildings. However, such grants were one of the largest areas of discretionary spending within the budget and he was pleased that the Administration Board and the conveners of the Finance and Building Committees were working together to consider how to deal with the fact that it might not be possible to reintroduce large building grants in the near future. In the coming months, the Standing Committee and Boards would be considering ways in which the deficits for 2014 and 2015 could be reduced and, hopefully, eliminated. If no saving could be identified, there was a strong possibility of significant cuts to the budgets.

One of the key priorities for the Standing Committee in the coming year would be to review the priorities for expenditure, particularly taking into account the Whole Church Mission and Ministry Policy, the impact of the review of

TISEC and the discussions on building grants. Implementing the Whole Church Policy might well help to prioritise the areas where funds could best be used and where budget cuts could be made.

The overall budget, including miscellaneous and restricted funds, showed a surplus of £73,714 for 2013 and deficits for 2014 and 2015 of £151,874 and £232,543 respectively. He emphasised that the budgets for 2014 and 2015 were only indicative and would be considered again by Standing Committee in the autumn.

As far as Quota was concerned, it was proposed to increase Provincial Quota to £658,837, an increase of 3% which compared with current rates of RPI of 2.9% and CPI of 2.4%. Whilst Government inflation targets for future years were lower than current levels, it was difficult to envisage a significant reduction for the foreseeable future.

Questions were invited.

Mr Jim Gibson (Glasgow and Galloway) appreciated that the budgets were indicative but he noted that curate grants and stipend support appeared to be significantly higher in 2014 and 2015 and he wondered what the reasons for this were.

Mr Palmer responded that the budget contained the policies as they stood at the current time. As far as curates were concerned, during 2012, there had only been four or five curates in training but the budgets assumed that five new curates would be appointed in each of 2013, 2014 and 2015. The actual situation was dependent on the actual numbers of curates coming through the system and if the Church could not afford such numbers, this would have to be revisited. Every effort would be made to ensure that the Synod operated within budget. He suggested that curates were the lifeblood of the future church and he would, therefore, do everything possible to ensure funding. Others might feel that building grants were just as important and needed to be restored. There was, therefore, a balancing exercise to be undertaken. The position would be reviewed in the autumn when the entirety of the budgets were considered again.

## **SESSION TWO – The Rt Rev the Bishop of Moray, Ross and Caithness in the Chair**

### **2.1 Standing Committee (continued) – Membership Statistics**

The Most Rev David Chillingworth (Primus) indicated that he had been asked by Standing Committee to speak about membership and attendance statistics.

He recounted how two weeks previously he had spent most of the day with the congregation in Comrie – but his experience might have been replicated in many other places across the Church. The Vestry had invited a wide range of people from across the community to come and meet him and he had been out and about in the community with members of the congregation. The congregation had become more outward looking and were ready to try new things. “Art and Soul” days had seen up to 30 people passing through the building to explore meditation in the context of art. Milestone services encouraged people, many of whom were not church members, to mark key life stages in the context of worship and special services, for example at Christmas, could see up to 80 people in church. The regular worshipping congregation had moved from a low of around 13 to a more regular 18-20. None of this was captured by membership statistics; nor was significant work with large numbers of children and parents being carried on by the congregation in Aberdour. Across the Scottish Episcopal Church vibrant congregations were being sustained in places where many other local churches had closed. Members of Synod would shortly be invited, in buzz groups, to share whether these kind of stories were repeated in their own experience. Such local “good news” stories happened because of good local leadership and deeply committed people. They also happened because there had been a mood change in the church. Many remembered a period when the Scottish Episcopal Church had lost confidence and too many buildings, which were now needed, had been disposed of. The Scottish Episcopal Church was now a story of confidence regained, of missional challenges embraced and of a growing sense of its place in Scotland today and in the future.

There was, however, a need to take membership seriously. In too many situations people had been complacent as if it were unworthy to think about numbers. A decline in finance had been permitted as if nothing could be done about it. Numbers told stories: they told the story of the challenge which faced institutional churches in a secular age, of the challenge of building community in an age of individualism and of the need for a quality of church life which addressed intentional congregational building.

Over the previous five years, the figures showed a decline of 15% and that was very marked. However, the most recent figures for the previous twelve-month period indicated that that decline had slowed, and had to some extent been stemmed, and, indeed, in some places there was tentative growth. However, that was not the full picture since any figures would represent an aggregate of decline and growth taken together. He hoped and prayed that the Church was now moving to a point where there would be more growth than decline. There were, for example, modest successes with church life growing in the rural areas of Argyll and Moray, albeit that the actual numbers were small.

Membership statistics measured particular aspects of the institutional life of the Church. They could not, at least in the first instance, measure the missional life of the Church nor its aspiration or faith. One particular challenge, which the Church would be foolish to ignore, was the fact that it was the institutional life of the Church which embodied its stewardship, paid stipends and sustained buildings – which “paid the rent”. That institutional life was constantly under pressure from influences such as changing work patterns, school games, seven day shopping etc.

People often thought that small churches were particularly vulnerable to decline. The reality was that small churches often had greater potential to grow than large ones. Also, there was a connection between age profile in churches and patterns of growth or shrinkage. Churches which were growing smaller would also grow older; those which were growing larger would grow younger.

He hoped that those who watched the Scottish Episcopal Church addressing these questions would see a church which was very open and realistic about the challenges which all churches and faith communities faced. Part of the response to these issues was

that mission in Scotland should be shared. He hoped also that people would see the faithful optimism, confidence and hope which he believed to be alive in the Scottish Episcopal Church.

The Chair invited Synod members to consider in buzz groups the issues which had been raised by the Primus and to formulate their response to questions on a sheet which had been distributed. He expressed thanks to Mr Nick Bowry who had agreed to consider the response sheets and make a report available for the feedback session on statistics which would take place later during the meeting.

## **2.2 Faith and Order Board: Committee on Canons**

### **2.2.1 Canons for Second Reading**

#### **2.2.1.1 Canon 50, Section 3 (Of Diocesan Synods)**

The Rt Rev Dr Gregor Duncan (Bishop of Glasgow and Galloway) explained that, as acting Convener of the Faith and Order Board, he would state the policy of the Board in relation to the Canons and the Convener of the Committee on Canons would explain how the Canon in question would implement that policy. Bishop Duncan drew attention to the comments which had been received from the Diocesan Synods and which were printed in the Synod Papers. He explained that the Board presented Canon 50.3 for second reading with the intention of including within the lay membership of Diocesan Synods any person authorised for lay ministry under the new Canon 66 if the Bishop thought it appropriate, taking into account their sphere of duty.

The Very Rev Jeremy Auld (Convener, Committee on Canons) explained the process for the adoption of new Canons. He reminded Synod members that at General Synod 2012, a new Canon 66 had been adopted to allow for the authorisation of certain kinds of lay ministry. Canon 50 addressed the composition of Diocesan Synods. Section 3 addressed the lay membership of the Diocesan Synod and the intention behind the alteration was to include within the lay membership of the Diocesan Synod, such lay persons as might have been authorised under Canon 66 and whom the Bishop deemed appropriate to become members of Diocesan Synod, by virtue of their sphere of duty. An example might be a Church Army Officer who was, in effect, running a charge.

The Bishop of Glasgow and Galloway then proposed, and Provost Auld seconded, the following motion:-

*“That the amended text for Canon 50, Section 3 be read for the second time.”*

Mr Rory Anderson (Glasgow and Galloway) noted that the amendment was expressed in the plural. He wondered whether the intention was that the authorisation could be given to a single person.

Provost Auld responded that the alteration was intended to cover both the singular and plural.

The Rev Professor John Richardson (Edinburgh) pointed out that Canon 57.6 already stated that unless the context otherwise required, words in the plural in the Canons included the singular and vice versa.

The motion was then put to the vote in houses and passed by the requisite majorities as follows:-

House of Laity: passed unanimously  
House of Clergy: passed by majority, 1 against  
House of Bishops: passed unanimously

#### **2.2.1.2 Canon 53, Section 15 (Of the Resolutions of Situations of Pastoral Breakdown and Other Differences and Disputes)**

The Bishop of Glasgow and Galloway explained that the text of Canon 53.15 being presented to General Synod for second reading took account of the suggestion made by the Diocese of Moray, Ross and Caithness. He explained that the aim of the Board in presenting the Canon for second reading was to secure as much clarity as possible about the hearing of appeals and in particular about the nature and level of expenses which might be involved in such hearings.

The Very Rev Jeremy Auld (Convener, Committee on Canons) explained that whilst Canon 53 as a whole dealt with the resolution of situations of pastoral breakdown and other differences and disputes, Section 15 of that Canon dealt specifically with appeals and expenses. Synod would also be asked to address the proposed Resolution to be passed under Canon 53.

Provost Auld explained that the Diocesan Synod of Moray, Ross and Caithness had suggested the inclusion of the word “any” in the proposed amendment to Canon 53.15 so that if any party to an appeal wished a hearing to take place then a hearing would be necessary. He also reported that in response to the draft of the Resolution proposed to be passed under Canon 53, a copy of which had been provided to Diocesan Synods, the Diocese of Argyll and The Isles had suggested that it should include a reference to ferry costs. Accordingly, the wording to be proposed to Synod included such provision.

Provost Auld said that Canon 53.15 already contained an implication of a power to award expenses and the proposed amendments would simply make this explicit. The amendment made it clear that a party could be represented either by a solicitor or an advocate. The amendment also provided specific power to the Episcopal Synod to make an award of reasonable expenses against whichever party the Synod deemed responsible. Provost Auld was aware of a comment which had been made that if an appeal involved an incumbent who was at risk of losing his or her living, it would be unfair in such circumstances to make an award of expenses against such an incumbent. Provost Auld suggested that in normal cases before an

employment tribunal, this would not normally happen but there was nevertheless power to make such an award. The Canon, therefore, endeavoured to replicate the secular approach. He thought it highly unlikely that the Episcopal Synod would in such circumstances make an award of expenses but he considered it important that the Episcopal Synod should have discretion to do so. The Episcopal Synod would, in any event, have a pastoral concern for those appearing before it. Also, the provincial legal expenses insurance policy with Ecclesiastical specifically provided that expenses under a Canon 53 dispute would be covered.

The Rev David Mumford (Brechin) accepted that the proposed changes made explicit a power which was probably already implicit. However, the Canon applied to the role of the Episcopal Synod both as an appellate body in relation to cases of pastoral breakdown and also in relation to resolving other disputes and differences. He had no difficulty with an award of expenses where the Episcopal Synod was sitting as an appellate body in relation to other disputes and differences. His concern was where the Episcopal Synod was handling cases of pastoral breakdown and where a cleric would lose their job, stipend and house. In employment tribunals, the losing party did not generally suffer an award of expenses to cover the winning party's costs and, as far as he was aware, never had to contribute to the costs of the tribunal itself. He saw a problem in the introduction of a potentially heavy financial penalty, especially if the Church employed lawyers, which would be a disincentive to a cleric pursuing an appeal. He noted that Provost Auld had referred to insurance but the difficulty was that the insurance applied where the insured used lawyers appointed by Ecclesiastical/DAS. Employment law concerning clergy was notoriously difficult and the situation in Scotland was a little different in certain areas from that pertaining in England. Consequently, a cleric might not wish to use a lawyer that Ecclesiastical would pay for. If a canonical amendment were to be made, he suggested that, ideally, it would apply only to appeals which related to matters under Section 11 of the Canon (ie disputes and differences) but perhaps an easier way forward would be a self-denying ordinance on the part of the Episcopal Synod that those powers would not be used where the Episcopal Synod was acting as appellate body in a case where a cleric's livelihood was at risk. He asked that the Episcopal Synod consider that possibility.

The Very Rev Kelvin Holdsworth (Convener, Information and Communication Board) asked how an award of costs would be enforced.

Provost Auld responded that by subscribing obedience to the Code of Canons, clergy undertook to be bound by decisions made under the Canons. It was not beyond the bounds of possibility that a legal action might be raised to enforce an award of costs. As far as legal expenses insurance was concerned, it was normally the case that the insured would need to use the lawyers nominated by the insurers. Provost Auld considered that there might be circumstances where an award of expenses would be appropriate and, therefore, it was necessary to leave the matter to the discretion of the Bishops. It was necessary to trust in their exercise of that discretion.

Mr Nick Bowry (Edinburgh) indicated that where costs were to be awarded against an individual in an employment tribunal setting, it was necessary for the claim to be "frivolous or vexatious". If the Episcopal Synod wished some means of assessing matters, this would provide one means of doing so.

The Bishop of Glasgow and Galloway then proposed, and Provost Auld seconded, the following motion:-

*"That the amended text for Canon 53, Section 15 be read for the second time."*

The motion was put to the vote in houses and past by the requisite majorities as follows:-

House of Laity:	passed by majority, 4 against, 5 abstentions
House of Clergy:	passed by majority, 3 against, 4 abstentions
House of Bishops:	passed unanimously

The Bishop of Glasgow and Galloway then proposed, and Provost Auld seconded, the following motion:-

*"That the text for Resolution 1 under Canon 53 be adopted."*

The motion was put to the vote and passed *nem con*, 3 abstentions.

## 2.2.2 Canons for First Reading

### 2.2.2.1 Canon 63, Sections 1 and 4 (Of the Office of Lay Representative)

The Rt Rev Dr Gregor Duncan (Bishop of Glasgow and Galloway) explained that the policy of the Faith and Order Board in presenting alterations to Canon 63 was to tidy up the procedures for electing lay representatives and to make clear specifically who was entitled to vote in such elections.

The Very Rev Jeremy Auld (Convener, Committee on Canons) explained that the Canon addressed how a lay representative was appointed. Normally the cleric in charge would convene the meeting at which the lay representative would be appointed. The Canon had always provided that in the event of a clerical vacancy there was an alternative way of arranging the election but sometimes there was no cleric and that might be the case where there was in fact no vacancy. The wording therefore provided that if there was no cleric or if there was a vacancy the meeting would be arranged by an individual directed by such person as the Bishop directed. Also, Section 1 was being amended to make it clear that it was only lay communicants who would be entitled to vote (since clergy could be communicant members of a congregation).

Mr Hugh Morison (Moray, Ross and Caithness) explained that his congregation had a number of clergy who had retired from England. He explained that it would seem that such clergy would be excluded from the

election but it was also the case that they might be excluded from membership of the Diocesan Synod. He wondered whether the matter needed to be looked at further.

In response, the Bishop of Glasgow and Galloway confirmed that such retired clergy would be excluded from the election of a lay representative.

The Bishop of Glasgow and Galloway then proposed, and Provost Auld seconded, the following motion:-

“That the amended text for Canon 63, Sections 1 and 4 be read for the first time.”

The motion was then put to the vote in houses and passed by the requisite majorities as follows:-

House of Laity:	passed <i>nem con</i> , 1 abstention
House of Clergy:	passed <i>nem con</i> , 2 abstentions
House of Bishops:	passed unanimously

Provost Auld indicated that he was stepping down having completed his term of office as Convener of the Committee on Canons and expressed thanks to those with whom he had worked. Meetings of the Committee on Canons had always been interesting and fun. He expressed particular thanks to Elspeth Davey as Secretary to the Committee. He was delighted that the Rev Paul Romano would take over as Convener of the Committee.

The Chair thanked Provost Auld for his service as Convener of the Committee. The Bishop of Glasgow and Galloway added the thanks of the Faith and Order Board to Provost Auld.

### **2.3 Faith and Order Board: Liturgy Committee – alterations to the Calendar**

The Rt Rev Dr Gregor Duncan (Bishop of Glasgow and Galloway) explained that the policy of the Faith and Order Board in relation to the proposed changes to the Calendar being proposed to Synod was to ensure that the Calendar was accurate and clear in its provisions to guide the worship of God’s people in the Scottish Episcopal Church.

#### **2.3.1 St James of Jerusalem**

The Rev Canon Ian Paton (Convener, Liturgy Committee) explained that the Calendar was something of a mystery to many people and a difficult piece of machinery. It was in fact the way in which the Church entered into the story of God and it was a story which took a long time to listen to. Part of that story was the story of the saints. Saints’ days were given different ranks in the Calendar. Moving St James from Category 6 to Category 4 meant that whenever his day clashed with that of another Saint with a lower ranking, St James would enjoy precedence.

In the Anglican Communion as a whole there had been many moves to promote James to the status of a “red letter day”. He had possibly been the brother of Jesus and was an important figure in the early church and there was an early liturgy in his name. Those with “red letter” status had their own collect and readings. The text of the collect, readings, prayer after communion, blessing and daily prayer readings being proposed was set out in the Synod Papers.

Comment was invited.

The Rev Canon Isaac Poobalan (Aberdeen and Orkney) spoke in favour of the two motions on the agenda concerning St James. He was delighted by the timely upgrade of St James of Jerusalem. He adored the Saint for three characteristics: St James did not believe his brother, he saw his brother’s ghost and he discouraged Jewish Christians from eating with gentile Christians. Canon Poobalan was concerned at that sort of “fascism”. He wondered whether the Liturgy Committee was aware of “liturgical fascism”? He loved all the liturgies but he believed in one, the 1982 liturgy, which he suggested was more than the Word of God. He had recently attended a Festival of Homiletics in Nashville and he suggested that the Church might be ready for a festival of liturgies.

The Bishop of Glasgow and Galloway challenged the view that any liturgy was more than the Word of God.

Canon Paton then proposed, and the Bishop of Glasgow and Galloway seconded, the following motion:-

*“That the Scottish Calendar (1991) and the accompanying guide be amended such that the category of James of Jerusalem, Martyr c62 (October 23<sup>rd</sup>) be changed from 6 to 4.”*

The motion was put to the vote and passed *nem con*, 3 abstentions.

Canon Paton proposed, and the Bishop of Glasgow and Galloway seconded, the following motion:-

*“That the Propers for Sundays, Holy Days and Saints Days (2006) be amended to include the proposed Propers and Readings for James of Jerusalem and that the Schedule to Canon 22 be amended accordingly.”*

The motion was put to the vote and passed *nem con*, 3 abstentions.

#### **2.3.2 St Boisil**

Canon Paton explained that this item was an example of liturgical democracy (not fascism) because the request for the change of date for St Boisil had come from Scottish Episcopalians in the Scottish Borders.

Comment was invited but there was none.

Canon Paton then proposed, and the Bishop of Glasgow and Galloway seconded, the following motion:-

*"That the Scottish Calendar (1991) be amended such that the date of commemoration of Boisil, Prior of Melrose, c642 be changed from 7th August to 7th July."*

The motion was put to the vote and passed *nem con*, 2 abstentions.

### 2.3.3 Nomenclature for Sundays in Lent

Canon Paton explained that the proposal was to tidy up the way in which the Sundays in Lent were variously described in different publications. The fifth and sixth Sundays in Lent were described differently in different places and the proposal was to harmonise how they were described with most other parts of the Church. Canon Paton explained that there was a small mistake in the text of the wording contained on the agenda and that in fact the correct wording for the proposed alteration to the Calendar was set out on page 72 of the Synod Papers. Synod confirmed that it was happy to accept the corrected text of the motion which was projected on to the screens for Synod members.

Canon Paton therefore proposed, and the Bishop of Glasgow and Galloway seconded, the following motion:-

*"That the Scottish Calendar (1991), the accompanying guide, and the Propers for Sundays, Holy Days and Saints Days 2006 be amended such that:*

*the title of 5 Lent be changed to "The Fifth Sunday of Lent (Passion Sunday: The beginning of Passiontide)"; and*

*Palm Sunday (the Title of 6 Lent) be changed to "The Sixth Sunday of Lent (Palm Sunday: The Beginning of Holy Week)"*

*and that the Schedule to Canon 22 be amended accordingly."*

The motion was put to the vote and passed unanimously.

The Chair thanked Canon Paton and congratulated him on his forthcoming nuptials.

## 2.4 Information and Communication Board

The Very Rev Kelvin Holdsworth (Convener, Information and Communication Board) referred to the report of his Board contained in the Annual Report and Accounts for the General Synod for the year ended 31 December 2012. He expressed particular thanks to Lorna Finley, Communications Officer. He wished to bring two areas of work to the attention of the General Synod: engagement with the Press and the online presence of the Church.

Provost Holdsworth reported on the increased level of coverage which the Church was receiving in the Press. Previously, coverage had tended to relate to more quirky or bizarre stories. One or two quirky stories were no bad thing but it had seemed to the Board a number of years previously that there was a need to engage more with public issues generally. A review of the communications strategy at that time had suggested that with the support of the Communications Officer, greater engagement with public issues in the public life of Scotland was desirable. In the previous year, that policy had started to bear fruit. Provost Holdsworth then spoke to a series of images showing coverage which the Church had achieved on a range of issues including the welcome extended by the Rev Canon Isaac Poobalan to Muslim neighbours in Aberdeen, comment on the "bedroom" tax (the Bishop of Moray, Ross and Caithness), comment on Centrica pricing (the Bishop of Aberdeen and Orkney), secularisation (the Primus), coverage in Anglican World regarding the Primus, coverage of the Bishop of Argyll and The Isles travelling in his Diocese, Maundy Thursday coverage and the demolition of flats in Dundee (Bishop of Brechin). These were significant stories not just in the life of the Scottish Episcopal Church but in Scotland as a whole. Whilst there remained the same number of column inches to fill in the Press, there were no longer all of the Christian voices which had been around one year previously to fill those columns. There had been more space for Episcopal voices to join the national conversation. Whilst most of the stories in question concerned bishops, Provost Holdsworth said he could equally have demonstrated stories involving others and he emphasised the scope for local coverage. He acknowledged the work of those who had been willing to "stick their heads above the parapet" and he wished to encourage others to engage creatively with the Press. Occasionally, Lorna Finley had been able to visit dioceses to encourage local engagement. He emphasised that it had been possible to obtain coverage for these various stories despite the fact that they did not concern same-sex marriage which nevertheless remained the dominant story. He believed that the interest of the Press in same-sex marriage was principally because of a disconnection which the Press perceived between the morality of the majority of those whom the Press regarded as decent upstanding members of society and the morality which they saw the churches professing.

Provost Holdsworth turned to the work underway to renew the Scottish Episcopal Church's online presence. The view of the Information and Communications Board was that the time had come to renew the Church's online presence. A sub-group of the Board, led by the Rev Chris Mayo, had been consulting within the Church to that end and had begun work towards a new website with the expectation that this would be launched in the following year. Within the Scottish Episcopal Church there was already a lively conversation in blogs and social networking but this had been largely informal hitherto. That would continue in the future but he had raised in Synod previously the possibility of a website through which Church members could communicate with one another rather than it being simply for the dissemination of information. He expressed his gratitude to Mr Mayo for taking the lead on this issue and for involving other members of the Board in it. The work being undertaken on the website was indicative of a change in the way the Board operated. It was a positive step that such ways of working did not always involve Provost Holdsworth as the Board Convener. His convenership of the Board would come to an end at General Synod 2014. His taking of a sabbatical towards the end of 2012 had enabled thought to be given to the functioning of the Board without him on it and he was grateful to those who had made that possible. He thanked all those who worked in and thought about communications in the Church, to those who wrote and edited, who made decisions, who challenged and cajoled.

Questions were invited.

Mr Howard Thompson (Edinburgh) referred to correspondence in the Edinburgh Press regarding religious observance in schools. He had written a response to a letter from the Edinburgh Secular Society but his letter had not been published. When the matter arose for a second time, he wrote again and half of his letter had been published. He encouraged others to write to the Press on appropriate subjects.

Provost Holdsworth suggested that it was always good to take positive matters to the Press. It might be productive to give good examples of religious observance in schools. However he suggested that it should not be presumed that everyone in the Church necessarily agreed on the subject and one could not, therefore, assume that one spoke for all.

Mr Graeme Hely (Glasgow and Galloway) spoke of the divide which he perceived in his congregation along age lines between those who engaged in social media and used of the web, and those who did not. He wondered whether it would be possible to set up some form of Christian website design where church members could learn about how to design and manage church websites.

Provost Holdsworth responded by reminding Synod that two years previously he had talked of the development of a web template for congregations. He could direct people to that and it was being used by a number of congregations. The template was straightforward for those who were familiar with that world so some prior knowledge was needed. He suggested that it would probably be appropriate to look again at that template. Some dioceses had undertaken training based on the template.

Mrs Kate Sainsbury (St Andrews, Dunkeld and Dunblane) wondered whether a loose network could be created for those who had an interest in writing. She was aware of a number of people in her own congregation who had great skills in that area. A strategic approach could be developed by encouraging those who had gifts to write on particular topics.

Provost Holdsworth expressed interest in speaking further to Mrs Sainsbury about the point she had raised.

The Chair closed the session by expressing thanks to Provost Holdsworth.

### **SESSION THREE: The Rt Rev the Bishop of Edinburgh in the Chair**

#### **3.1 Pension Fund**

##### **3.1.1 Pension Fund Trustees**

Mr Andrew November (Chair, Pension Fund Trustees) reported on behalf of the Pension Fund. He explained that the role of a Pension Trustee, simply understood, was to ensure that the Fund assets and affordable future contributions would be sufficient to pay for all of the cash flows required to pay in the present and the future for current, deferred and future pensioners. He demonstrated from a PowerPoint presentation the values of the assets and liabilities from the Pension Fund valuations carried out in 2008 and 2011. In both cases the liabilities were greater than the assets but the gap between the two narrowed in the 2011 valuation. The result of the deficits had been the need to agree a Recovery Plan with the Regulator in 2008. In the previous year, there had been some good news. In 2008, the deficit had amounted to £8.9 million. In 2011, this had shrunk to £3 million and by the end of 2012, it had fallen further to £600,000. This had happened despite the value of the liabilities increasing as a result of Government Bond yields falling. The Trustees and the Standing Committee had also agreed a de-risking strategy in 2010. This involved reducing the exposure of the Pension Fund investment portfolio at pre-determined levels in order to reduce the risk of major loss in any investment market turmoil. As part of that strategy, two reductions in risk had now been implemented, the most recent occurring in October 2012. The Pension Fund portfolio was now composed of 40% in a diversified growth fund, 5% in equities and the remainder in a broad range of bond and cash assets. Further de-risking would be undertaken if markets allowed – broadly speaking, if bond yields or real assets rose sufficiently.

One remaining issue was that the cost of providing future benefits was continuing to increase and could reach a level which might not be affordable and sustainable if accrual of benefits continued at current levels. The cost of future benefits had risen from 26% in 2008 to 32.2% by the end of 2011, a “cushion” of only 2.7% against the current contribution rate of 34.9% of stipend, very close to the perceived 35% affordability limit. This issue had been taken up in 2012 by the Standing Committee and so it was appropriate that he now handed over to Mr David Palmer.

##### **3.1.2 Standing Committee**

Mr David Palmer (Convener, Standing Committee) reminded Synod that in 2012 approval had been given to carry out a consultation in relation to the Pension Fund. The Synod Papers contained a report on the outcome of that consultation. Following the Actuarial Valuation at the end of 2011, the Trustees had raised with the Standing Committee the question of the longer term affordability and sustainability of the Pension Fund. The Trustees were, and remained, concerned that the cost of the benefits building up in the Fund were reaching a level which might not be affordable and sustainable if accrual of benefits continued at current levels. The Trustees and Standing Committee were also concerned that a further increase in pension contributions would not be affordable by many congregations. As a result, General Synod 2012 had called for consultation within the Church.

Mr Palmer indicated that Standing Committee welcomed the significant financial improvement of the Fund on which Mr November had reported. This was partly as a result of a new, long term investment strategy of the Trustees including “locking in” gains by de-risking the portfolio. A significant improvement in the financial markets had also helped. Whilst the funding position was currently reasonably satisfactory, if the funding position were to deteriorate again, resulting in a deficit, significant additional contributions might be required. As Mr November had mentioned, there was concern that the cost of future benefits had risen from 26% in 2008 to 32.2% at the end of 2011 leaving a cushion of only 2.7% against the current contribution rate of 34.9% of stipend. Standing Committee was concerned that there was very little flexibility or room for manoeuvre if further deficit were to arise in future.

The Standing Committee was keen to take any steps necessary to safeguard the future of the “final salary” nature of the Scheme but was also keen to ensure that the Scheme was both affordable and sustainable. The results of the consultation on possible benefit design changes were set out in the report in the Synod Papers. The Consultation Paper had emphasised Standing Committee’s desire and commitment to provide fair and proper pension provision for clergy and staff in retirement and its intention to maintain “final salary” pension provision subject to it being affordable and sustainable. The Consultation Paper had made clear that unless the Church were in a position to make greater contributions to the Fund in future, some changes to the benefit structure would be needed. The Paper had suggested a number of possible changes to the benefit structure.

The Consultation Paper had been sent to stipendiary clergy and salaried staff as serving members of the Scheme as well as to Diocesan and Vestry Secretaries as “employers”. The Standing Committee was grateful to the many individuals and vestries who had responded. The responses had been very helpful in formulating the way forward. The 132 responses represented a response rate of approximately 27% across the three categories of employer, stipendiary clergy and staff. The employer responses represented approximately 50% of employing bodies in the Church.

The responses indicated that 50% of respondents considered that the maximum total employer contribution rate affordable for the future was 35% of stipend. The Standing Committee agreed with that and had concluded that alterations to the benefit structure of the Scheme would be necessary. The aim in so doing was to achieve a “cushion” equivalent to 7% of stipend between the cost of contribution needed to fund future service benefits and the maximum level of contribution affordable by the Church. That 7% “cushion” had been based on actuarial advice provided to the Church by Mercer, the Church’s Pension Advisers.

65% of respondents had not favoured the introduction of a member’s contribution and Standing Committee did not propose to introduce such a contribution at the current time but would keep it under review. 75% favoured maintaining the current level of spouse and civil partner pension and again, the Standing Committee did not recommend a reduction in the level of such pension but wished to keep the matter under review for the future. 75% of respondents supported the notion of enabling a reduction in the ongoing underlying contribution rate by combining an increase in normal pensionable age to 67 and limiting future pensionable stipend growth to not more than increases in the Retail Prices Index. The motion being proposed to Synod reflected such a change to normal pensionable age as well as limiting future pensionable stipend growth. This combination was expected to reduce the ongoing cost of future accrual by around 4%-5%. The changes would take effect only in relation to future service after the effective date of the change. If Synod accepted the changes, a further statutory consultation would be undertaken later in 2013 with serving members of the Pension Fund focusing on those specific changes with the implementation of changes taking effect from January 2014 (subject to the outcome of the consultation).

Mr Palmer suggested that changes of this kind had been made to the majority of schemes in the private sector and to other church pension schemes, for example, in England. In many cases, the changes went considerably further. The recent General Assembly of the Church of Scotland had agreed to consult its ministers and staff about proposals to move away from a final salary based scheme to a defined contribution scheme.

Mr Palmer then proposed, and Mr Michael Lugton (Convener, Administration Board) seconded, the following motion:-

*“That, subject to statutory consultation with members and due consideration by the Standing Committee of responses to such consultation, the Standing Committee request the Pension Fund Trustees to alter the Rules of the Scottish Episcopal Church Pension Fund with effect from 1 January 2014 as follows:-*

- *To provide that normal retirement age in relation to future pensionable service be 67;*
- *That, in relation to future pensionable service, increases in future pensionable stipend/salary be determined by Standing Committee subject in all cases to a maximum of not more than the increase in the Retail Prices Index.”*

The Rev Professor David Atkinson (Aberdeen and Orkney) congratulated the Standing Committee on the consultation and the reporting of its results. However, he had a concern in relation to the proposed change of retirement age for pension purposes from 65 to 67. He believed there was a flaw in the argument that simply because people were living longer, retirement age could be deferred. Just because an individual lived longer did not mean that they continued to be functional for a longer period. His concern was that people were being asked to work longer while they were ageing. For example, he cited difficulty in night driving for clergy in rural locations. His preference would be to increase the contribution rate. He considered he could only be happy with the proposals being put to Synod if at age 65 individuals were medically assessed and given “added years”, if in fact they were unable to work beyond age 65.

Mr Hugh Morison (Moray, Ross and Caithness) congratulated Mr Palmer on the report and the Trustees on dealing with a very difficult situation. He asked for clarity in relation to the position of someone who had already accrued service on the assumption of an age 65 retirement age but who would in future be subject to the 67 age. He wondered whether such an individual would only be able to draw a pension at an age between 65 and 67.

The Rev Peter Harris (Edinburgh) asked whether the effective date of change of 1 January 2014 applied only to those entering service after that date or also to those who were currently in service. If it affected those who were currently in service then ought he to review his own pension provision? He also suggested that it was unfair that only those congregations which had a rector, paid contributions to the Scheme.

The Rev David McCarthy (Glasgow and Galloway) said he was approaching the 25<sup>th</sup> anniversary of his ordination. He had previously been advised by an older member of clergy to “take a nap” in the afternoon if he was working both morning and evening. He believed there was a pastoral question at stake namely that if such changes to the Pension Fund were to be made, how were ageing clergy to be supported? Those people leading big churches with a big staff carried a heavy load. The changes might also increase the workload of bishops. There was a need to think of the pastoral support required.

The Very Rev Francis Bridger (Breachin) wished to support the proposals for two reasons. Firstly, there was a question of equity in relation to those outside the Church who were being required to work longer. If those working for the Church were seen to be privileging themselves, the matter could be misinterpreted. In short, this was a mission issue not simply a finance one. He also indicated that most of his pension would come from service in the Church of England. General Synod there had raised the contribution rate to 42%.

The Rt Rev Dr Gregor Duncan (Bishop of Glasgow and Galloway) reported that the College of Bishops had been working on a clergy retirement protocol. The implementation of that protocol would give scope for discussing pastoral support for those approaching retirement.

The Primus expressed gratitude to Dean Bridger for highlighting the missional aspects of the issue. There was also a question in relation to the recruitment of ordinands. For those making brave vocational choices, pensions might not be uppermost in their minds but there was nevertheless a need to know that they were opting into something which was viable in the longer term. Also, taking up points made by Mr McCarthy, the Primus was aware that in the health sector young doctors were being told they would need to work for a substantial period before retirement. It was inconceivable that they could remain functioning with the same level of professional vigour throughout the entirety of such a long period. He regretted the lack of clergy mobility within Scotland and suggested that it might not be unreasonable to think that clergy could consider matching the demands of ministry with their energy levels. There might be opportunities for movement into different roles. There were questions here for both clergy and bishops. There was a question of ensuring that people ended up in the right places for their stage in the life cycle.

Mrs Christine McIntosh (Argyll and The Isles) indicated that the Primus had said what she had been intending to say. She asked whether it was good for the Church to have too many old people at the top end. She had retired at age 60 and could not have continued to function at top level beyond that. The Church needed to think about this.

The Rev Canon John Lindsay (Edinburgh) indicated that he had been incumbent in North Berwick and Gullane for 25 years. When he had worked for the NHS, his retiral age had been 60. He had given himself to the Church expecting to retire at 65. He wanted to retire at 65. He also pointed out that the level of stipend was not a significant amount of money compared to the wealth of some people in congregations.

The Rev Peter Douglas (Glasgow and Galloway) emphasised the need to depend on God. There was a spiritual dimension to take account of since the Scottish Episcopal Church was a Church, not a business. The Lord was no person's debtor.

Mr Palmer responded to points which had been made in debate. On the question of health, many people were in fact maintaining good health well into old age. He considered that there was a confusion between pensionable age and retirement age. Under the Canons, clergy could go on until age 70. If people retired before age 65 at present they could take their pension but it would be subject to actuarial reduction. In future, if the changes were agreed, retirement at 65 would still be possible but for pension accrued after 1 January 2014 actuarial reduction would apply. It was, therefore, the case that people should review their pension arrangements to ensure adequate provision for their family. Mr Palmer assumed that the College of Bishops would give consideration to the pastoral issues which had been raised in the discussion. If he had not adequately progressed other points which had been made in discussion, he encouraged Synod members to talk to him individually.

The motion was then put to the vote and passed by majority, 6 against, 7 abstentions.

### **3.2 Administration Board: Personnel Committee**

The Chair explained that there was no additional report from the Personnel Committee but that Mr Nick Bowry, the Convener of the Committee, was available to answer any questions. There were none.

The Chair thanked all those who had participated in the Session.

## **SESSION FOUR: The Rt Rev the Bishop of Argyll and The Isles in the Chair**

### **4.1 Standing Committee**

#### **4.1.1 Report on Anglican Consultative Council-15**

Mr John Stuart (Secretary General) presented a report of his attendance at the 15<sup>th</sup> meeting of the Anglican Consultative Council which had taken place in Auckland in the Province of Aotearoa, New Zealand and Polynesia in October/November 2012. He suggested that since much of the business before Synod in the current Session had connections to a greater or lesser extent with the Anglican Communion, it was appropriate to start with a report on ACC-15.

Mr Stuart referred to the article which he had written for *inspires* magazine, and which had been reproduced in the Synod Papers, and also the text of the resolutions passed by ACC-15 which were also set out in the Synod Papers.

Serving as the representative of the Scottish Episcopal Church on ACC had been an amazing experience and an immense privilege.

Mr Stuart reported that there had been no significant developments regarding the Anglican Covenant at ACC-15. ACC-14 had asked simply that Provinces report to ACC-15 on the state of progress regarding the Covenant in their respective internal processes. The current position was that nine of the 38 provinces in the Communion had made a decision within their governing bodies. Seven had accepted, adopted or subscribed the Covenant, one had subscribed

Sections 1-3 of the Covenant but declined to adopt Section 4 and the Scottish Episcopal Church was the only Province to have made a decision not to adopt. At ACC-15 members had shared in reflection groups the current position in their own provinces. Mr Stuart had been somewhat surprised not to have encountered any challenging or questioning of the Scottish Episcopal Church's decision not to adopt. His impression was that the Covenant would in the coming years fade as a major item on the agenda of the Communion and that instead there would be a greater emphasis on joint working between provinces through vehicles such as the Anglican Communion Networks.

Mr Stuart reported that Scotland was well represented on many of the networks. Ms Sarah Tomlinson, Dr Elaine Cameron and Mr John Rea had all been present at least for part of the meeting in Auckland. Since the meeting, Rev Canon Robin Paisley had been actively involved in meetings of the Anglican Health Network. The Scottish Episcopal Church had been able to "add value" to the work of mission on a Communion-wide basis and it seemed that there might be a moment of opportunity to capitalise on that in Scotland too. The Primus also had a significant profile in the Communion chairing the Reference Group for Continuing Indaba Initiative and serving as a member of the Anglican Communion Standing Committee and Inter-Anglican Finance Committee.

Mr Stuart commended the reports which had been received by ACC and which were available from the Anglican Communion website. He drew attention to the regular E-Newsletter *Witness* 6.7 regarding evangelism and church growth initiatives across the Communion.

He suggested that consideration might be given to improving some of the procedural aspects of ACC meetings and also to encouraging provinces to give input to the content of the agenda. Also, there was work to be done on the financing of the Communion particularly given its dependency on large contributions from a small number of provinces. He suggested that in evaluating the meeting, it might be appropriate to consider within provinces whether clear outcomes resulted from the meeting of ACC and whether the building of trust in relationships, which was a key element of ACC, had helped the development of provinces and the contribution they could make to the life of the Communion.

He concluded by affirming that ACC-15 had been a positive experience for him personally and, he believed, for the Communion as a whole. The Scottish Episcopal Church should do what it could to support companion links in the Communion and joint working through the Anglican Communion Networks. ACC-15 had been his third, and final, meeting of ACC.

Questions were invited but there were none.

#### **4.1.2 Committee for the Protection of Children and Vulnerable Adults**

Mr Hugh Donald (Convener, Committee for the Protection of Children and Vulnerable Adults) referred to the report of his Committee in the Annual Report and Accounts of the General Synod for the year ended 31 December 2012. In his view, the importance of the work carried out by the Committee, and in particular of the staff who carried it out, could not be underestimated, particularly at a time when much attention was given in the media to child abuse and historic abuse. The Church was not immune to this and the Committee had given particular attention to the report on matters in the Diocese of Chichester in the Church of England and its implications for the Scottish Episcopal Church. Much of the work of the Provincial Officer and his team was devoted to the development, and continued development, of policies, codes of practice, and training. He emphasised the commitment which had been made to training and the endorsement and encouragement provided by the College of Bishops to the commitment to training. The Chichester Report had recognised the key role of leadership and the Committee was grateful to the Bishops for their support and a number of them had already attended recent training events.

Mr Donald turned to address the Safe Church Charter, a copy of which was contained in the Synod Papers, and which had been commended by the Anglican Consultative Council to the provinces of the Anglican Communion. There was an irony in looking at church as being a "safe place" and also a reality that the church was a group of gathered people with all their human frailties. The Charter sought to develop the idea of church as a safe place. The Committee would be delighted to accept the invitation contained in the motion about to be proposed. The Committee had already given the matter some consideration and much of the content of the Charter was covered by what was being done already but the motion would give a focus for going forward.

The Rt Rev Mark Strange (Bishop of Moray, Ross and Caithness) proposed, and Mr David Palmer (Convener, Standing Committee) seconded, the following motion:-

*"That the Charter for the Safety of People within Churches of the Anglican Communion, commended by the meeting of the Anglican Consultative Council-15, be noted and that the Committee for the Protection of Children and Vulnerable Adults be invited to consider its possible application within the Scottish Episcopal Church and make any recommendations regarding its possible adoption by the General Synod."*

Questions and comment were invited but there were none.

The motion was then put to the vote and passed unanimously.

Mr Donald closed by thanking the members of his Committee and staff members Mr Donald Urquhart, Dr Daphne Audsley and Miss Betty Robertson.

The Chair thanked Mr Donald for his presentation.

## **4.2 Mission and Ministry Board: Process for discussion of same-sex relationships**

The Most Rev David Chillingworth (Primus and Convener of the Mission and Ministry Board) reminded members that General Synod 2012 had decided not to adopt the Covenant. The Scottish Episcopal Church was so far the only province to have made a firm decision not to adopt. A second resolution had been passed in which the Synod affirmed its commitment to the Anglican Communion. He suggested that the only clearly identified practical consequence of that decision was that the Scottish Episcopal Church would not be part of any agreed bodies which would be set up under Section 4 of the Covenant if it became "live". Otherwise, the Scottish Episcopal Church had continued to fulfil wholeheartedly its commitment to the Communion. As Synod had already heard, the Scottish Episcopal Church had been fully engaged in the Anglican Consultative Council meeting in Auckland in 2012 and during the year he had had the opportunity of travelling widely within the Communion and had found that Scotland was welcome everywhere. One clearly defined element of the ministry of the new Archbishop of Canterbury, Justin Welby, was his commitment to reconciliation in the life of the Anglican Communion. The Continuing Indaba movement, in which the Primus was involved, was an integral part of that initiative.

Shortly, the Bishop of Brechin would give an indication of initial thinking about a process to which the Scottish Episcopal Church could give measured, whole-church consideration to human sexuality issues. There were two foci for this: the Anglican Communion and the local Scottish context.

A flaw in the Covenant was that it assumed that differences of view on the question of human sexuality were experienced principally as differences between provinces. There had been an assumption that provinces internally were of one mind when in fact they were not. In common with many other provinces, the Scottish Episcopal Church was a diverse church in a diverse Communion. Individual provinces needed to explore these issues internally and he hoped that the Scottish Episcopal Church might be able to offer a model to the Communion. It seemed right that the Communion dimension to internal discussions within the Scottish Episcopal Church might be expressed in the presence of partner relationships with other provinces in the Communion. The obvious way to do this would be to identify one or more provinces with which diocesan companionship links were already in place. By doing this the Scottish Episcopal Church would remain Communion-aware and Communion-sensitive while taking responsibility for exploring matters of human sexuality in Scotland.

The second focus was what was happening in Scotland where the Government was bringing forward proposals for same-sex marriage. The Scottish Episcopal Church would need to decide how to respond to that. The Faith and Order Board had thus far been exercising that responsibility but ultimately the responsibility would be lie with General Synod.

The Rt Rev Dr Nigel Peyton (Bishop of Brechin) said he was pleased to have been asked to chair the Design Group for a process by which the Scottish Episcopal Church would discuss same-sex relationships. He intended that the process would be inclusive and transparent throughout. He accepted that reactions to the project might be varied: some would find discussing the undiscussable very difficult; others would think it a waste of time and many would have uncertainties and opinions, some more public, some more private. He emphasised that all would have something to offer and his hope was to devise an approach which would be generous and thoughtful, enabling conversations that respect different opinions across the wide geography of Scotland. He suggested that discussions tended to be better where they were not reduced to issues but were focused more on people simply speaking and listening carefully to one another.

The proposal for same-sex marriage being brought forward by the Scottish Government provided particular questions for the Church. He believed there was a great opportunity to grasp a theological and contextual moment and the process would say much about the maturity of the Church and the ability of its members to engage with one another well beyond the particularities of human sexuality.

The Primus had already referred to the wider Anglican Communion and engaging with existing partners. The Bishop's own Diocese of Brechin had a longstanding three-way companionship link with Iowa and Swaziland. Within that micro communion there was already experience of the wide range of views about contemporary human sexuality and other topics. Across each diocese there would be similar encounters and relationships.

Bishop Peyton referred to the briefing note regarding the design process which had been provided to Synod members. The note outlined the principles with which the Design Group would work. He suggested Synod members might have thoughts or questions about those. He also emphasised that the membership of the Group was still to be determined but it was intended to reflect a mix of gender, lay and ordained, gay and straight people. He encouraged Synod members to be in touch if they wished to suggest names.

Finally, he expressed the hope that in using an Indaba-type process it might be possible to develop a kind of "Indaba Extra" which would allow the characteristic open conversation of Indaba but which would give particular attention to a range of possible outcomes. Also, he suggested it would be wise to establish a suitable timetable and shape for the process which was neither too short, too vague nor too prolonged.

Comment was invited.

Ms Alison Clark (Argyll and The Isles) said she was delighted to see the principles which had been enunciated in the Briefing Paper but wished to remind Synod of two processes in which the Scottish Episcopal Church had already engaged. The previous processes were in line with what was now being suggested and she wished to commend to the new process the work which had previously been done. The Diocese of Argyll and The Isles had had the first "listening day" which had proved a very moving experience. A subsequent national meeting has been arranged using facilitated groups and a "witness" who was prepared to come and tell their story. The Argyll and The Isles meeting had involved approximately 30 people and an additional 80 had attended the provincial event in Stirling so there were in excess of 100 people in the Province who had already participated in those prior discussions. She expressed some concern at the comment that matters would come to Synod as time progressed. In fact, work had been done on this already for a number of years and she asked that the new process be moved forward as quickly as possible.

Mrs Helen Hood (Edinburgh) was grateful for the introductions provided by the Primus and the Bishop of Brechin. She considered there was now a good understanding of why the process was being handled in the way suggested and she asked that the process now be moved forward, that a timetable be set and that Synod trust those appointed to handle it.

The Very Francis Bridger (Brechin) expressed a considerable interest in the subject because for two years he had been a co-leader of an ecumenical group responsible for observing the first stage of the Continuing Indaba project. He believed that there was now perhaps a unique opportunity for the Province to develop a process which in its practice and outcomes could act as a viable model for others. Also, whilst it was important to create a context for discussion and listening, it was also important to be clear about outcomes. He stressed the importance of moving forward to outcomes which had clarity. He wished to endorse the initiative and hoped that members of Synod would similarly support it.

Dr Beth Routledge (Glasgow and Galloway) appreciated the comments made by the Bishop of Brechin that the timetable and shape of the process should not be too vague. She considered that the term “same-sex relationships” was unhelpfully vague and that there was a need for clarity as to what exactly was being talked about – for example, whether the discussions were to be about equal marriage, pastoral responses to couples in same-sex relationships, how to include those from the LGBT community in congregations etc. More specifically, she sought clarification on the moratorium regarding the election and consecration as Bishops of those in same-sex relationships. That moratorium, she suggested, had emerged from the Anglican Covenant, which the Synod had decided not to adopt. It was her presumption that that moratorium no longer existed but she would like that to be made clear as part of the process being envisaged.

Mrs Christine McIntosh (Argyll and The Isles) spoke in support of previous comments regarding a need for speed of process and clarity regarding moratoria. She spoke of a gay friend who had died the previous month. He had spent his entire life keeping his relationships secret, not recognised by the Church for which he worked. In his memory, she asked that the process should not take too long.

Mrs Sari Salvesen (Edinburgh) spoke as a member of an ecumenical family with a daughter in a civil partnership who had had a son by artificial insemination. She hoped that more would be heard about consultation with other churches and faiths who were also struggling with the question.

The Very Kelvin Holdsworth (Convener, Information and Communication Board) indicated there was much goodwill in the process and he was doing his best to respond with equivalent goodwill. However, when he had first read the Briefing Note, his reaction had been that this should have been done years ago. He then realised that it had been done years ago. He considered that the involvement of voices across the Church and the Anglican Communion had been done at the Stirling meeting a number of years previously. The fact that the representative of the Anglican Communion had left the meeting early had been an indication of the difficulties. Some of the references in what was now being suggested did not ring positively for him. The idea of Indaba took him back to the Lambeth Conference at which Bishop Gene Robinson had been excluded. References to the Provincial Conference reminded him that at the last Provincial Conference gay people had been told they could not ask the Archbishop of Canterbury about the Jeffrey John affair. That was a time when some people had been silenced. In *inspires online* he had had to send out the news about the Faith and Order Board’s response to the Scottish Government on same-sex marriage. He had received responses from people indicating that they were leaving the Church. It was important to remember that not all of the voices remained in the Church. He underlined the call for the timetable to be made clear. The Briefing Note had been produced by a group of people which did not include anyone who was gay. It was not good enough to express the hope that there would be gay involvement. Consequently, whilst there was the hope that the process would be undertaken, it had not, for him, gone well thus far. Also, it was important that the Synod should be involved in the process. When the Covenant had been discussed, the Synod had been involved over a period of years. He suggested that the process would take the discussion out of the Synod and he wondered for how long?

Responding to comments made, the Primus recognised the difficulties in the fact that some sought a faster timetable and others a slower one. The reason for talking about how a process would be planned was so that a design of a thoughtful and inclusive process was not pre-empted. The comments by Provost Holdsworth had reminded him that the process of discussion regarding the Covenant had become a surrogate for discussion of the issues of human sexuality. Deciding not to adopt the Covenant had helpfully removed that surrogate issue. If, in the end, the Church were to decide that it wished to embrace the concept of same-sex marriage, that could only be done by altering the Church’s Canon on marriage and that would require a synodical process. Ultimately, therefore, there were aspects which would properly come back to Synod. Also, it was possible that there were aspects of the discussions being envisaged in the process which might happen in Synod. He also recognised the point being made regarding outcomes. That would need to be considered but his personal view was that if there was going to be a broad based process it should not be burdened with the need to make a decision. At the end of the process, it would be necessary to look at what had been said and explored and then make a decision as to whether, for example, canonical change was appropriate. The process being envisaged was different from that adopted by a number of other churches who had set up specific groups to arrive at an “answer”. On the question of the Anglican Communion moratoria, these had been established by the Primates’ Meeting. The moratoria asked that individuals in a long-term same-sex relationship should not be elected or consecrated as bishops, that rites for the blessing of same-sex unions should not be authorised and that cross-border incursions should not be undertaken. The question was whether the Anglican Covenant took the place of the moratoria and an answer to that question had never been given. He personally had always had great uncertainty about moratoria because they removed the urgency of resolving the issue in question. There was no clarity regarding the current status of the moratoria but in his view their authority was ebbing away as time passed. He considered that they were no longer a major factor in any consideration given to the issues in question.

The Bishop of Brechin thanked all who had contributed. He confirmed that the Design Group would intend to build on work previously carried out and he recognised that an appropriate timetable needed to be set. He hoped that the process would not be too vague and expressed some reservations that moving into ecumenical discussions might not be too helpful because ultimately the question was what the Scottish Episcopal Church wanted to come to a mind about. That was not to avoid discussions in Synod but rather to support and inform any decisions which might subsequently be taken.

The Chair thanked all those who had taken part in the discussions.

#### **4.3 Faith and Order Board: Inter-Church Relations Committee**

In the absence of the Convener of the Inter-Church Relations Committee, the Rev Canon John Lindsay, the Rt Rev Dr Bob Gillies (Bishop of Aberdeen and Orkney) reported on the work of the Committee. He explained that Canon Lindsay had had to attend a

funeral. Bishop Gillies explained that he was a relative newcomer to the Committee and was a very new representative to the ACTS members meeting.

He indicated that the Convener of the Committee appreciated being sent news of local ecumenical initiatives and had been pleased to receive a copy of the recent ecumenical audit carried out by the Church of Scotland. Through the National Sponsoring Body, guidance could be provided to congregations of the Scottish Episcopal Church embarking on local partnerships. Scottish Churches House would re-open later in the month under the management of Fusion. Leighton House, the annex, had been sold but decisions were yet to be made regarding the proceeds of sale.

The Faith and Order Board had agreed that the Scottish Episcopal Church should remain in the tripartite talks with the Church of England and the Church of Scotland as a means of exploring theological topics of mutual interest. The Committee had also been pleased to welcome the Rev Canon Dr Alyson Barnett-Cowan, the Director of Unity, Faith and Order for the Anglican Communion to its April meeting. She had also met with a number of the bishops.

Canon Lindsay and Elspeth Davey would represent the Scottish Episcopal Church at the World Council of Churches Assembly in Busan later in the year. A short film regarding preparations for the Assembly was then shown to Synod.

Bishop Gillies referred to the issue of "transitivity" which might prove a means to shortening the long process involved in arriving at bilateral or multilateral denominational agreements. Such a process might, for example, enable the Scottish Episcopal Church to be in communion with the Lutheran churches in Canada and the USA because of their existing relationship of communion with the Anglican and Episcopal churches in those countries. Bishop Gillies reported that Canon Lindsay had expressed some personal reservations as to whether transitivity would be able to deliver such results. Bishop Gillies himself thought that transitivity would be a good idea.

Bishop Gillies expressed the Convener's thanks to Elspeth Davey, GSO staff members and Committee members.

The Rt Rev Dr Gregor Duncan (Bishop of Glasgow and Galloway) as acting Convener of the Faith and Order Board offered clarification in relation to the question of tripartite talks with the Church of Scotland and Church of England. These had begun originally as bilateral talks between the Church of Scotland and Church of England and the Scottish Episcopal Church had been invited to join. The Faith and Order Board had instructed him, as its acting convener, to explore whether the Scottish Episcopal Church should remain in the talks. A decision had not yet been taken on that. There were certain questions to be resolved regarding the nature of the talks and what they might lead to. His recent attendance at the General Assembly of the Church of Scotland had helped to clarify some of those issues in his own mind.

The Rev Professor John Richardson (Edinburgh) asked how the Committee had received the report from the Joint Implementation Commission of the Anglican/Methodist Covenant. The Scottish Episcopal Church and the Church in Wales had had a presence on the Joint Implementation Commission for the previous five years. A report on those five years was currently being prepared and papers regarding this had been sent to the Inter-Church Relations Committee.

The Rev Canon Isaac Poobalan (Aberdeen and Orkney) indicated that it would be helpful to have a clear timetable regarding transitivity. In his own congregation in Aberdeen, he had an American Lutheran who was not able to exercise his ministry. Canon Poobalan suggested that this was a long way from what was said in the Liturgy about all being "God's children".

The Rev Anne Haselhurst (St Andrews, Dunkeld and Dunblane) suggested that much as talks at interdenominational level were appreciated, it was important not to lose sight of the fact that often the greatest progress was made at grassroots level. She spoke of active collaboration of five churches in her locality.

The Rev Canon Ian Paton (Edinburgh) commented, in the context of remarks made regarding transitivity and the tripartite talks, that the Scottish Episcopal Church was in full communion with the Church of South India and so was the Church of Scotland.

In response, the Bishop of Aberdeen and Orkney invited Elspeth Davey to comment on the Anglican/Methodist Covenant. She confirmed that the Inter-Church Relations Committee had commented on the draft report of the Joint Implementation Commission and she understood that those comments were being incorporated in the final report which would be published in due course. The Committee had also indicated that it wished to continue as a participative observer.

## **SESSION FIVE: The Very Rev Susan Macdonald in the Chair**

### **5.1 Statistics: Feedback from Buzz Groups**

The Chair directed Synod members to the summary which Mr Nick Bowry (Edinburgh) had prepared overnight of the responses received from the buzz groups held the previous day concerning statistics. She expressed the thanks of Synod to Mr Bowry in his absence.

Comment was invited.

Dr Peter Kemp (Argyll and The Isles) appreciated how difficult it was to summarise very diverse discussions in buzz groups but he wished to note that his group had lamented the omission of financial statistics in the Annual Report and Accounts.

Mrs Sari Salvesen (Edinburgh) considered it would be helpful if statistics could distinguish between those charges which had a rural hinterland from those in an urban setting because what worked in the town did not necessarily work in the country.

Professor Alan Werritty (St Andrews, Dunkeld and Dunblane) indicated that the term "member" was seen as problematic in his buzz group. Its interpretation appeared to vary from incumbent to incumbent. He sought clarification on the difference between "member" and "adherent".

Mr Steven Cassells (Brechin) noted that a few years ago statistics had been presented giving a breakdown on the basis of gender. He considered that there ought to be an indication of age profile in the statistics. In his group of three congregations, he thought there were only two members under the age of 50. If that issue could not be addressed there would be difficulties in future.

The Rev Canon Fred Tomlinson (Edinburgh) indicated that on a previous occasion in the Diocese of Edinburgh the month of November had been used as a "snapshot month" with statistics being taken over four or five Sundays and including weekday services. The figures had then been broken down in terms of both age and gender and it had been possible to obtain a more accurate picture of individual charges. He had shared the material with other dioceses at the time but the paperwork was still available if people wished to see it.

The Rev Canon Isaac Poobalan (Aberdeen and Orkney) indicated that he had started the discussion by raising the matter at General Synod 2012. He was now worried that the Synod might become narcissistic about the issue. It was not necessary to have large numbers to talk about God's love. The statistics needed to trigger the Church to convince its members to live out that "God is love and we are God's children".

Mr Jim Gibson (Glasgow and Galloway) wondered what the follow up would be from the Synod debate. There were questions about the definition of membership and whether statistics should be collected on a different Sunday.

Ms Catriona Beel (Argyll and The Isles) was dubious about statistics since they could mean different things to different people. She suggested that statistics for her own church bore no resemblance to the reality of the situation. Four members were recorded for the church but in fact in the previous year it had been visited by thousands. The statistics did not disclose outreach which was a significant part of the church community in her village.

The Rt Rev Mark Strange (Bishop of Moray, Ross and Caithness) clarified that genuine members were "communicants". "Adherents" were not church members but were rather those who would turn to the church for funerals etc. The task of the church was to encourage people to move from being adherents to being communicants.

The Rt Rev Dr Gregor Duncan (Bishop of Glasgow and Galloway) reported that the Faith and Order Board had already expressed a desire to begin a conversation about membership at its meeting in the autumn of 2013.

The Primus responded to comments made. He had deliberately not mentioned membership as such until close to the end of his presentation the previous day. He suggested there was a need to ask whether the figures were true to the experience of congregations at local level. The Scottish Episcopal Church was not "the national church" and, consequently, did not carry a large number of nominal members. There was, however, a need for a conversation about nominal members because in fact the Church was trying to create a fuzzy penumbra of people who were moving towards the Church. The Church's mission field fell within that ill-defined group. Becoming over focused on the figures did not address that question. He agreed that there was a need for a conversation about the inter-relationship of age profile and mission and growth. The Church had focused on patterns of ministry but not, for example, on work with children and young people. He cited the example of the Church in New Zealand which had a significant focus on pre-school musical activities so that cultural links were formed with children at a young age. Whilst the statistics were not about finance, there was a need to focus on stewardship. There had been a loss of teaching on giving and membership and there was a need for a recovery of that.

## **5.2 Mission and Ministry Board: Whole Church Mission and Ministry Policy**

The Most Rev David Chillingworth (Convener, Mission and Ministry Board) presented the report of the Whole Church Mission and Ministry Policy Next Steps Group which was contained in the Synod Papers. The Policy was rooted in a recognition that "dioceses are the focus for mission with diocesan bishops acting as leaders of mission". That was why the Whole Church Policy consisted of initiatives which were about linking and connecting up the work of dioceses. It was not about dioceses "doing their own thing" without reference to one another or to the Province. What was needed was the energy and passion which diocesan initiative comprised linked into a coherent expression of the missional life of the Scottish Episcopal Church as a whole.

By way of example, he cited a diocesan initiative held the previous week at the Cathedral in Perth at which 120 people had explored in art, music and faith sharing what it meant to speak of "transformed lives and communities through receiving the good news of Jesus Christ". Only diocesan support would encourage the kind of congregational initiatives which would bring people who were beginning to explore faith into contact with the church. The same applied to many other areas of the Church's life and ministry including new initiatives in ministry to sustain presence throughout Scotland, new patterns of support and continuing ministerial development for clergy and new focus on education for discipleship and lay ministries.

The Whole Church Policy prevented the Church becoming seven separate churches and encouraged the dioceses by developing a coherent shared agenda. The greater the coherence, the stronger the Church would be. The was why the Policy addressed common approaches across dioceses and envisaged networks of support for those involved in similar work in different dioceses, such as mission action planning. The reality was that there would be more provincial cohesion in future but also more diocesan initiative.

The Primus commented on the area of finance. There was a question as to how the financial systems operating between province and dioceses could be reflective of the Whole Church Policy. Those who operated the present financial systems did their very best to be creative and supportive but it was deeply unsatisfactory in that it was a mixture of a number of different ways of looking at complex problems. That was why the report encouraged the development of a working party to explore how the financial relationship between province and dioceses might reflect the values and patterns of the Whole Church Policy. It would devolve more decision making to the dioceses but subject to monitoring and accountability to ensure that commonly held policies and approaches were commonly upheld. Previously this had been seen as one way of establishing greater accountability for the money given to dioceses under the "Dispersed TISEC" model but that had now been overtaken by the publication of the Ministry Division Report.

He commended the Next Steps Report to Synod and observed that mission was now a theme that ran through much of the work of Synod. The Whole Church Policy was now simply one part of a wider discourse and in that sense it had already done its job.

The Rt Rev Kevin Pearson (Bishop of Argyll and The Isles) referred to the energy and enthusiasm for mission to which the Primus had referred. Through the preaching of the Word and its sacramental life, the Scottish Episcopal Church had something very important and unique to offer to Scotland. The next steps to building the Kingdom were to recognise the need to equip the Kingdom builders – members of congregations and dioceses. He explained that in the presentations about to follow it would be clear that the Policy was not about institutional structure but rather expressed the cohesion, co-operation and confidence in mission across the Province and across diocesan boundaries, through informal networks.

Bishop Pearson was aware of a degree of cynicism that “we have had mission initiatives before”. There was a need to harness the energy represented in that cynicism. Mission was an attitude of mind that the Church could welcome people into the body of Christ. It was a sign of vitality and health which, as a bishop, he was privileged to witness throughout the province. A member of each diocese had been asked three questions: What does each diocese bring to the table, why is the Policy important and what are the next steps?

Representatives from the seven dioceses then spoke briefly.

The Rev Lisa Eunson (Aberdeen and Orkney) emphasised the place of prayer in its many forms. The Diocesan Bishop had done much teaching on prayer in the diocese and this had built confidence and that in turn built life in congregations. The “whole church” was about God’s people doing things together and the Whole Church Policy offered an ethos for God’s people to share what they were doing in particular situations. The gift of prayer was the most significant thing which Christians did and it had to be the first part of every next step which the Church took.

The Rev Canon Dr Anne Tomlinson (Glasgow and Galloway) said that her diocese brought a commitment to generosity to the whole church table. The miracle of the loaves and fishes was founded upon an act of sharing. The diocese believed that educational materials produced in the diocese should be available to anyone across the province who wanted them and also ecumenically. A further element was the long experience of the diocese in affirming lay ministries, both the discerning of lay ministries and the equipping of the whole people of God, especially in the more rural areas. The Policy was important because it described ways in which the province could act as a supporter and resourcer of the dioceses in the way which it allocated money targeted at missional endeavours and encouraging greater inter-diocesan collaboration. By encouraging coherence it maximised the missional energy of dioceses for the benefit of all. That harnessing had encouraged cross-border relations with the diocese of Argyll and The Isles in the area of Lay Learning and CMD. The exchange ran in both directions. In terms of next steps, the diocese asked for “more of the same”, especially in the setting up of networks of individuals involved in similar areas across the province. Developments in the provincial website were also crucial to the encouraging of the “light touch” approach envisaged for the networks.

Dr Peter Smart spoke both as a Lay Reader in the Diocese of Brechin and also as Convener of the Ministry Development Committee. Provincial funding was very important to support the Whole Church Mission and Ministry Policy. Approximately 50% of the total budget for the Ministry Development Committee was devolved to dioceses. This amounted to about £150,000 which dioceses were able to use within fairly broad parameters for training and education to facilitate mission. Dr Tomlinson had just referred to encouraging initiatives bringing together both lay and ordained people across dioceses, and ecumenically, in areas as diverse as work with young people, education for Christian discipleship, training for recognised lay ministries and continuing development for clergy. Most of that work was being done within dioceses and was being shared between them. The provincial role was to support those initiatives with limited finance, advice and a degree of co-ordination. The province was able to pump prime some of the initiatives within dioceses and the Ministry Development Committee had created a small budget for “special bids” and had allocated from this to three dioceses. The Committee was looking to establish an information exchange between dioceses. There were a number of success stories in the making. None of this was top-down or heavy-handed – these were diocesan initiatives which other dioceses could opt into if appropriate. As to the future, there was a power of enthusiasm in the province and it was important to do everything necessary to tap into that.

The Rev Richard Cornfield spoke regarding the vocations strategy in the Diocese of Edinburgh. He emphasised that all ministry was important, lay and ordained. God gave gifts to all of his people to be used to serve and build up the Church and it was vital that all people found their place to serve and use their gifts. A local church could never be about just one person, or a special few, doing everything. The key part of spiritual formation was that all church members were involved in making church happen. There was never a calling on any Christian to be passive. Collaborative ministry had to be part of any successful ministry model. That was where ordination was relevant. If the Church were to move forward, it needed the right kind of leadership. Ordained ministry was about offering the right kind of leadership. Traditionally, the Church had been good at ordaining priests to keep the sacramental ministry of the Church going forward. The Church had also been good at ordaining those who could develop a sense of community but there was a weakness in finding the right kind of priestly leadership which could lead the Church forward in mission. The fact that the Scottish Episcopal Church had fewer formal links with the community meant that mission could be more difficult and there was a need, therefore, to be more creative in the areas of mission and evangelism. Speaking as a Diocesan Director of Ordinands, he believed there was a need to take more risks in the appointment of clergy. There was a need to move away from the mentality of simply maintaining things as they were. There was a need to select ordinands who could build and grow local congregations and who had the ability to communicate God’s heart to those beyond the church.

The Rev Canon Dr Alison Peden (Provincial Director of Ordinands) explained that the Whole Church Policy articulated a vision for mission in the dioceses resourced by good ministerial leadership. In the following seven years, it was possible that 40 stipendiary clergy might retire. There were also young people in the Church and on its fringes who were interested in joining the mission of the Church as priests. The task for the Vocations Strategy was partly awareness raising. In her Diocese of St Andrews, Dunkeld and Dunblane, the Chaplain at Glenalmond College was running an intentional group for young people seeking to explore vocation. Also, the Provincial Youth Weeks at Glenalmond had in the previous year used a course in which the young people had explored their gifts and calling. A very important place for encouraging vocations was the local congregation and rectors had a role in bringing this out. Vocations Sunday had been observed in the province on 21<sup>st</sup> April. This had been a good way to raise awareness. There was a need to “join up the dots” and the Rev Chris Mayo had created a Vocations website and she hoped that the use of social media could be developed to reach out to people of all ages. Others were looking at how investment could be made both financially and educationally in a programme to develop high quality ordained leaders. Dr Peden spoke highly of the existing network of Diocesan Directors of Ordinands. With them, she was reviewing the process for discernment of vocations within the Church. There was a need to understand the contemporary needs of the Church and its focus on mission. All of this was a big task but it was absolutely vital.

The Rev Chris Mayo (Moray, Ross and Caithness) explained that his diocese was exploring questions of where God was leading it in terms of resources, financial and human. The diocese was very dispersed, large and demographically imbalanced. The diocese was facing not just ageing populations in congregations but also in the villages it served. When faced with issues of mission and ministry, communications were central. Communication was about engaging with each other and working together. There could be an exchange of expertise and experience between dioceses and with the province. For example, he brought a background in commercial IT to the sub-group of the Information and Communication Board on which he served. The Whole Church Policy was important because it was a means of building Episcopal identity. It reflected the Episcopal “brand” and in turn gave it life. It operated in both a formal and informal manner so, for example, the creation of the vocations website stemmed partly from informal conversation but also used the template which had previously been created by the Very Rev Kelvin Holdsworth. All of this dovetailed into the work which his sub-group was undertaking and which would help in the following year or two the Church look outward to the world. Looking to the future, it was clear in his diocese that there was a need to move away from a “one size fits all” approach. There was a need to take seriously the demographics of the diocese in becoming a church which went to the people rather than expecting people to come to the church. There was a need to engage with a community which had largely lost the language used by the Church. There was a need to find communication and resources to enable leadership teams to work well, sometimes across significant distances. The Whole Church Policy provided a focus for the Church being led by God into the future.

Ms Alison Clark (Argyll and The Isles) explained that her diocese had set about “knitting its own” mission programme and had then discovered it was on the same lines as the Whole Church Policy. The Whole Church Policy gave the diocese a sense of support in what it was doing locally. The “grassroots upwards” approach adopted in the diocese drew on facilitators taken from three dioceses and the diocese was grateful to those who had “come over to Macedonia” to provide help. That collaboration was part of building inter-diocesan working patterns. The inter-diocesan aspect was also evident in the sharing of materials. As Diocesan Officer and TISEC Co-ordinator, she had been commissioned to undertake a scoping exercise on education for discipleship and lay ministries. The bigger picture was in fact more joined up than it might appear. The importance of the Policy was to enable those in the Church to discover what it meant to be a disciple of Jesus Christ wherever they found themselves. The Policy provided a reference point and was a reminder of the primacy of mission. The next step in the diocese was to engage whole congregations in the programme to enable members to feel confident about sharing their story as Christians. The third year of the “Building the Vision” programme was entitled “Mission Possible”. The aim was to support congregations in discerning their particular call.

The Primus then proposed, and the Bishop of Argyll and The Isles seconded, the following motion:-

*“That the report of the Mission and Ministry Board regarding the Whole Church Mission and Ministry Policy be received and that the Board be asked to take forward the proposals for action contained in the report.”*

Professor Alan Werritty (St Andrews, Dunkeld and Dunblane) expressed thanks for the vision which had been expressed. In relation to pragmatic issues concerning lay ministry, he considered there was a need to clarify terminology since otherwise that could be a bar to recruitment. He encouraged the carrying out of work to scope lay ministry roles. Also, he noted the inference that those called to lay ministry needed to be trained. Many people had been exercising lay ministry for many years and he wished to invite the College of Bishops to consider how existing lay ministers could be revitalised.

Professor David Atkinson (Aberdeen and Orkney) reported that he had spent part of the week at the Church of England’s rural Fresh Expressions Conference. It had addressed how Fresh Expressions could be used to engage young people. He wondered where Fresh Expressions and Youth fitted into the Whole Church Policy. The Conference had heard of a number of different forms of Fresh Expressions and reflection groups had identified just five words to characterise what had been heard. The words which had received the greatest recognition were “prayer”, “messy” (not in a derogatory sense) and “enthusiasm”. He asked that in developing the Policy Fresh Expressions, enthusiasm and youth all be remembered.

The Rev Gerry Bowyer (Aberdeen and Orkney) reported that, as a Church Army trained Evangelist, he was already working in Fresh Expressions. When he had read the report initially he had been enthused but he considered that there were certain issues which needed broadening out. Quoting the theologian Alan Hirsch he suggested that if the focus were on ministry, mission would be shelved but if there was a focus on mission, ministry followed as a natural consequence. He wondered whether the Policy was too heavily weighted towards ministry? Fresh Expressions were about incarnational mission and it was that nature which shaped the Church. If the focus were on ministry, one was putting on to the mission field a pre-shaped church which the statistics suggested was not working. He wished to encourage those involved in the Policy to think not only about Fresh Expressions but also about church planting in new build areas. There would not be the finance to provide a church building, rectory and stipend in such situations so there was an opportunity to do something very different which was shaped by the mission field rather than by the Church. Also, the report contained very little acknowledgement of the work which was already being done in Scotland and across the UK in looking at forward thinking in mission and he, therefore, wished to encourage the Scottish Episcopal Church as a denomination to look at the mission-shaped material available from elsewhere. The Church of Scotland, the Salvation Army and the Methodist Church were already involved in this in Scotland. In Aberdeen, a mission-shaped ministry course had already been run and had been attended by a number of Episcopalians.

The Primus thanked members for the comments which had been made. In response to Mr Bowyer, he suggested that the reason why the paperwork appeared as it did was that much of the mission was in fact being carried on in the dioceses whereas the paper principally constituted the provincial focus. He recognised that no-one could be opposed to what was being proposed but the question was whether it provided what was needed, was it real and was it moving forward? Pastorally speaking, he suggested that cynicism arose out of a series of disappointments. In his own diocese, it took time for people to have faith that if the diocese had decided to do something, it would indeed happen. Also, cynics tended to mock the thing about which they themselves cared most deeply and, therefore, paradoxically there was a positive aspect to it. What the Church felt called to do it would do.

The motion was then put to the vote and passed by majority, 1 against.

The Chair expressed thanks to the Primus, the Bishop of Argyll and The Isles and the voices from across the dioceses.

### **5.3 College of Bishops**

The Most Rev David Chillingworth (Primus and Bishop of St Andrews, Dunkeld and Dunblane) indicated that he would speak about Episcopal/Anglican polity including some things particular to the Scottish Episcopal Church and others more generally applicable across the Anglican world.

On the question of the collegiality of the Scottish bishops, he reminded Synod that whilst he was styled "Most Reverend" he was not an archbishop. As Primus he was first among equals not a Primate. When he, or when any of the other bishops was present in the Cathedral of another diocese, the local diocesan bishop presided. His role as Primus was in fact rather functional and limited. It included a role in the election and consecration of new bishops and the convening of meetings of the College of Bishops. He saw a major part of his role as that of shaping the collegiality of the bishops. If the Scottish Episcopal Church had an archbishop at all, he or she was present only in the collegiality of the bishops. Collegiality however, was not cabinet government and did not mean that all bishops agreed on everything.

The word "episcopal" came from the Greek work meaning "oversight". There were different sorts of bishops in different churches and in different parts of the world and indeed in the imagination of members of the Church of Scotland but the bishops of the Scottish Episcopal Church were not like them. The Scottish bishops saw their key roles as being to provide leadership in mission, to pastor the clergy and to teach the faith. Authority, and if necessary, discipline was exercised but within the context of accountability and within the life of the bishop's diocese.

Anglican polity was unusual and contained a series of elegant checks, balances and tensions. There was a similarity to the role envisaged in Canon 60 in the way in which rector and vestry shared responsibility both for the administrative life and for the missional and spiritual life of the congregation. The quality of collegiality among the bishops was a measure of the quality of the leadership which the bishops could offer to the Church. If the bishops had to come to a common mind about a difficult issue, that did not mean that it ended the argument but the bishops hoped that the Church would take their view seriously.

Within Synod, the bishops took their place as one of the three houses. It was not the role of the House of Bishops to take executive decisions and when the three houses voted separately, the bishops would always vote last so that they were not seen as having ended a debate before others had expressed a view. In his daily life and ministry the Primus indicated that these matters were widely misunderstood. Sometimes people expected a particular kind of response from him and were disappointed when he indicated that it was not within his authority to respond. Conversely, he sometimes acted within his authority as defined by the Canons and was accused of being authoritarian.

He felt passionately about such matters because he considered that the checks and balances of the Anglican way of governing, which were both challenging and intelligent, might be the only way.

The Rt Rev Dr Gregor Duncan (Bishop of Glasgow and Galloway) offered a summary of business at meetings of the College of Bishops during the previous year. The meetings were usually overnight ones and took place at the Royal Overseas League in Edinburgh. The venue was comfortable and friendly and he looked forward to the meetings and being with colleagues and friends working together in a common endeavour to support and develop the ministry and mission of the Church.

Typically, the business agenda included up to 20 items and up to six sessions in which to cover those items and other major topics. The Eucharist and Daily Office were celebrated together and the fact that the College generally managed to cover the agenda was due in no small measure to the chairing of the Primus.

At every meeting, bishops tabled their own "mentions" – vacancies, troubling situations, mission endeavours and requests for counsel and advice. This was helpful in tackling some of the more problematical situations which bishops inevitably faced from time to time. Minutes of the Standing Committee and of the Boards of the General Synod were also reviewed and this was an indispensable exercise.

In the previous year, much time had been spent trying to identify a small number of patterns of ministry ranging from "traditional incumbency" to "interim ministry". The quest was for a measure of coherence across dioceses. At several meetings, there had been discussion of authorised lay ministries, training materials for them and their "kitemarking" by TISEC and those discussions had coalesced around those existing in his own diocese, namely Eurcharistic Assistant, Pastoral Assistant and Worship Leader. There had also been extensive engagement with the Rev Canon Dr Alison Peden, the Provincial Director of Ordinands, on discernment and selection processes for ordained ministry, vocation strategy and a desire to encourage younger ordinands. Much time had also been spent pondering the role and nature of TISEC and the College recognised that it had much work to do in this area in the coming years. Discussions regarding the diaconate were ongoing and a good deal of time had also been given to the matter of same-sex relationships and same-sex marriage and how to help and guide the Church in examining where it wished to stand.

The meetings had included an array of other topics including a clergy retirement protocol, an annual meeting with the Roman Catholic Bishops, materials concerning the Diocese of Chichester and the failures in relation to safeguarding matters there, the Anglican moratoria and the need for the Scottish Episcopal Church to find its own disciplines in controverted areas, Canon 19 and the meaning of stipend and of clergy in secular employment, the provision of rectories as both an encourager and inhibitor of mission and ministry, and discussion of Anglican Communion and Porvoo Communion diocesan links. The College had also allocated a range of invitations to special events such as the service for David Livingstone in Westminster Abbey and various consecrations. Consideration had also been given to “bishops’ portfolios” namely the role taken by individual bishops in the work of various provincial and other bodies.

Bishop Duncan said he had undertaken a similar exercise at General Synod 2010 and had concluded that he had been privileged at that time to have joined a group of people who struggled hard faithfully to deal with what the Church put before them, threw at them and “a good bit more”. He now wished to define that “good bit more” as the desire and intention to guide and lead the Church in coherent mission and ministry.

Comment was invited.

The Very Rev Kelvin Holdsworth (Convener, Information & Communications Board) thanked the Bishops for their presentations. He expressed thanks to the Bishops for what they did since much of it was not seen. He wished to raise a question regarding polity. He recognised that sometimes the Primus was able to comment on a matter and sometimes he was not. Provost Holdsworth referred to the question which had been asked earlier in Synod regarding the Anglican Communion moratoria. He wondered whether the Primus might be able to give an answer to the question which had been raised once the Bishops had next met. Also, he wondered whether the peculiar Scottish moratorium on bishops attending civil partnerships or blessings still applied.

Mr Howard Thompson (Edinburgh) wished to comment on the issue of mission. Looking at the Scottish Episcopal Church, he saw a very comfortable middle class grouping of people. He regarded himself as part of that grouping. His wife, on the other hand, was from a working class background and the daughter of a miner. He joined her and her family in visiting miners’ clubs in places such as Newtongrange and Gorebridge and he did not find a single Episcopalian amongst them. He considered that much of what had been said at Synod regarding mission would be incomprehensible to others. If the Church seriously wished to engage in mission, there was a need for eyes to be opened because the fields were ready for harvest. There was a need to break down barriers and the Church was failing miserably in that task.

The Rev Peter Harris (Edinburgh) took exception to the comments which had just been made. He was the rector of Dalkeith and to say that the Church was not doing mission in the areas of Dalkeith, Newtongrange, Gorebridge etc was not true. Those in the miners’ club knew him. The following Saturday there would be a local rally to keep a leisure centre open because the Council had indicated there was no money for it. The Church was active in this and in the working class and mining communities.

The Primus thanked those who had made comments. In responding to Provost Holdsworth, he indicated that the Bishops had had some discussion regarding attendance at civil partnerships and would look at the matter again at their next meeting. It was a complex, many-layered question. The Primus suggested he had answered the question earlier in Synod regarding the moratoria in that he had made clear that no answer would come from the Anglican Communion as to whether the moratoria were still in place. The reason for that was that it would be very difficult for an answer to be given. The nature of the Primates’ Meeting had changed. In the initial stages of the difficulties which the Communion had faced, the Primates’ Meeting had tried to take decisions and hold the Communion to those decisions. The Primates’ Meeting in 2011 had made a very clear decision to revert to what it regarded as its previous core role as a place of prayer and consultation. Therefore, it regarded the period during which the Primates’ Meeting had attempted to take authoritative decisions as being something of an aberration. The situation was, therefore, that the Primates’ Meeting had made a decision which it could probably not now undo. The other strand to the discussions, however, was that it would be possible in the Scottish Episcopal Church to decide that the moratoria were no longer to be regarded as binding in Scotland. That was a question analogous to a decision not to adopt the Anglican Covenant. If one decided not to be bound by the external discipline of the Communion, one needed to decide what one’s internal self-discipline would be. The process on human sexuality, which the Synod had been discussing, represented the Scottish Episcopal Church’s response to what happened as a result of deciding not to adopt the Anglican Covenant. The situation regarding the Anglican Communion moratoria was analogous. Actually, it was up to the Primates’ Meeting to decide that the moratoria no longer bound the Communion but he did not think they were now able to do that and so a difficult hiatus had resulted. However, it was not a hiatus that needed to impede the life of the Scottish Episcopal Church. Through the various processes within the Scottish Episcopal Church, the Church would be working out what its position would be. It would be possible to be “Communion-sensitive” by involving partners from other parts of the Communion. Ultimately, the decisions were ones for the Scottish Episcopal Church to take in the knowledge of the sensitivities within the Communion as a whole. The Primus recognised that this situation was complex and deeply unsatisfactory. He hoped he had been as open as he could be.

The Chair thanked the Primus and the Bishop of Glasgow and Galloway for their contributions and all of the Bishops for all they did for the Church.

## **SESSION SIX: The Rt Rev the Bishop of Aberdeen and Orkney in the Chair**

### **6.1 Mission and Ministry Board: Ministry Development Committee**

Dr Peter Smart (Convener, Ministry Development Committee) presented the report of his Committee contained in the Annual Report and Accounts of the General Synod for the year ended 31 December 2012 and the further report from the Committee contained in the Synod Papers regarding the recent inspection of TISEC undertaken by the Quality and Formation Panel of the Ministry Division of the Church of England.

Dr Smart also explained the motions to be proposed to Synod in order to effect changes to the Digest of Resolutions. Those changes had been approved by the Mission and Ministry Board and were intended to increase the number of members of the Committee and to ensure that between them they brought an appropriate portfolio of backgrounds, knowledge and capacity in theology, higher education, training and formation, management and quality assurance. The changes would also formalise the position of the longstanding Board of Studies in the structure. The changes were critical to the governance of TISEC. Although they had been approved by the Mission and Ministry Board in September 2012, it was possible that they would be overtaken by the Governance and Formation Working Party, about which the Primus would speak shortly, at General Synod 2014. The changes would introduce better practice into governance and might offer a basis on which any new arrangements would be established, depending on the recommendations of that Working Party.

Dr Smart then returned to the Ministry Division Inspection Report. He explained that the purpose of an inspection was to assess whether an institution such as TISEC was “fit for purpose” against a formidable list of 16 criteria. This had been TISEC’s first exposure to such an inspection, which had been requested by the Scottish Episcopal Church on a voluntary basis, in order to measure every aspect of TISEC against other providers of ministerial training. Seven of the criteria were judged as “confidence”, another seven as “confidence with qualifications” and two as “no confidence”. The critical thing was that TISEC had been judged “fit for purpose”. An outcome of “no confidence” in relation to any criteria meant that the inspectors had concluded that there were aspects of the institution’s life which showed either generally not satisfactory practice or some unsatisfactory practice which would take longer than 12 months to rectify.

Dr Smart recognised that it was disappointing to have two “no confidences”. No-one had been under any illusion from the outset that the governance structure would come under particular scrutiny since this had been identified as a priority for improvement prior to the inspection. Decision making could not be as responsive as was sometimes desirable in that it was constrained by the Committee cycle and there were some grey areas of responsibility between the Mission and Ministry Board and the Ministry Development Committee. The present structure had been introduced following *New Century, New Directions* and could only be changed by General Synod which would inevitably take more than 12 months to achieve. The overall result ought to mean that within a year or two, TISEC ought to be better governed and its role in formation all the clearer.

Dr Smart explained that the response to the recommendations in the Inspection Report was almost ready to be sent to Ministry Division. All of the recommendations of an administrative or operational nature would have been implemented by the start of the academic year in September 2013. Even where substantive changes would take longer, interim changes were being finalised for September including a substantial input by the bishops on formation at residential weekends.

He reminded Synod that TISEC was a small organisation with just one full-time professional and one administrator supported by a complex structure of part-time, sessional and volunteer colleagues at provincial and diocesan level. It serviced the whole of Scotland and had a varying number of students from year to year and a different mix of ordinands and lay readers in each training year. It worked within a budget of a little over £100,000 plus the grants provided to dioceses. It could in no way be directly compared to an English regional training partnership or theological college which had larger full-time staffs, their own premises, a free standing governing structure, more students and less countryside to cover. The fact that TISEC had been judged “fit for purpose” ought to be applauded and he invited Synod to express its appreciation to all those associated with TISEC for their effort, commitment and motivation. The challenge was to make TISEC even better and more fit for purpose. Whilst he would not be part of the governance structure beyond the end of August 2013, he wished those involved in TISEC and the current and new students well for the future and thanked them for the welcome which he had received into their community in the preceding three years. He expressed particular thanks to the Rev Canon Dr Michael Fuller and Mrs Denise Brunton.

The Most Rev David Chillingworth (Primus and Convener of the Mission and Ministry Board) thanked Dr Smart for his remarks and for his service as Convener of the Ministry Development Committee. It had been a very difficult role which he had fulfilled with great faithfulness and care.

In considering training processes, the Primus suggested that the key question was whether the quality of the Church’s training matched the strength of its missional aspiration. The College of Bishops had a particular connection with TISEC because bishops, ultimately, made the decision to ordain and were therefore the “end users” of what TISEC produced. Referring to the statement made by the College of Bishops, a copy of which was contained in the Synod Papers, he explained that the view of the College was that the Inspection Report raised important questions about TISEC and that it was important for the Church to address those questions.

There had been a feeling across the Church that change was needed. He had heard this in the Ministry Development Committee and in the Mission and Ministry Board, in the student body and in those who had trained in TISEC and were now in ministry. He had heard it too in the College of Bishops. There were, however, two factors which prevented that feeling from being expressed in change within TISEC. Firstly, there was no common thread to the understanding of what change was needed. However, the arrival of the Report changed the dynamic considerably. It represented an objective statement from an outside body written by sympathetic people with recognised experience. The question, therefore, was whether the Church agreed with its findings. Whilst one might disagree with some aspects of the Report, particularly statements from individuals which were reported as if they were generally held, the College of Bishops believed that the key findings needed to be taken seriously and acted upon. Secondly, change had been inhibited by the structure of TISEC itself. Those committed to the work of TISEC had done their very best but the complex structures of TISEC had in practical terms made it difficult if not impossible for significant change to be proposed, considered and pursued.

The Primus suggested that the journey ahead should be an ecumenical one. There was a need to share aspects of training with ecumenical partners. Recently, together with partners in the Methodist and United Reformed Churches, the Scottish Episcopal Church had written to the Church of Scotland inviting them to begin a journey of exploration.

Many of the recommendations in the Inspection Report would be implemented by the Ministry Development Committee and TISEC staff. The Mission and Ministry Board, in consultation with the College of Bishops, had decided on the need for a Review Group to bring forward recommendations in response to the two major areas in which the Report had declared “no confidence”, namely governance and formation. He expressed gratitude to the Rev Canon Anne Dyer and other members of her group who were undertaking this work as a matter of urgency. There would be proposals for significant change in time for the academic year beginning September 2014 and there would be wide consultation as the work of the Group proceeded. In terms of governance,

the Group would look at the issues raised by the Report about the relative roles of the dioceses and the Province and about the management structure of TISEC.

In the area of formation, the Working Group would develop a definition of what formation meant. This would explore what clergy needed to prepare them for ministry – the blending together of academic, spiritual, and relational issues with skills in strategic leadership and management – and above all with a professional shaping which meant they could function safely in a very demanding environment.

The Church was striving to shape its life around a commitment to mission, rooted in the missional life of the dioceses and congregations. The prize was that the Church should develop a training resource which matched its missional aspirations.

Mr Jim Gibson (Glasgow and Galloway) explained that for 20 years he had been involved in the final examination process for the Chartered Accountants Institute in Scotland. There was a great burden of expectation on those who had the task for confirming that those who had trained were “fit for purpose”. He was glad that the inspection had been undertaken. Users, students and members of the public had different, and sometimes contradictory, expectations. He wished to emphasise that resources would be needed, particularly that of management time, in terms of delivering the review. He asked whether such resources were available to undertake the review. If such resources were available, there was a need to budget how finance was to be spent also.

The Very Richard Kilgour (Standing Committee) referred to the “whole church” approach taken by the early church to questions of holding property in common. He noted that the Scottish Episcopal Church held many things in common. He referred to paragraph 92 of the Inspection Report which indicated that the inspectors had not felt able to make recommendations in the area of discernment and funding for training because those were decisions for the Church to make. Nevertheless, they were highlighted as systemic issues needed to be addressed. His plea was simply that as a “whole church” it was necessary to ensure that all of the resources which were needed were found, particularly the funding to ensure that an adequate response was made, as soon as needed.

The Very Rev Dr Emsley Nimmo (Aberdeen and Orkney) referred to the first reading at the opening Eucharist. Canon Poobalan and he had recently attended a homiletic convention in Nashville which had reinvigorated his understanding of scripture in many ways. It had been staffed by highly trained intellectual Episcopalians who had given very stimulating talks. It had reminded him of the importance of academic theology especially in the Scottish Episcopal Church today. It had been mentioned at the Faith and Order Board that the Scottish Divinity Schools were looking for students and there was a question over their future survival. There was a question as to whether theology should become a purely academic discipline or whether it needed to be rooted in faith communities. In his view the two had to be tied together. The church neglected at its peril the importance of encouraging candidates for ministry to study theology at university. If the problem were lack of money then funds should be raised, perhaps through a Lent appeal.

The Rev Dr Andrew Barton (St Andrews, Dunkeld and Dunblane) explained that he was the TISEC Module Co-ordinator for Contemporary Issues and also Ministries Reflection Course convener for his diocese. He wondered whether readers of the Report, particularly from paragraph 70 onwards, might conclude that all those teaching in TISEC were incompetent. He pointed out that paragraph 101 showed the inspectors’ praise for his Ethics course but the inspectors had not asked him about the course. In fact, he had followed the TISEC regulations. Similarly in his Ministries Reflection Course the competence of “theological resourcer” was tackled but this was described in the Report as “theological reflector” which was somewhat different. He read the Report rather like a newspaper report when one wondered whether the journalist had been present at the scene. However, many of the issues which had been raised were being addressed. On governance, he considered that the motions being proposed to Synod, which predated the Inspection Report, were somewhat difficult. One of the issues the inspectors wished to bring out was that TISEC was rather shackled by being run by a sub-committee of a committee. He suggested that the motions made the position even more complicated. As to formation, he wished that the inspectors had had the joy which he had had of seeing new students experience the paradigm moment when the theological reflection connected to the mission and ministry of others. In his opinion, formation was a matter of indeterminate definition. To flourish, any organisation needed to commit to training.

The Rev David Mumford (Brechin) said that formation went far deeper than learning the skills of the ministerial craft. It covered the spiritual, intellectual, relational and personal dimensions and was the foundation of all that sustained a person in their ministerial vocation. It took time to learn to put kingdom values first. It was right that those in training regularly discussed the deepening of their relationship with God with their diocesan adviser and spiritual director. Ministerial formation was a long process from the period before being accepted for training and included the development of a disciplined framework for making time to reflect. The relational aspect emphasised that ministry could not be exercised in the strength of the individual alone. Formation continued after training in TISEC and so decisions regarding curacy should have as a first priority the capacity of the rector to be an effective training incumbent. He found it difficult to recognise in the inspectors’ report the depth of support in training which his late first wife had received in TISEC. She would have argued that her fellow students were being enabled to exercise public ministry. The views of students at the beginning of a course could be very different from their views at the end and he was disappointed that the inspectors appeared to take too many statements at face value. If the inspectors had had a greater depth of incumbency experience, it would have been possible to take a longer and wider view of the ministerial formation process. It would indeed take more than one year to achieve the changes needed in this area and so, within the terms of reference, a statement of “no confidence” was perhaps the only one which could have been given but he was pleased that the Working Party had been established. The Report should not undermine confidence in TISEC but rather be a means of encouragement to continue to improve it.

Mrs Sari Salvesen (Edinburgh) asked why there appeared to be no mention in the Report of Years 4-6? Also there appeared to have been a loss of other lay ministries eligible for training at TISEC. There was no mention of non-stipendiary ministry training and there did not appear to be a non-stipendiary minister on the Working Party. There was no mention of team training. Teams did not just happen and there was a need for training in conflict management for those working in teams. It would be helpful if among the many gifted people who worked for TISEC there were one or two trained in adult learning.

Mr Graeme Hely (Glasgow and Galloway) spoke as Placement Co-ordinator for his diocese. He wished to express thanks for all those who took candidates for placements and he emphasised the role of the rectors involved in such placements.

Mrs Anne Jones (Standing Committee) explained that, prior to retiral, she had been part of school management. She wished to be assured that the teaching staff would be given all the support they needed. She noted that the teaching staff had received a "confidence" assessment. That was not easily achieved. She hoped there would be no loss to morale as a result of the Report.

The Rev Dave Richards (Edinburgh) made a plea for more resources. The reality was that the Church got what it paid for. He suggested that the funding for ministerial training was "pathetic". He asked that the words of TISEC students not be dismissed since they were the people who felt and lived the training. There was a need to take seriously what the Church was looking for in terms of ministerial candidates. "More of the same" would mean "more of the same". The reality was that the world was changing. If the Church did not look for different candidates who would do ministry differently, the Church would simply be rearranging the deck chairs on the Titanic.

The Primus responded to comments which had been made. On the question of resources, there was a question as to whether the Scottish Episcopal Church, as a small church, could pay for a complete training resource itself or whether the approach needed to be ecumenical. Also, there was uncertainty as to whether TISEC was a provider of training or a broker. That needed to be addressed. In response to points made by Mrs Salvesen, he noted that imbedded in the Report was the issue of lack of differentiation in training between lay reader candidates and ordinands. There was a need for thinking about the distinctiveness of different kinds of ministry. With some diffidence, he suggested he had been trained as a "visiting machine" within the pastoral mission of the Church in Ireland. The kind of ministry being talked about in Synod in the context of membership statistics and the Whole Church Mission Policy was immeasurably more demanding than anything which he had been trained for. There was much stress in ministry and some pastoral breakdown. He did not blame anyone for that but it focused the mind on the demands of ministry and how carefully training needs required to be thought about.

Dr Smart responded to comments made about teaching staff. He assured Synod that as part of the mechanisms operated through the Ministry Development Committee, TISEC operated various training days and was working on peer appraisal.

The Rt Rev Kevin Pearson (Bishop of Argyll and The Isles) proposed, and Mrs Norma Higgott (Moray, Ross and Caithness) seconded, the following motion:-

"That Section 2.4.3 of the Digest of Resolutions be altered as set out in the paper included in the Synod Papers for this Synod."

The motion was put to the vote and passed, nem con.

The Bishop of Argyll and The Isles proposed, and Mrs Norma Higgott seconded, the following motion:-

"That the Digest of Resolutions be altered by the inclusion after the existing section 2.4.3 of a new section 2.4.4 and that the existing sections 2.4.4 to 2.4.10 be renumbered accordingly all as set out in the paper included in the Synod Papers for this Synod."

The motion was put to the vote and passed, nem con.

The Bishop of Argyll and The Isles proposed, and Mrs Higgott seconded, the following motion:-

"That the Digest of Resolutions be altered by the inclusion after the existing section 2.4.10 (now renumbered as 2.4.11) of a new section 2.4.12 and that the existing sections 2.4.11 be renumbered accordingly all as set out in the paper included in the Synod Papers for this Synod."

The motion was put to the vote and passed, nem con, 1 abstention.

The Chair thanked Dr Smart for his service as Convener of the Ministry Development Committee.

## **6.2 Mission and Ministry Board: Overseas Committee**

The Rev Canon Val Nellist (Convener, Overseas Committee) showed a short film regarding world hunger. Everyone knew about world hunger and many churches were involved in food banks for the relief of local suffering. The *IF* . . . campaign had been brought into being by a strong coalition of aid agencies, supported by the churches, including the Scottish Episcopal Church. It had been launched in January 2013 and the plan was for a sustained growth in raising awareness of hunger issues. She urged members to look out for material available from Christian Aid and Oxfam.

She introduced Susan Ntende and Howard Msukwa who were engaged in combating hunger in their own country of Malawi. They represented Malawian smallholder farmers producing rice. The Scottish Government had just made a grant of £276,000 to their farming and marketing project. She asked how this grant would help them.

Mr Howard Msukwa indicated that the grant would assist in a number of areas. It would help improve production and quality. In order to send food to Europe, it was necessary to meet European standards. It would also help to improve production by providing certified seed which could be planted each year. He expected that would increase yield. That would mean there would be enough to sell and also to eat and would allow farmers to earn enough to send their children to school. Consequently, it would help with capacity building. It would also allow the introduction of new techniques in agriculture. There was no mechanisation involved in their farming.

Canon Nellist hoped that Mr Msukwa's presentation demonstrated that aid was helping those who helped themselves. She expressed thanks to them both, the Rev Professor John Riches, the Overseas Committee and St Mary's Cathedral, Edinburgh who had supported the visit to Scotland of Susan Ntende and Howard Msukwa.

Canon Nellist turned to the motion on the Synod Agenda. There was much pressure on political leaders to reduce overseas aid. Thus far both the Prime Minister and First Minister had resisted that pressure and it seemed right to commend them for that.

Canon Nellist then proposed, and Ms Catriona Beel (Argyll and The Isles) seconded, the following motion:-

*“That this Synod commend the Prime Minister on his plans to hold a hunger summit prior to the G8 summit in June 2013 and the Scottish Government for its continuing support of development aid for Malawi, that letters expressing such commendation be sent on behalf of the Synod to the Prime Minister and First Minister respectively and that the provincial Overseas Committee be invited to consider ways in which the Scottish Episcopal Church can best develop its relationships with those overseas receiving church grants beyond simply the relationship of donor/recipient.”*

The motion was put to the vote and passed unanimously.

The Chair thanked the Malawian visitors and invited them to take the greetings of Synod and the Scottish Episcopal Church back to Malawi.

### **6.3 Mission and Ministry Board: Church in Society Committee**

#### **6.3.1 The Living Wage**

The Very Rev Ian Barcroft (Convener, Church in Society Committee) referred to the report of his Committee contained in the Annual Report and Accounts of the Scottish Episcopal Church for the year ended 31 December 2012. The task of the Church in Society Committee was to address the difference between how society actually was and how Christians might like society to be. He summarised a number of areas of involvement of the Committee.

The Committee continued to support Eco-Congregations. A grant of £5,000 had been made after the year end. This was a continuing development supported by the Church of Scotland, the United Reformed Church and the Scottish Episcopal Church. A chaplain had been appointed to support the growing interest across all denominations in Eco-congregations. The Scottish Episcopal Church had approximately 30 Eco-congregations and this was a similar proportion to that within the Church of Scotland. The Committee might consider extending the funding for a further two years depending on a report as to how the grant benefitted the project. Continuing assessment of the grants was undertaken generally by the Committee. Committee members had also been involved in developing resources for those becoming involved in Eco-congregations and he expressed particular thanks to Professor Alan Werritty and the Rev Pip Blackledge.

The Committee had benefitted greatly from the attendance of the Rev Mitchell Bunting and Dr Bill Reid of the United Reformed Church and Methodist Church respectively. Due to their encouragement the Committee was able to commend to the Synod the joint Public Issues Team Report entitled *The Lies We Tell Ourselves*. He hoped this would encourage debate within the Scottish Episcopal Church on how policy affected an increasing number of people in society. A report published the previous week by Oxfam and Church Action on Poverty entitled *Walking the Breadline* described the difficulty of working on low pay amid the threat of poverty and destitution. This was relevant to the motion to be proposed shortly.

Dean Barcroft explained that he was increasingly having to respond to queries about the welfare reforms initiated by the UK Government. Several congregations and dioceses were seriously considering their local responses to the increasing stresses and strains on the poorest in their communities. The best model appeared to be for churches to work in local partnerships, often ecumenically, along with partner agencies. He urged Synod members to find out what was happening in their locality. He commended both reports.

In the coming year, there would be new challenges for the Church especially in the debate about Scottish independence. Colleagues within the voluntary sector and partners in civil society and other churches had launched the *Future of Scotland* debate in an attempt to open up discussion of key issues but without the polarisation of political debate. The trustees of ACTS were considering the issue of a series of letters in order to aid reflection. The Church in Society Committee and the Scottish Churches Parliamentary Office were keen to ensure that people were informed on the issues.

Dean Barcroft hoped that the Committee could continue to contribute to the discussions regarding the close relationship between volunteering in faith and diaconal living. Diaconal service in the community would be required more as the State relinquished responsibility towards those less fortunate in society. There was an opportunity to articulate God's love in and through such service especially to younger members of society who had a lesser understanding of Christianity.

Dean Barcroft turned to the motion contained in the Synod Agenda regarding the Living Wage. He wished to pose three questions. How much were average private sector earnings in Scotland in 2012? The answer was £23,999. That was approximately £10,000 more than someone who would claim the Living Wage. What was the difference in life expectancy between a child born in the East End of Glasgow and a child born in North Lenzie? The answer was 28 years. In late 2012, how many people in Scotland earned less than the Living Wage? The answer was 500,000 people. Of the working population, it represented one in five people.

The Living Wage was now an established fixture in national debate. He referred to the paper enclosed in the Synod Papers. Living wages were a rare example of a countervailing initiative against the downward pressure on wages generally. The Living Wage was currently £8.55 per hour in London and £7.45 outside London. This compared with the current minimum wage for those over 21 of £6.19 per hour. The Living Wage guaranteed an acceptable, but basic, standard of living. No hourly rate could ever realistically guarantee a particular living standard. A small wage gain, voluntarily met, enabled dignity and brought social benefits. There was an intrinsic dignity in undertaking work which paid. Generosity and grace went hand in hand.

The Rt Rev Dr John Armes (Bishop of Edinburgh) proposed, and Mrs Helen Hood (Edinburgh) seconded, the following motion:-

*“That this Synod, recognising that the widening gap between rich and poor harms all of society, that in-work poverty is now more common than out of work poverty, and that paying a Living Wage can lift people out of poverty:*

- (a) *affirm the Christian values inherent in the concept of the Living Wage; and*
- (b) *strongly encourage all Scottish Episcopal Church bodies and congregations to pay at least the Living Wage.”*

The Rev David Mumford (Brechin) spoke in favour of the motion. The town of Brechin was not generally associated with poverty but there was evidence of increasing poverty and a food bank had been established by the churches. Those seeking assistance differentiated themselves from “scroungers”. A number of people were “in and out” of work. Poverty was something which was unacceptable in Christian terms. If poverty was the outcome, then the values of the kingdom were not being upheld. Poverty divided society and threatened social cohesion. Jesus was Lord of all, including economic systems. There was a long Christian tradition of paying a just wage. The current market system meant that some people were paid wages which were absolutely inadequate. Social intervention was needed to give a level playing field. A minimum wage moving towards the Living Wage would provide that level playing field.

The Rev Richard Grosse (St Andrews, Dunkeld and Dunblane) suggested that it might be right to encourage those within the Church to pay the Living Wage but the concepts of the Living Wage would not end poverty outside the Church. Sadly, paying a living wage might involve paying more than the job in question was worth in the free market place. That, therefore, raised employer costs and the danger was that to meet that increased cost, firms would feel obliged to cut jobs or reduce hours. The payment of a living wage to some would probably mean that other employees, paid at a rate above the Living Wage, would then demand an increase in their wages to maintain pay differentials. The subsequent increase in employer costs would doubtless blunt competitiveness in overseas markets and domestically would cause inflation. Finally, there was a danger that young workers would be disadvantaged. Companies obliged to pay the Living Wage would doubtless favour older workers with greater experience as compared with younger workers with none. School leavers might then be faced with a bleak outlook. He supported the motion insofar as it encouraged the Church to pay a living wage but had concerns about obliging those outside to do likewise.

Mr Alan McLeod (Moray, Ross and Caithness) indicated that the statistics suggested there were 35,000 members of the Church – that represented 0.6% of the Scottish population. Statistically, the Scottish Episcopal Church was irrelevant but it was like the mustard seed – infinitesimally diminutive but gigantic in potential. He suggested that the Church should be the conscience of the State and its voice should be articulated by light, love and scripture. Some months previously the Bishop of Moray, Ross and Caithness had spoken about the bedroom tax on local radio. Mr McLeod had drafted a motion for the Synod some weeks later but he had been encouraged to withdraw his motion in favour of another from the Church in Society Committee. Had he seen the motion in the agenda he would not have withdrawn his own motion because it had called for the Church to engage with all political parties to demand that the Scottish State ceased paying out unchristian demeaning benefits and replace them with a commitment and guarantee of full employment. If the cost of benefits were divided by the number of people unable to work and one added the gap left by failure to contribute to economic growth, the cost of providing full employment would be no more than the cost of benefits. “A man that will not work will not eat.”

Mr Graeme Hely (Glasgow and Galloway) was concerned at paragraph (b) of the motion. He intended to put up a motion for his Diocesan Synod which would “insist”, not simply “strongly encourage” all bodies to pay at least the Living Wage.

Mr Kennedy Fraser (Glasgow and Galloway) suggested in response that as a General Synod it was not possible to “insist”. The General Synod could ask Diocesan Synods to monitor that the Living Wage was being paid. The Canons expected the Church to pay minimum stipend. He wondered why there could not also be a requirement to pay the Living Wage.

The motion was then put to the vote and passed *nem con*, 3 abstentions.

The Chair expressed thanks to Dean Barcroft for his service as Convener of the Church in Society Committee.

### **6.3.2 Church in Society / Investment Committee: Ethical Investment and Banking**

Mr Jeremy Burchill (Convener, Investment Committee) referred to the paper contained in the Synod Papers regarding Ethical Investment and Banking. It sought to present a practical approach for the Church in the exercise of its stewardship over investment resources. It also sought to set out a practical policy within which the Investment Committee could oversee the composition and management of the segregated portfolio of the Unit Trust Pool.

A useful definition of an Ethical Investment Policy was to achieve the best financial return from investments which reflected the Church’s ethos and values and which did not run counter to the Church’s aims. He approached the subject on the basis that it was the aim of the Church to help the poor and to seek justice for all, to insist on integrity and to demonstrate that integrity itself.

It was also necessary to operate in a way which conformed with legal requirements as Charity Trustees. The Bishop of Oxford case which was referred to in the paper set out those basic legal requirements. Unless a charity fund was established with specific ethical investment criteria governing the selection of investments, general law required Trustees to optimise investment returns for the benefit of the charity. Trustees could, however, accommodate the view of those who considered on moral grounds that a particular investment would be in conflict with the objects of the charity so long as the Trustees were satisfied that that course would not involve risk of significant financial detriment. In short, there was a need to ensure that the Ethical Investment Policy did not unduly circumscribe the investment universe from which suitable investments could be selected by the Fund Manager.

There were already a number of specific prohibitions in the existing Ethical Investment Policy such as tobacco, gambling and armaments. The exclusions represented an exclusion of 7.86% of the FTSE All Share Index. The paper

being presented to Synod articulated the view that there was a need for a further development of ethical policies so that it was no longer limited to just a screening out of stocks. Instead, it would include moving to a socially responsible investment position. It was the call of the Church to promote high ethical standards. It was important to be concerned about how companies treated their customers and also whether a company adhered to responsible lending policies. The Investment Committee had already started thinking about this and had recently had a meeting with a number of senior executives of one company in relation to which the Committee had expressed concerns. He hoped that in due course it would be possible to extend the debate both within and outwith congregations. Views should be exchanged with those active in the business community and the Church should seek to help shape the values within the workplace. That required an activist approach to the scrutiny of corporate governance including voting on investments held in the segregated portfolio.

The paper principally focused on ethical investment. Progress had already been made in relation to ethical banking. In dealing with ethical banking, the point was made that the first checkpoint ought to be to assess the credit status of the prospective bank. There was an obligation only to place money with bodies which were financially secure. Thereafter one looked at the ethical policies of the prospective bank.

Mr Michael Lugton (Convener, Administration Board) proposed, and Mr Nick Bowry (Edinburgh) seconded, the following motion:-

*"That this Synod welcome the paper regarding Ethical Investment and Ethical Banking prepared jointly by the Church in Society Committee and Investment Committee and approve the statement of policy for the Investment Committee which it contains."*

Mrs Nan Kennedy (St Andrews, Dunkeld and Dunblane) referred to the statement in the Report that "it is our duty as Christians to live in society in a manner which represents an effective witness to our Christian faith". She wished to make a suggestion for Church members as individuals. She was an adviser with the Citizens Advice Bureau and had seen the hardship faced by those who were excluded from mainstream lending. This led to a life of misery with dependence on doorstep lending. She urged members to contact their local Credit Union and make a loan in order to help the most marginalised because it could make a significant difference.

The Rev David Mumford (Breachin) thanked Mr Burchill and Dean Barcroft for the report. He was happy to support it in general but considered there remained a problem in relation to collective investment vehicles because continued investment in them might mean that the Church was indirectly continuing to invest in areas which were otherwise excluded by the policy. However, his primary concern related to Ethical Banking. He had noted at General Synod 2012 that in the Faith in Action prayers for October, the Church would be asked to reflect on banking ethically. The matter had been looked at for three years and he had been hoping for a recommendation to be brought to the current Synod. He was not aware that General Synod had reviewed its banking arrangements in a way which would provide guidance to the Church nationally. The only points made in the Report related to mis-selling and treating customers fairly. Many of the points made by EIRIS in choosing a bank on ethical grounds included consideration of how the bank in question lent its money. A number of banks had ethical statements as to how they would lend money. He believed, therefore, that there was still significant work to be done by the Synod in giving guidance on ethical banking and in reviewing its own banking policies.

Mrs Anthea Clarke (Glasgow and Galloway) expressed how happy she had been to see the report. She commended the motion. It was difficult, however, to understand the language involved in the debate. It had taken her four years to begin to understand this. She encouraged members to return to their own churches and insist that local treasurers provided a copy of their congregation's investment portfolio because holding certain investments did not help in loving God or neighbour. Charity Trustees were responsible for the investments held for their charities and, therefore, it was important to know how the charity was invested. She spoke about the difference between discretionary and advisory management services provided by stockbrokers. An advisory portfolio allowed the charity a degree of involvement in deciding whether to exclude certain kinds of investment. She encouraged members to go back to their congregations and investigate further and also to read Romans 13. There was need to pay taxes but the only thing Christians should owe was to love their neighbour.

The motion was put to the vote and passed unanimously.

## **SESSION SEVEN: Mr David Palmer in the Chair**

### **7.1 Faith and Order Board: Church for All Group**

The Rev Professor Annalu Waller (Convener, Church for All Group) reported on the activity of the Church for All Group. That Group was charged to support the Church in striving towards becoming an inclusive and accessible church enabling all to be involved in the life of local communities.

She reported on the audit undertaken with congregations in 2012. The audit involved the questionnaire sent to all congregations. One hundred and eighteen responses had been received and covered a range of issues including matters such as physical access, loop systems, support for visual impairment, learning disability, the use of language and others. The purpose had been to find out what congregations were doing in the area of supporting people but also to gauge ideas of what churches needed in order to support people more effectively.

The results of the audit had generally been positive. It had been encouraging to see that vestries had taken on many of the suggestions made at General Synod two years previously. Most churches were now using large print liturgies but very few provided braille liturgies which were available from the General Synod Office. Loop systems tended to be available in most churches but not in church halls. Most churches had access into their buildings but within the churches those with mobility disabilities were not always able to access all parts of the building. Portable ramps were used in a number of places. The absence of people with disabilities in congregations was still a big concern. There was a feeling that people were scared of those

with learning difficulties or mental health issues. On the question of language, respondents confirmed that they no longer said “stand” but the language tended to be “male” oriented and the language in some liturgy and hymns carried negative connotations regarding disability. The group was also concerned about how people talked about disability – such as “no-one identified as disabled”, “no-one who is badly disabled here” or “we have no-one like that”. This represented a “them and us” situation.

A first version of guidelines had been provided to members of Synod. It was to be regarded as a living document. People wanted to know what the range of impairments and challenges were. The document contained suggestions but she made a plea with Synod members to keep sending in comments and stories so that the document could be developed.

Professor Waller expressed thanks to Elspeth Davey and Mary McKinnell who had prepared much of the content.

Professor Waller explained the three motions which were being brought to Synod. She commended the motions.

The Rev Professor David Atkinson (Aberdeen and Orkney) wanted to support the importance of all of the motions. In one of his congregations there were people with learning difficulties who had not been welcomed elsewhere. Congregations needed to think about how to include people. For example, intinction could be a solution where an individual was worried about dropping the chalice.

Mrs Kate Sainsbury (St Andrews, Dunkeld and Dunblane) also wished to commend the motions. Her congregation had created a short service of about 25 minutes where the liturgy had been condensed and the Gospel was translated by beginning “once upon a time”. The confession was explained as members saying “sorry” and the absolution as God saying “no worries”. Two Downs syndrome young men had grown spiritually as a result.

The Rev Christine Milne (Moray, Ross and Caithness) encouraged churches to indicate on their website if they had disabled access, loop systems and other facilities for those with disabilities.

The Very Rev Richard Kilgour (Standing Committee) spoke regarding a multi-denominational initiative in Aberdeen called *Welcoming Church Forum*. It worked with churches to provide additional support needs. Support had been given by a number of denominations including the Diocese of Aberdeen and Orkney. There was academic input from Aberdeen University. He referred also to a Roman Catholic initiative called SPRED. There was a gap between the support provided by statutory agencies and that available in other fora. It was vital for the Church to address this.

The Rev Canon Ian Paton (Edinburgh) spoke as Convener of the Liturgy Committee. He supported all of the proposed motions and wished to echo remarks made by Professor Waller that the liturgical life of the Church would be affected because much of the language used reflected a different world view about the nature of people with additional needs and disability. There was no desire to enter a new realm of political correctness but there was a need to think seriously about the matter. He cited “I once was lost and now am found, was blind and now I see” as an example.

Miss Mary McKinnell (Aberdeen and Orkney) proposed, and the Rt Rev Dr Gregor Duncan (Bishop of Glasgow and Galloway) seconded, the following motion:-

*“That this Synod affirm the work and the aim of the Church For All Group that the Scottish Episcopal Church should enable people with different abilities and at different stages in their faith journey to experience an environment where all people can worship and participate in the life of the Church and feel themselves to be fully part of the Body of Christ.”*

The motion was put to the vote and passed unanimously.

Miss Mary McKinnell proposed, and the Bishop of Glasgow and Galloway seconded, the following motion:-

*“That this Synod affirm the determination to develop an ethos in which people who have additional needs are supported with dignity and respect and which ensures that they are welcomed, enabled to grow in discipleship and are fully included in the church community.”*

The motion was put to the vote and passed unanimously.

Miss Mary McKinnell then proposed, and the Bishop of Glasgow and Galloway seconded, the following motion:-

*“That this Synod encourage dioceses and congregations to promote awareness of the additional needs of people with disabilities so as to promote a culture of inclusivity and endorse the use of the principles produced by the Church For All group at all levels of the Scottish Episcopal Church.”*

The Chair thanked Professor Waller for her presentation.

## **7.2 Committee for Relations with People of Other Faiths**

An opportunity for questions to be put to the Convener of the Committee for Relations with people of Other Faiths was given but there were none.

## SESSION EIGHT: The Rt Rev the Bishop of Brechin in the Chair

### 8.1 Faith and Order Board

#### 8.1.1 Doctrine Committee

The Rev Dr Harriet Harris (Convener, Doctrine Committee) was pleased to launch the most recent Grosvenor Essay *The Art of Dying Well*. In current society, dying had become less of a domestic matter but there was a long tradition in Christianity, and other world faiths, about how to face death. The Essay was intended to help the Church think about such matters and commented on matters such as assisted dying, the growth of memorial services and caring for those with dementia. It was not a position statement as such. The Essay included sections on Old and New Testament attitudes to death, changes in practices and teachings regarding death down the centuries, cross-cultural and global perspectives, medical reflections and lessons from the hospice movement. Study questions were included for individual and group reflections. The Essay appended the formal submissions made to the consultation on the 2010 End of Life Assistance Bill and the 2012 consultation on the Assisted Suicide (Scotland) Bill. Dr Harris then showed a brief film made by an individual quoted in the Essay, Amy Hardie, who was the film maker in residence at Strathcarron Hospice. Amy Hardie had discovered that making films of those who were terminally ill often helped them to find themselves.

Dr Beth Routledge (Glasgow and Galloway) commended the Doctrine Committee for its work. The hospital at which she worked was affiliated to Strathcarron. She thought the Essay was very good but there were elements of it which appeared to her to be out of date. There was great emphasis on the hospice movement, which did very good work, and that was not to be underestimated. However, Section 2 which addressed the medical aspects of dying seemed to dismiss death in hospital by suggesting it was something which hospitals did not do well, on the basis that doctors viewed dying as a failure. She accepted that sometimes doctors did view death as failure but she considered that doctors now handled this better. Statistically more people would die in hospital than anywhere else. In England and Wales in 2010 53.7% of deaths had been in hospital. Between 2007 and 2011 in Scotland, 50% of all cancer deaths had been in hospital and people who died from things other than cancer were more likely to die in hospital than in a hospice. The General Medical Council, far from viewing death as a failure, said that there was no obligation to prolong life if that were contrary to the patient's best interest or contrary to what the patient would wish. She urged the Church not to discount those who died in hospital and not to discount hospital staff who could be worked with in helping people to die well.

Mr Howard Thompson (Edinburgh) indicated that his wife worked for Marie Curie Cancer Care. He asked whether the Church worked with organisations like Marie Curie or Macmillan. His wife was not allowed to introduce the subject of faith into discussions with patients. It could be introduced only if the patient raised it. He wondered what sort of dialogue might have taken place with such organisations.

Mrs Kate Sainsbury (St Andrews, Dunkeld and Dunblane) indicated that she had just started volunteering in a hospital chaplaincy service. From her little experience, she understood there was a good working relationship between the spiritual care team and the medical and health professionals. She thought there was much work going on in the area of spiritual care. It was possible to engage with the patients in a spiritual conversation and if the patient wished to lead it into religious discussion that was possible.

Dr Harris expressed thanks for the comments which had been made. She would not wish any reader of the Essay to consider that those dying in hospital, or hospital staff, were being dismissed, nor that dying in hospital was a second rate experience. The Essay was explicit that the "hospice movement" was not only located physically in hospices but was an ethos which could be practiced in hospitals and homes as well. The language of doctors viewing death as failure came from a number of doctors who had been consulted in producing the Essay and particularly from a working party which Dr Harris had convened when the Assisted Suicide Bill had been out for consultation in 2012. The idea had been introduced by doctors themselves but she recognised that not all doctors would wish to associate with such language. On the question of working with Marie Curie Cancer Care and Macmillan, she explained that she had interviewed a number of their nurses around this topic. There was a recognition that spiritual care was everyone's responsibility. The emphasis was on person-centred care so that if the patient raised the issue then it could be talked about since otherwise one was burdening a patient with something which had not been invited.

The Chair expressed thanks to Dr Harris and also the Rev Professor David Jasper who had stepped down as Convener earlier in the year.

#### 8.1.2 Diaconate Working Party

The Rt Rev Dr John Armes (Bishop of Edinburgh) reminded Synod that the report of the Diaconate Working Party *Truly Called ... 2* had been received by General Synod 2012 and sent for consultation in the wider church. At the current Synod a written summary of the responses had been provided to Synod members and he expressed gratitude to everyone who had taken time and care to reflect on the questions which had been asked.

The work had continued during the previous year. With the help of the Provincial Director of Ordinands, criteria for discerning a call to a distinctively diaconal ministry had been considered. The ministry of distinctive deacons already existed but the Scottish Episcopal Church had been charged to take a fresh look at that ministry in the light of encounters with Porvoo Anglican and Lutheran partners. The Working Group had, consequently, looked hard at a training curriculum for a distinctive diaconate and Bishop Armes expressed gratitude to the Rev Canon Dr Michael Fuller for his support on that. The call in the Ministry Division Inspection Report on TISEC for greater differentiation in training patterns for priests and lay readers would fit well with the need for a similar recognised pathway for those called to a vocational diaconate.

The next step of the pilot project in the Diocese of Moray, Ross and Caithness was ready to be advanced. The Bishop of Moray, Ross and Caithness had gathered a group to discern whether they might have a call to work with him as missionaries, available to work in charges to empower charges to reach out into the communities they served. This is not about inventing a new ministry. Its roots went back into church tradition and, ultimately, into the ministry of Christ whose work on the cross represented the ultimate example of diaconal service. The Bishop of Moray, Ross and Caithness already had a small college of deacons working with him and in the next few months the project was expected to discover if there were others truly called to serve. The work in the Diocese of Moray, Ross and Caithness offered the possibility of moving from thinking into praxis with the tantalising possibility that the diaconate might be a creative and God-given way of empowering mission in one very rural part of the Church.

The Working Group did not intend its work to continue forever but there were still various pieces of work which were incomplete. That was why, with the support of the Faith and Order Board, the Group sought Synod's approval for a limited further life.

The work of the Group was rooted in fertile soil. The resolutions from ACC-15, for example, affirmed a shared exploration of diakonia with the Lutheran Church worldwide. Similarly in the video regarding the WCC Assembly there had been a reminder that the call to work for justice and peace and with the poor and marginalised belonged at the heart of Christian discipleship. Similarly, the Church in Society report had referred to diaconal service.

In all of this, the Scottish Episcopal Church was very much pulling its weight. One of the major contributors to the Jerusalem Report from the Anglican-Lutheran International Commission about diakonia was the Rev Canon Dr Charlotte Methuen. At the recent Porvoo consultation on diaconal ministry in Dublin, it had been the Scottish Episcopal Church, of all the Anglican provinces of the British Isles, which had actually done the work which all provinces had collectively undertaken to do four years previously. This had elicited much positive interest from the Lutheran partners.

A Church that sought to be mission-oriented made its presence felt in a world which was less interested in the Church as an institution yet very interested in the spiritual energy which compelled the Church. The world was uniquely ready for a Church that looked outwards into an increasingly needy society and diakonia and the ministry of deacons held a potential for the Church to live, speak and share the Gospel in powerful ways. There was a need to be a Church that "went to the people" – that was precisely what liturgical deacons instructed church members to do at the end of every Eucharist: "Go in peace to love and serve the Lord ...".

The Bishop of Edinburgh then proposed, and the Rev Canon Dr Anne Tomlinson (Glasgow and Galloway) seconded, the following motion:-

*"That this Synod affirm the work of the Diaconate Working Group, serving as a funded working group of the Faith and Order Board, and recommend its continuation for not less than three years to enable it to develop both educational resources on the diaconate and diakonia for congregations, and training for distinctive Deacons in collaboration with TISEC."*

The Rev Canon Peter Mander (Aberdeen and Orkney) said he would vote in favour of the resolution but with some reservations. The development of a permanent diaconate could be a great development to the ministry, and in particular the mission, of the Church. The question was where the resources could be found for this? He had always believed that the Church had a wonderful resource, namely all the people of God and by definition almost all were not ordained. The resource was too often "locked away" and clericalism had been a contributory factor. The primary concern he believed should be to turn members into disciples. That would provide all the mission and ministry which God needed. He would want the Church to work harder and with more urgency in developing discipleship in the laity. He was concerned at the clericalisation of the mission of the Church.

Mr Jim Gibson (Glasgow and Galloway) referred to the ACC motion 15.03 which talked of equipping God's saints for the work of ministry. He also noted from the Synod Papers the desire on the part of the bishops to develop pastoral assistants, eucharist assistants and worship leaders. He had also seen a paper in the Diocese of Glasgow and Galloway which suggested that not much progress was being made in relation to the diaconate. He was not convinced that another layer of clericalisation was needed. He would time-limit the motion so that the Working Group did not continue for more than three years. He was not convinced that the matter was a top priority.

The Rt Rev Mark Strange (Bishop of Moray, Ross and Caithness) understood the concerns in relation to resources. In fact, the resources used by the Working Group were minimal. At the current time, the exploration being undertaken in his Diocese was distinctively different from previous work. It was exploring the role of the deacon not as a "bolt-on" to a congregation but as people called by God who were able to release lay people into ministry. Such people acting in the role of deacon would have the time to discuss that with lay people in a way which, in his diocese, full-time stipendiary clergy did not have time to do. It was not a question of creating an extra level. He commended the motion.

The Very Rev Kelvin Holdsworth (Convener, Information & Communications Board) spoke of his experience during his sabbatical in 2012. He had experienced a particularly exciting diaconate in the Diocese of New Westminster in Canada. They were doing things which were fantastic but in a quite different system not least because they did not have a non-stipendiary priesthood. In Canada, non-stipendiaries were all deacons. When he had returned from sabbatical he had become involved in the discussion of the diaconate in his Diocese. The discussion which had taken place in the Diocese had not led to a great affirmation of the proposals from the Diaconate Working Group. He noted that the Group had received only eleven submissions to their paper and not even one from each diocese. He wondered whether that resounding silence was being heard. He suggested that, notwithstanding that a small number of individuals had a significant amount of energy for promoting the diaconate, it was a minority interest. The Working Group had had a good opportunity to encourage matters within the Church but in fact the Church did not appear to be coming on board with it. He found it difficult to imagine other matters which elicited such limited support continuing to receive funding. He was, therefore, struggling to support the motion although he had goodwill for whom this was an exciting development.

Ms Catriona Beel (Argyll and The Isles) wished to support what had been said by the Bishop of Moray, Ross and Caithness. Perhaps the diaconate was not appropriate for the whole Church but she was aware that it gave people the opportunity to recognise that they might have a calling to something other than being a priest. It was important for her personally that there appeared to be a way forward for lay people who felt called to do more but did not want to go into the priesthood. She saw a particular value of the work of the Diaconate Working Group for rural areas. For individuals to be seen in their community as deacons would be of benefit to bishops.

Mrs Kate Sainsbury (St Andrews, Dunkeld and Dunblane) heard the points being made by Provost Holdsworth but considered it was important that the Church looked out for minorities. Great life and love could shine out of minorities.

The Bishop of Edinburgh responded to comments which had been made. In relation to funding, he indicated that the cost of the continuing work of the Group was minimal and that in fact of the current budget of £1,000 per annum, most had not been spent. On the question of the small number of responses to the Working Party's report, the responses nevertheless represented a significant amount of discussion. The process was not yet complete and there was a need to wait and see how the pilot project in the Diocese of Moray, Ross and Caithness would turn out. Diakonia was not a "minority interest". It was of the essence of the Church and represented the ministry of Christ. As to clericalisation, he found it strange that clerics accused the work as being one of clericalisation. If it was work in the world, how could that be clericalisation? If clericalisation was an issue, it was a bigger issue than simply one attached to the diaconate.

The motion was put to the vote and passed by majority, 1 against, 8 abstentions.

## **8.2 Administration Board**

Mr Michael Lugton (Convener, Administration Board) reported on the work of the Board.

He explained that the Conveners of the pendant committees of the Board, namely the Investment, Finance, Retirement Welfare and Buildings Committees were available to answer any questions. The Convener of the Personnel Committee had been available to answer questions earlier in Synod.

In relation to the Investment Committee, Mr Lugton reported that the investment portfolio had performed reasonably over the twelve months to 31 December 2012 and that had enabled the distribution from the Unit Trust Pool to be maintained at the same level as the previous year, namely 49p per unit, drawing on a small element of capital. The Investment Committee had also engaged fruitfully during the previous year with the Church in Society Committee on the issues of ethical investment and banking which had already been debated during Synod. He wished to make it clear that, at provincial level, a significant amount of cash deposits were now held with the Triodos Bank and the approach at provincial level was entirely consistent with the statement which had been agreed earlier in Synod.

The Finance Committee continued to work through the implementation of the recommendations arising out of the Standing Committee's review in 2010 of the Grants for Ministry Fund. It had been able to assess applications against the new eligibility criteria which had been agreed in 2011 for Transitional Assistance. As regards building grants, after a two-year moratorium, 2012 had seen the reintroduction of the Dunderdale Building Fund grants programme. However, faced with the prospect of a stagnant or reducing investment outcome and potentially large deficits, Standing Committee had concluded that there might be insufficient resources to fund the planned phased reintroduction of the Maintenance and Development Fund grants programme from 2014. The Board had consequently asked the Finance and Building Committees to consider how the funds which would be available could best be used and what assistance could be provided to charges in pursuing other sources of funding for the maintenance and repair of buildings.

During the course of the year the Buildings Committee had taken forward work on guidelines and standards for the provision of clergy housing and on the maintenance of inventories.

The Retirement Welfare Committee had continued its work in managing the Church's portfolio of 37 properties throughout Scotland, including periodic inspections, as much to keep in contact with clergy pensioners as to inspect the properties. During the course of the year two properties had been disposed of and a further two acquired.

The Personnel Committee had undertaken a range of tasks which included the development of a standard application form for clergy appointments. It had also participated, through its convener, in a joint group established by the Standing Committee and including representation from the College of Bishops and Committee on Canons to look at clergy retirement age.

Mr Lugton paid tribute to all five conveners and their committees for their commitment and recorded his thanks to General Synod Office staff.

Mr Lugton then turned to the motions on the Synod Agenda. He explained that the proposed changes to the Digest of Resolutions were essentially housekeeping rather than major policy changes. They were the product of consultation with dioceses in 2012 and related principally to aspects of governance within dioceses. Reference to out of date statutes would be removed and current Charities Legislation was to be taken into account.

He explained that there was a minor typographical error in the motion numbered 24 on the Agenda and that the reference to "(c)" should be deleted. Similarly, in the text of paragraph 7.2.2 of the Digest of Resolutions which appeared on page 167 of the Synod Papers, the closing bracket after the words "from time to time" ought to have been deleted.

Questions were invited.

Mr Jim Gibson (Glasgow and Galloway) recognised that congregations operated as separate charities and therefore did not need a formal review by their diocese. However, he wondered what the examination to be carried out by the diocese under the proposed paragraph 7.2.3 of the Digest of Resolutions would involve.

Mr David Palmer (Convener, Standing Committee) responded by indicating that all charges had to submit their accounts to their diocese. The examination carried out by dioceses was not a professional examination but rather one enabling the diocese to have an overview and identify whether there were particular issues within the congregation for which the diocese could provide support. The Diocese of Edinburgh worked with an accountant to see whether any necessary assistance could be provided. He imagined that other dioceses adopted a similar approach.

Mr Lugton then proposed, and the Rt Rev Dr Bob Gillies (Bishop of Aberdeen and Orkney) seconded, the following motion:-

“That Section 7.1.4 of the Digest of Resolutions be altered as set out in the paper included in the Synod Papers for this Synod.”

The motion was put to the vote and passed unanimously.

Mr Lugton proposed, and the Bishop of Aberdeen and Orkney seconded, the following motion:-

“That Section 7.2 of the Digest of Resolutions be altered as set out in the paper included in the Synod Papers for this Synod.”

The motion was put to the vote and passed unanimously.

Mr Lugton proposed, and the Bishop of Aberdeen and Orkney seconded, the following motion:-

“That Sections 7.4, 7.6.2 and 7.6.4 of the Digest of Resolutions be deleted in their entirety and that the remaining sections be renumbered accordingly, including the cross-reference to 7.7 in the existing Section 7.5.5 (renumbered by this motion as 7.4.5)”

The motion was put to the vote and passed unanimously.

Mr Lugton proposed, and the Bishop of Aberdeen and Orkney seconded, the following motion:-

“That Section 7.7 of the Digest of Resolutions be altered as set out in the paper included in the Synod Papers for this Synod.”

The motion was put to the vote and passed unanimously.

The opportunity for questions to the Conveners of the Investment, Finance and Retirement Welfare Committees was given but there were no questions.

In relation to the work of the Buildings Committee, Professor Alan Werritty (St Andrews, Dunkeld and Dunblane) reported that during one of the lunchtime sessions earlier in Synod, a group had looked at how churches could contribute to living more sustainably and reduce their carbon footprint. In 2011, the Synod had passed a specific motion inviting dioceses to address that challenge and he now invited the Buildings Committee to implement that motion. The motion had asked that the question of energy use improvement be considered in the context of Quinquennial inspections. He suggested that Synod members would be familiar with the adage “think globally, act locally”. A few weeks previously, the concentration of greenhouse gases in the atmosphere had exceeded 400 parts per million, a value not exceeded within the previous 800,000 years. Most scientists now thought that an average global temperature rise of two degrees was inevitable by the end of the century. This would have a hugely damaging impact on developing countries. Some of the Pacific island states in the Province of Aotearoa, New Zealand and Polynesia would literally vanish beneath the waves. In acting locally, a difference could be made. The motion of 2011 pointed the way forward. Reducing carbon footprint was not just a matter of good housekeeping – it could also substantially reduce energy costs, as his own church could testify. It was also possible to obtain grants from the Climate Challenge Fund to help pay. He, therefore, wished to invite the Buildings Committee to revisit the motion and remind dioceses that charges should monitor and record their energy use with a view to driving it downwards year on year and that that be recorded in Quinquennial Survey Reports. As a member of Eco-Congregation Scotland he and others were very willing to assist in that task.

Mr Alex Stewart (Convener, Buildings Committee) thanked Professor Werritty for his question. It was a matter on which the Buildings Committee had touched upon from time to time. There were, however, two sides to the matter. In a recent consultation issued by the Scottish Government, the Government had indicated that it did not intend to exempt churches from the need to acquire energy performance certificates. On the face of it that was a good thing but in England and Wales churches had been exempted from that requirement. Many church buildings were old, used very occasionally, were difficult to heat and congregations had very limited resources. It might be that the regulations regarding energy performance certificates would only apply when church buildings were sold or leased. There was a need to clarify that “leasing” would not include just a weekly let. It would be unfortunate if churches had to undertake significant expenditure simply to let out their property to local groups. However, the Committee was aware of the need for churches to become more energy efficient. The Committee would be happy to look at the matter again in the coming year.

The Chair expressed thanks to Mr Lugton and his fellow conveners.

### **8.3 Standing Committee: Mission and Ministry Board Convenership**

Mr David Palmer (Convener, Standing Committee) explained that the normal term of office for all conveners of boards and committees was five years. There was, however, provision in the Digest of Resolutions to extend the term of office of a convener, on the recommendation of the Standing Committee, for a specified period. The Mission and Ministry Board had recommended to the Standing Committee that the term of office of the Primus, as Convener of the Board, should be extended by two years until General Synod 2015. The reason for this was the current position in relation to the Whole Church Mission and Ministry Policy. The continuation of the Primus as convener would help the Board to make further significant progress with that key policy. The Standing Committee had accepted the recommendation of the Mission and Ministry Board.

Mr Palmer then proposed, and the Bishop of Aberdeen and Orkney seconded, the following motion:-

“That the term of office of the Primus as convener of the Mission and Ministry Board be extended until the conclusion of General Synod 2015.”

Comment was invited but there was none.

The motion was then put to the vote and passed unanimously.

## **SESSION NINE: The Most Rev the Primus in the Chair**

### **9.1 Standing Committee**

#### **9.1.1 General Synod Dinner: Speech**

The Primus reflected on the after dinner speech which had been given the previous evening by Professor Tom Devine. It had linked closely to what General Synod had already been discussing. The Primus had referred in his comments about Anglican policy for the need, as he saw it, for all churches to operate in that way. In other words, the Anglican balances between authority held by virtue of office and those democratically exercised demonstrated the way in which churches in future would need to operate. The Primus suggested that Professor Devine had said something similar and that a new style of leadership was needed. He had also suggested that it was possible for a church to misread its history and its context. One needed to reflect on that in relation to the Scottish Episcopal Church. One of the signs of hope in the current Synod had been the degree of missional optimism. The question was whether the optimism was contextualised in terms of the Scottish Episcopal Church's history. How did the Scottish Episcopal Church read its history in the context in which it now found itself? For example, the history could be played positively such as the resilience gained from the penal experience or the Seabury story which made the Church very Anglican Communion-minded. Other strands of history, however, played less positively and it was necessary to be aware of that and apply it carefully to the current context. If the context were read properly, the mission could be got right.

#### **9.1.2 Budget and Quota**

Mr David Palmer (Convener, Standing Committee) explained the General Fund budgets for 2014 and 2015 showed deficits of £131,422 and £233,418 respectively. Work was currently in hand by the Standing Committee and the boards and committees, especially the Administration Board and the Finance and Buildings Committees, to reduce the deficit. The budgets reflected a phased reintroduction of building grants and a tightening of other budgets. However, in due course, it would be necessary to take into account any financial costs that might result from the Whole Church Mission and Ministry Policy, the impact of the review of TISEC and also the discussion on Building Fund grants which he had mentioned earlier in Synod. To some extent, the priorities for funding which flowed from those areas would determine future budgets.

There would, therefore, be changes to the budgets which would be made by the Standing Committee in the autumn. It might not be possible to eliminate the deficits entirely but every effort would be made to do so. If not, the surpluses built up in recent years could be made available.

The recommendation of the Standing Committee was that Provincial Quota should be increased by 3% to £658,837 which represented an actual cash increase of £19,189. That 3% increase roughly equated to RPI as it was at the current time. Details of the Quota increases for individual dioceses were shown on page 40 of the Synod Papers. The increases varied significantly from diocese to diocese, ranging from 6.6% for the Diocese of Edinburgh to a reduction of 2.3% for St Andrews, Dunkeld and Dunblane. The cash increases ranged from £15,589 to a reduction of £1,844. At first glance that might give the impression that there had been a significant decline in the Quota Assessable Income in the Diocese of St Andrews, Dunkeld and Dunblane. However, he was pleased to assure Synod that that was not the case. In collating the data for the Quota calculation, a number of corrections had been made to figures previously supplied by that Diocese in respect of earlier years. It was those corrections, rather than any real decline in Quota Assessable Income, which had resulted in the reduction in the amount of Quota payable by that Diocese in 2014.

Questions were invited.

Mr Ian Kerry (Edinburgh) indicated that he did not wish to sound small-minded but the increase of 6.6% in the amount of Provincial Quota to be paid by the Diocese of Edinburgh was slightly disturbing. He wondered whether more information could be provided in future. For example, he wondered what the net contribution for the various dioceses was (ie net of grants received from the Province). Perhaps also, a snapshot of the financial position of the dioceses could be provided. In terms of the budget, he noted that Mr Palmer had spoken about the surplus in the current year. Much of that surplus had been caused by underspends in matters dear to the heart of congregations such as stipends and buildings. He hoped that boards could be more fleet-of-foot if they were underspending so that the money could be applied in a different way. He also hoped that the significant amount shown in future budgets for curate grants represented a genuine increasing flow of curates. He wondered whether the Diocese of Glasgow and Galloway was doing as badly as the figures suggested.

The Rt Rev Dr Gregor Duncan (Bishop of Glasgow and Galloway) explained that his Diocese was in extremely good financial health. For example, it was providing a grant of over £100,000 to one of its congregations for a mission project. The financial management of the Diocese had been prudent and visionary.

Mr Hugh Morison (Moray, Ross and Caithness) asked whether Mr Palmer could say something about the process which Standing Committee would adopt in looking at the budget in the autumn. He had noted that much had been said during Synod about how more money was required for various items which suggested to him that there was a need for a process to look at priorities overall, possibly including a zero-based budgeting approach.

Mr Palmer responded to the comments made. He recognised that the increase in the amount of Provincial Quota to be borne by Edinburgh high but it was one of the wealthy dioceses and it needed to be willing to share with those dioceses which were less strong. However, Edinburgh was not in a position to provide a grant of £100,000 to one of its congregations. The dioceses were in different positions. He accepted that there was perhaps a need to think about

whether more financial information could be provided. On the question of underspends, he was wary of using underspends during the year. He would, however, make the point to boards and committees that they should try to spend the budget with which they were allocated, particularly in relation to grants for ministry. As to curate grants, he was hopeful that those would be needed. On the question of budgeting process, zero-based budgeting had been considered in the past. Each committee would be asked over the coming months (indeed they had already been asked) to consider their budgets afresh. In many cases there was very little discretionary spend and consequently, little "fat" which could be trimmed. Two budgets where there was flexibility were building grants and grants for ministry. Each committee would send its proposals to its parent board and the boards would look at the budgets of all committees and report to Standing Committee. This would be considered by Standing Committee at its November meeting and they would be very carefully scrutinised. He assured Synod that it was a very detailed and rigorous process.

Mr Palmer then proposed, and Mr Michael Lugton (Convener, Administration Board) seconded, the following motion:-

*"That this Synod, having examined the proposed budgets for the General Synod for the year 2014, agree to a quota figure of £658,837 for that year."*

The motion was put to the vote and passed *nem con*, 1 abstention.

Mr Palmer concluded by expressing the thanks of the Synod to the Primus for his contribution to the Synod meeting and his leadership throughout the year.

### **9.1.3 Elections**

#### **9.1.3.1 Administration Board membership**

There being no competing nominations, Mr Graeme Hely (Glasgow and Galloway) was elected as a General Synod representative on the Administration Board by general acclaim.

#### **9.1.3.2 Mission and Ministry Board membership**

There being no competing nominations, Mrs Sari Salvesen (Edinburgh) was elected as a General Synod representative on the Mission and Ministry Board by general acclaim.

### **9.2 Vote of thanks**

The Primus expressed thanks to all members of Synod for their attendance and engagement; to those who had arranged the Eucharist and led worship during the meeting including the Cantors and Organists; to the retiring conveners (the Very Rev Jeremy Auld, the Very Rev Ian Barcroft, the Rev Professor David Jasper and Dr Peter Smart); to the representatives of other denominations and faiths; to those who had chaired sessions of Synod; to Dr Joe Morrow as Assessor; to Messrs Kennedy and David Fraser for operating the IT and audio visual facilities; to the Very Rev Kelvin Holdsworth for official tweets; to Provost Holdsworth and Mrs Anne Jones for assisting with the Freshers' Meeting; to members of Cursillo who had served tea and coffee; to volunteer Forrester Davidson who had assisted; to Palmerston Place Church; and to the General Synod Office staff.

### **9.3 Confirmation of Acts of Synod**

The Primus confirmed the Acts of Synod and closed the meeting with the blessing at approximately 11:30am on Saturday 8 June 2013.

## ELECTIONS TO PROVINCIAL BODIES

### 1. **Convenership: Information and Communication Board**

The Very Rev Kelvin Holdsworth retires this year as Convener of the Information and Communication Board and General Synod is required to elect a successor. The Convener of the Information and Communication Board is also *ex officio* a member of the Standing Committee. Among its tasks, the Board oversees the provincial website, the production of *inspires* and the communications operations of the province. The Board's current practice is for the Convener of the Board also to act as editor of *inspires*.

Following consultation with the Information and Communication Board, the Rev Christopher Mayo is nominated by Standing Committee as the prospective new Convener.

Brief biographical details:

*"I was ordained 21 years ago and served two stipendiary curacies in the Church of England before focusing on Education. I worked as an Educationalist, leading Religious Education as a Teacher and then Government Consultant, and trained people in the use of IT within education across the curriculum.*

*Following the purchase of a home in Sutherland, I moved into IT full-time; initially providing IT Operations support for a European hotel chain before being appointed as its European IT Operations Manager. After some time I moved companies to take up the post of Chief Information Officer for a hosting company heading up IT strategic planning, processes and projects.*

*Having served as a self supporting Priest within Moray, Ross & Caithness I returned to full-time Stipendiary Ministry in 2012. I am Priest in Charge of East Sutherland and Tain; Interim Priest for South West Charge; Bishop's Chaplain; Mission Priest Co-ordinator; Member of Diocesan Mission and Ministry Board and Diocesan Communications Officer.*

*I have been a member of General Synod since 2011. I was appointed to the I&C Board as Moray, Ross & Caithness rep in March 2012 and appointed Convener of the Board's Website Development Group in June 2012. I have also been a member of the Provincial Mission and Ministry Board since 2012.*

*Although my Communications experience has been focussed on working in a wide range of IT environments and in the training and management of people in the IT industry and in Education I have experience of working with local media and of print, video and online communications. My preference is to work within a strategic framework and in a context of co-ordinating and utilising specialist skills.*

*I have particular interest in the way in which a Communications Strategy can embrace mission and ministry across all levels of the Church."*

Other nominations were invited in the letter of 21 March 2014 from the Convener of the Standing Committee to General Synod members, with a closing date of 25 April. No other nomination has been received.

## **2. Standing Committee Membership**

A vacancy arises for one lay member of Standing Committee to be elected by the House of Laity. The vacancy arises as a result of Mrs Anne Jones completing her term of office on the Committee.

Members of the Standing Committee constitute the Charity Trustees of the General Synod for the purposes of the Charities Act. The Committee has a number of functions. Under Canon 52, it is the body responsible for the issuing of the agenda for General Synod. Under the Digest of Resolutions, it has the general control and management of the administration of the General Synod and is empowered to exercise generally all financial powers vested in the General Synod. It is responsible for recommending to Synod the level of provincial quota and for presenting budgets to Synod.

Nominations must be received not later than the commencement of the meeting of General Synod (they should be submitted to the Secretary General who has a style of nomination form available on request). In the event of an election, only members of the House of Laity will be entitled to vote.

Details of any nominations received will be advised to Synod members at General Synod.

Any person elected will be expected to sign declarations confirming that they are eligible to serve as a Charity Trustee and that they are a 'fit and proper person' as required by HM Revenue and Customs. Copies of the declarations are available on request to the Secretary General.

## **3. Administration Board: General Synod Representatives**

In terms of the Digest of Resolutions, the membership of the Administration Board includes three members appointed by General Synod from its own membership. This year, two vacancies arise. The term of office is four years.

Details of any nominations received will be advised to Synod members at General Synod.

Nominations must be received not later than the commencement of the meeting of General Synod (they should be submitted to the Secretary General who has a style of nomination form available on request).

## **4. Mission and Ministry Board: General Synod Representatives**

In terms of the Digest of Resolutions, the membership of the Mission and Ministry Board includes three members appointed by the General Synod from its own membership. This year, three vacancies arise. The term of office is four years but it should be noted that if the canonical proposals being made to Synod this year in relation to the future of the Board, are accepted by this year's and next year's General Synods the Board in fact will be replaced by a new Mission Board and the structure of that

Board will be as determined by General Synod 2015. Consequently, any person elected in 2014 may find that their term of office lasts one year only.

Details of any nominations received will be advised to Synod members at General Synod.

Nominations must be received not later than the commencement of the meeting of General Synod (they should be submitted to the Secretary General who has a style of nomination form available on request).

## **5. Membership: Preliminary Proceedings Committee (Canon 54)**

Under Canon 54, the General Synod is this year required to appoint, on the recommendation of the Standing Committee, members to the Preliminary Proceedings Committee. The full Committee comprises three members plus one alternate member and two of those three members must be practising lawyers and the third must be a lay person. In addition, Synod is required to appoint the Secretary to the Committee.

This year, all members except one practising lawyer, complete their current terms of office. The Standing Committee makes the recommendations set out below (all of those nominated are current members and are recommended for a further term of office):-

One practising lawyer:	Mr Derek Buchanan
Lay member:	Mrs Mary Birch
Alternate lay member:	Mr David Palmer
Secretary:	Mr Graham Robertson

The term of office of Mrs Emma Grossmith, appointed in 2012 as one of the practising lawyers to the Committee, continues until 2017.

## **6. Membership: Clergy Discipline Tribunal (Canon 54)**

A number of vacancies arise this year on the Clergy Discipline Tribunal. Under Canon 54, the Standing Committee is required to make nominations for the filling of posts on the Tribunal. The General Synod this year is responsible for appointing three practising lawyers, of least ten years' standing, two clerics from the order of priest or deacon and three communicant lay members of the Church.

Members serve for three years and are eligible to be re-appointed. The Standing Committee makes the following nominations (all of those nominated are current members, and are recommended for a further term of office, with the exception of Mr George MacWilliam who is a new nomination):-

Three practising lawyers:

Lord Bannatyne (Diocese of Edinburgh and also President of the Tribunal)  
Lord McEwan (Diocese of Glasgow and Galloway)  
Mr George MacWilliam (Diocese of Moray, Ross and Caithness)

Two clerics:-

The Rev Dr Anne Tomlinson (Diocese of Edinburgh)  
The Rev Canon Professor John Richardson (Diocese of Edinburgh)

(The third cleric, the Very Rev Richard Kilgour, was re-appointed at General Synod 2012 and his term of office does not conclude until 2015.)

Three lay members:-

Mr Fraser Falconer (Diocese of Edinburgh)  
Mrs Sue Horne (Diocese of St Andrews, Dunkeld and Dunblane)  
Mr John Whittall (Diocese of Aberdeen and Orkney)

## **7. Extension of Home Mission Committee Convenership**

The normal term of office for a Convener of a Committee is five years. The Rev Canon Fay Lamont completes her five year convenership as at General Synod 2014.

The Digest of Resolutions allows the General Synod to extend the term of office of a Convener, on the recommendation of the Standing Committee, for a specified period.

In the light of the proposals being brought to Synod regarding the creation of new Boards which, if accepted, will result in the Home Mission Committee being subsumed by a new Mission Board in 2015, the view of the current Mission and Ministry Board and the Standing Committee is that there would be little point in appointing a new convener to the Home Mission Committee for just one year.

The Standing Committee has therefore accepted the recommendation of the Board that Canon Lamont's Convenership be extended until General Synod 2015 and now recommends to the General Synod that her term of office be extended for one year until General Synod 2015. A motion to that effect is included in the General Synod agenda.

John F Stuart  
Secretary General  
April 2014

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## **STANDING COMMITTEE**

### **Budget Report**

#### **Format**

The summary of all Funds (page 54) details the 2013 actual figures in the first column and the 2014-2016 budget figures in the final three columns. The individual Fund/Committee budgets (pages 55-74) detail the 2013 budget, actual and variance figures in the first three columns and the 2014-2016 budget figures in the final three columns.

#### **Budget setting process**

Boards agree budgets each autumn for the subsequent year and indicative budgets for the following two years. The budgets and associated requests for funding from the General Fund are submitted to the Standing Committee for consideration at its November meeting each year.

In its oversight of the General Synod's finances the Standing Committee's focus is on the General Fund. The General Fund budget (which can be found at page 55) summarises all unrestricted income and its allocation to the Standing Committee and boards to fund their work. The budgeted allocations in effect represent the budgeted expenditure of each of the boards and therefore the General Fund statement provides a good overview of the overall financial position. In considering the budgets the Standing Committee is guided by two underlying principles:

- Budgets should be set with a view to achieving a breakeven position on the General Fund.
- Large one-off receipts (such as legacies) should be capitalised to provide future income rather than being used to fund current operating costs.

#### **Recent budget history**

The General Synod is heavily dependent on investment income. In 2008 approximately two-thirds of its annual income was investment income derived mainly from its investments held in the SEC Unit Trust Pool. In recent years this has fallen to 62% – not as a result of significant increases in other forms of income but as a consequence of reductions in investment income. Until 2008 investment income increased broadly in line with inflation each year. The rate of distribution paid by the UTP however fell by 15% in 2009 and remained unchanged in 2010. There was a small increase in 2011 a further small increase in 2013. Market conditions continue to be volatile and it is difficult to predict what future rates of UTP distribution will be. The Investment Committee continues to work closely with the fund managers with a view to achieving modest growth in distribution rates where possible. The impact of the reduction in investment income is significant. In 2008 the General Fund's investment income was £1.1million. If investment income had continued to increase in line with expectations from 2008 income in 2013 would have been approximately

£1.2million. Actual investment income in 2013 was however only slightly in excess of £1m.

Faced with the challenge of reductions in investment income and increases in pension costs Standing Committee worked with the boards and committees during 2009 to identify significant savings in budgets to ensure that major deficits were avoided. Much of the saving identified related to a two year moratorium on building grants from 2010 designed both to provide a “breathing space” in which other costs savings could be identified and to allow a clearer picture of likely future levels of investment income to emerge.

Whilst some small savings were identified elsewhere (primarily resulting from the reduction in staff numbers in the General Synod Office) they are not large enough to match the savings achieved by the building grant moratorium. There continues to be uncertainty over the level of investment income – what however appears to be becoming clearer is that there is little prospect of anything other than modest increases in such income in the short term.

It has not all been bad news. The combination of reductions in budgets to avoid budgeted deficits and further reductions in expenditure against those budgets (and some additional unbudgeted income) has resulted in substantial surpluses on the General Fund being generated in 2010 to 2013. (The total surplus for the four years being approximately £845,000.) Whilst it is not Standing Committee’s intention to generate such surpluses, they have been welcome and have helped fund the £2million lump sum payment to the Pension Fund agreed by General Synod in 2009. At the time the lump sum payment was agreed it was anticipated that there might be a requirement to sell investments to continue to fund the General Synod’s ongoing activities. Standing Committee is pleased that recent surpluses have helped avoid the need to sell investments thus helping to safeguard future investment income. Such has been the level of surpluses generated it has been possible to add to the General Fund’s investments. In early 2014 Standing Committee agreed to invest £200,000 in the UTP which will increase annual investment income by approximately £6,000. A number of substantial legacies have also been received in recent years and have been invested. Future investment income from these legacies, together with that from the investment of surplus funds, will however only partly mitigate the impact of any reduction in the UTP distribution rate.

## **Current budgetary pressures and uncertainties**

There are a number of different areas of budgetary pressure and areas of uncertainty.

### ***Building grants***

It has not been possible to fully reintroduce the building grants programme following the moratorium of 2010 and 2011. Whilst there has been a phased reintroduction of the smaller grants the larger grants have not yet been reintroduced due to the impact that they would have on budgets. Current budgets reflect a phased reintroduction of such grants but, given the size of budget deficits and the other costs referred to below not included in the budgets, it is possible that this might need to be further deferred. Whilst there is some understandable concern regarding the impact that the lack of provincial grant support will have on the condition of the church’s buildings such

grants continue to be one of the largest areas of discretionary expenditure within the General Synod's budgets and therefore, in the absence of any alternative, the likely area of focus when any substantial cost savings are required. During the course of the last year the Administration Board and its Finance and Buildings Committees have been working together to consider how best to respond to the possibility that it might not be feasible to reintroduce larger building grants in the near future as previously anticipated. It is recognised that there is a need to collate further information from charges and dioceses in relation to the impact of the lack of provincial grants in the recent past and more generally regarding the condition of buildings throughout the SEC. Work will continue in relation to this during the course of this year with a view to more clearly establishing whether there is a case for the reintroduction of larger building grants. (The total budgeted building grant expenditure is currently 2014 – £65,000; 2015 – £120,000; 2016 – £185,000.)

### ***Increasing number of curates***

Following a period in which there have been a relatively small number of stipendiary curates in training it is anticipated that there will be increasing numbers of curates in the next few years. Whilst this is a welcome and important addition to the life of the SEC it is not without its impact on provincial budgets (and those of the charges and dioceses involved in the training of curates). Current budgets forecast that the cost of curate grants will increase by from an actual cost of £77,000 in 2013 to £208,000 in 2016. As noted below and discussed in more detail elsewhere in the General Synod papers it is possible that the level of provincial support provided in respect of curates may be significantly increased beyond that currently budgeted.

### ***TISEC Working Party Review***

As discussed in more detail elsewhere in the General Synod papers the financial impact of the proposed changes to the formation and training of clergy and lay readers within the SEC is likely to be significant. The paper at page 148 provides more information regarding the likely costs of implementing all the proposals and attempts to indicate what these might be over the next few years. As explained in the paper there are a number of areas of uncertainty and the budgets can only be considered to be indicative at this stage. The additional costs, which are not reflected in the detailed budgets following this Report, could eventually be in the order of £250,000 to £300,000 a year.

### ***Whole Church Mission and Ministry Policy***

Discussions in relation to the Whole Church Mission and Ministry Policy are ongoing. It is likely that these discussions will impact on the financial relationship between province and dioceses particularly in relation to the Grants for Ministry Fund. It is however anticipated that any recommendations arising from such discussions will have no great impact on overall provincial budgeted expenditure.

Whilst Standing Committee is committed to ensuring that as far as possible deficits are not incurred on the General Fund it recognises that, in the short term, it might be necessary to budget for deficits to provide sufficient time to allow current discussions to reach their conclusion without the added difficulty of immediate financial pressure. It is recognised too that it may be necessary to fund some of the transitional costs in relation to the change in clergy training provision from reserves thereby increasing budget deficits in the short term.

The General Fund budgets agreed by Standing Committee result in the following budgeted surpluses/deficits:

<b>2014</b>	Surplus of £28,781
<b>2015</b>	Deficit of £69,085
<b>2016</b>	Deficit of £180,197

### **Impact of changes to training, curate funding etc**

As noted above the budgets approved by Standing Committee do not incorporate the likely increased costs associated with the possible changes in training and curate funding etc. Had such costs (including the associated transitional costs) been included the budgeted deficits for 2015 and 2016 would have increased to approximately £125,000 and £273,000 respectively.

Standing Committee will continue to work with boards and committees to reduce, as far as is possible, the deficits budgeted for 2015 and 2016. It recognises too that it may be necessary to identify additional sources of income to help fund some of the proposed changes in respect of training and the funding of curacies and will work with the College of Bishops as it considers the most suitable strategy to pursue in relation to the funding of these proposed developments.

### **Total budgeted surpluses / deficits**

The budgets for all the Boards and Committees, including miscellaneous and restricted funds are summarised on page 54. These indicate the following budgeted total revenue surpluses / deficits:

<b>2014</b>	Surplus of £56,621
<b>2015</b>	Deficit of £54,880
<b>2016</b>	Deficit of £142,177

The total budgeted surpluses / deficits differ from those budgeted for the General Fund due to small surpluses / deficits budgeted for some of the miscellaneous and restricted funds. For example the Retirement Housing Fund is budgeted to produce a revenue surplus which is then used as required to fund the purchase of new retirement housing.

David J Palmer  
Convener, Standing Committee  
April 2014

## QUOTA 2015

All quota received will be credited to the General Fund.

It is recommended that total quota requested be increased by 3% to £678,602.

The allocation between dioceses is based on dioceses' quota assessable income. The amount of provincial quota requested from each diocese will therefore vary according to relative changes in its income. The allocation will be:

	<b>2015</b> £	<b>2014</b> £	<b>Change from 2014</b> £	
Aberdeen and Orkney	74,239	71,879	2,360	3.28%
Argyll and The Isles	24,769	24,772	(3)	(0.01%)
Brechin	42,073	41,046	1,027	2.50%
Edinburgh	260,787	249,765	11,022	4.41%
Glasgow and Galloway	152,753	148,436	4,317	2.91%
Moray, Ross and Caithness	45,127	45,723	(596)	(1.30%)
St Andrews, Dunkeld and Dunblane	78,854	77,216	1,638	2.12%
	<b>678,602</b>	<b>658,837</b>	<b>19,765</b>	<b>3.00%</b>

**BUDGET SUMMARY – includes all revenue funds**

Actual 2013 £		Revised Budget 2014 £	Budget 2015 £	Budget 2016 £
1,754,469	<b>General Fund</b>	Income	1,776,056	1,818,233
<u>(1,516,979)</u>		** Allocated to Boards	<u>(1,747,275)</u>	<u>(1,998,430)</u>
237,490		<b>Surplus/(deficit)</b>	28,781	<b>(180,197)</b>
862,194		Balance brought forward	1,099,684	859,380
-		Transfer (to)/from capital	<u>(200,000)</u>	-
<u>1,099,684</u>		Balance carried forward	<u>928,465</u>	<u>679,183</u>
793,784	<b>Standing Committee</b>	** Income (From General Fund)	796,250	824,650
-		Income (other)	-	-
<u>(793,784)</u>		Expenditure	<u>(796,250)</u>	<u>(824,650)</u>
-		<b>Surplus/(deficit)</b>	-	-
-		Balance brought forward	-	-
-		Balance carried forward	-	-
353,833	<b>Administration Board</b>	** Income (From General Fund)	438,100	676,000
332,233		Income (other)	333,602	333,602
<u>(600,201)</u>		Expenditure	<u>(729,191)</u>	<u>(957,057)</u>
85,865		<b>Surplus/(deficit)</b>	<b>42,511</b>	<b>52,545</b>
<u>(35,696)</u>		Transfer (to)/from capital	<u>(255,752)</u>	<u>(37,716)</u>
544,387		Balance brought forward	594,556	371,392
<u>594,556</u>		Balance carried forward	<u>381,315</u>	<u>386,221</u>
328,144	<b>Mission &amp; Ministry Board</b>	** Income (From General Fund)	451,475	434,880
121,304		Income (other)	120,579	120,725
<u>(443,308)</u>		Expenditure	<u>(586,725)</u>	<u>(570,130)</u>
<b>6,140</b>		<b>Surplus/(deficit)</b>	<b>(14,671)</b>	<b>(14,525)</b>
<b>(517)</b>		Transfer (to)/from capital	<b>(520)</b>	<b>(552)</b>
<u>129,175</u>		Balance brought forward	134,798	104,472
<u>134,798</u>		Balance carried forward	<u>119,607</u>	<u>89,395</u>
17,341	<b>Faith &amp; Order Board</b>	** Income (From General Fund)	22,450	23,700
851		Income (other)	-	-
<u>(17,341)</u>		Expenditure	<u>(22,450)</u>	<u>(23,700)</u>
851		<b>Surplus/(deficit)</b>	-	-
<u>(921)</u>		Balance brought forward	<u>(70)</u>	<u>(70)</u>
<u>(70)</u>		Balance carried forward	<u>(70)</u>	<u>(70)</u>
23,877	<b>Inform &amp; Comm Board</b>	** Income (From General Fund)	39,000	39,200
8,482		Income (other)	-	-
<u>(47,073)</u>		Expenditure	<u>(39,000)</u>	<u>(39,200)</u>
<u>(14,714)</u>		<b>Surplus/(deficit)</b>	-	-
22,447		Balance brought forward	7,733	7,733
<u>7,733</u>		Balance carried forward	<u>7,733</u>	<u>7,733</u>
1,754,469	<b>GRAND TOTAL</b>	Income (From General Fund)	1,776,056	1,818,233
462,870		Income (other)	454,181	454,327
<u>(1,901,707)</u>		Expenditure	<u>(2,173,616)</u>	<u>(2,414,737)</u>
<b>315,632</b>		<b>Surplus/(deficit)</b>	<b>56,621</b>	<b>(142,177)</b>
<u>(36,213)</u>		Transfer (to)/from capital	<u>(456,272)</u>	<u>(38,268)</u>
<u>1,557,282</u>		Balance brought forward	1,836,701	1,342,907
<u>1,836,701</u>		Balance carried forward	<u>1,437,050</u>	<u>1,162,462</u>

## General Fund

Budget 2013 £	Actual 2013 £	Variance fav/ (adv) £		Revised Budget 2014 £	Budget 2015 £	Budget 2016 £
			<b>INCOME</b>			
			<i>Investment Income</i>			
980,690	1,001,673	20,983	UTP income	1,010,223	1,010,223	1,010,223
4,000	9,929	5,929	Interest	6,000	6,000	6,000
21,101	21,101	-	Net investment property income	21,101	22,155	22,155
1,005,791	1,032,703	26,912		1,037,324	1,038,378	1,038,378
			<i>Administration fees</i>			
2,000	2,729	729	UTP / investment administration	2,000	2,000	2,000
27,000	27,000	-	Pension Fund administration	27,500	28,000	28,500
18,395	18,395	-	Restricted Funds	18,395	18,395	18,395
47,395	48,124	729		47,895	48,395	48,895
639,648	639,648	-	Quota	658,837	678,602	698,960
14,000	11,904	(2,096)	Inspires - subscriptions and advertising	14,000	14,000	14,000
18,000	21,740	3,740	Donations and legacies	18,000	18,000	18,000
-	350	350	Other	-	-	-
1,724,834	1,754,469	29,635	<i>Total Income</i>	1,776,056	1,797,375	1,818,233
			<b>ALLOCATIONS</b>			
774,125	793,784	(19,659)	Standing Committee	796,250	807,850	824,650
397,500	353,833	43,667	Administration Board	438,100	566,000	676,000
415,010	328,144	86,866	Mission and Ministry Board	451,475	424,940	434,880
25,255	17,341	7,914	Faith and Order Board	22,450	28,570	23,700
38,900	23,877	15,023	Information and Communication Board	39,000	39,100	39,200
1,650,790	1,516,979	133,811	<i>Total allocations</i>	1,747,275	1,866,460	1,998,430
			<b>BALANCES</b>			
74,044	237,490	163,446	Surplus/(deficit) for year	28,781	(69,085)	(180,197)
-	-	-	Transfer to capital (investment in UTP)	(200,000)	-	-
862,194	862,194		Balance brought forward	1,099,684	928,465	859,380
936,238	1,099,684	163,446	<i>Balance carried forward</i>	928,465	859,380	679,183
			<b>Note</b>			
			In addition to allocations from the General Fund some Boards / Committees receive income from other sources			

## Standing Committee

Budget 2013 £	Actual 2013 £	Variance fav/ (adv) £			Revised Budget 2014 £	Budget 2015 £	Budget 2016 £
			<b>INCOME</b>				
774,125	793,784	19,659		Allocation from General Fund	796,250	807,850	824,650
774,125	793,784	19,659			796,250	807,850	824,650
			<b>EXPENDITURE</b>				
			<b>A Costs of General Synod Office</b>				
338,000	328,853	9,147	Employees	Salaries	345,600	353,500	360,100
33,800	31,831	1,969		N.I.C	34,500	35,500	35,800
117,200	113,657	3,543		Pension contributions	120,000	122,700	125,000
1,550	1,547	3		Pensions ex-staff-old scheme	1,595	1,643	1,692
4,250	1,381	2,869		Staff travel & subsistence	4,250	4,378	4,509
1,910	332	1,578		Staff training	1,910	1,967	2,026
1,030	9,634	(8,604)		Recruitment Costs	3,500	3,605	3,713
497,740	487,235	10,505		Sub-total	511,355	523,293	532,840
30,000	27,961	2,039	Premises	Building repairs & maintenance	30,000	30,900	31,827
3,000	2,646	354		Rates	3,000	3,090	3,183
20,000	17,137	2,863		Light, heat & cleaning	20,000	20,595	21,191
7,000	6,923	77		Insurance	7,000	7,210	7,426
60,000	54,667	5,333		Sub-total	60,000	61,795	63,627
4,600	4,884	(284)	Administration	Telephone	4,600	4,738	4,880
10,000	5,369	4,631		Postage	8,000	8,240	8,487
7,000	4,465	2,535		Printing & stationery	5,000	5,150	5,305
11,000	11,764	(764)		Photocopier	12,500	12,875	13,261
11,500	13,338	(1,838)		Computing - Maintenance	11,500	11,845	12,200
2,000	2,066	(66)		- Equipment	2,000	2,000	2,000
5,700	5,862	(162)		Payroll Bureau processing costs	5,800	5,974	6,153
4,000	6,694	(2,694)		Miscellaneous	4,000	4,120	4,244
1,000	-	1,000		Office equipment & furniture	1,000	1,000	1,000
56,800	54,442	2,358		Sub-total	54,400	55,942	57,530
614,540	596,344	18,196		<i>Total Costs of General Synod Office</i>	625,755	641,030	653,997
			<b>B Provincial Costs</b>				
2,500	1,661	839	Office of Primus	Primus' expenses	2,500	2,575	2,652
10,685	10,685	-		Assistance to Diocese	10,895	11,222	11,559
5,500	6,365	(865)	College of Bishops		5,500	5,500	5,500
10,000	10,000	-	Election of Bishop		10,000	10,000	10,000
21,000	22,241	(1,241)	General Synod	Annual meeting	21,630	22,279	22,947
2,200	1,079	1,121		Annual report	1,500	1,545	1,591
3,200	3,100	100		Synod papers	3,200	3,296	3,395
2,000	269	1,731	Office for Protection of Children & Vulnerable Adults		2,000	2,000	2,000
2,000	1,080	920	Code of Canons		2,000	2,060	2,122
350	476	(126)	New Clergy Induction Day		350	361	372
4,350	4,244	106	Clergy Legal Expenses Insurance		4,350	4,481	4,615
3,000	2,966	34	Trustee Liability Insurance		3,000	3,090	3,183
11,670	11,623	47	Professional fees	Audit	12,000	12,360	12,731
25,750	66,145	(40,395)		Legal / advisory	35,000	30,000	30,900
-	125	(125)	Immigration Sponsors Licence		-	-	-
1,700	2,324	(624)	Subscriptions	Churches Main Committee etc	1,750	1,803	1,857
105,905	144,383	(38,478)		<i>Total Provincial Costs</i>	115,675	112,572	115,424

## Standing Committee

Budget 2013 £	Actual 2013 £	Variance fav/(adv) £		Revised Budget 2014 £	Budget 2015 £	Budget 2016 £
			<b>C Committee Meeting Expenses</b>			
2,000	1,856	144	Standing Committee	2,000	2,054	2,136
500	185	315	Organisation Review Committee	500	515	530
100	199	(99)	Cttee for Protec'n of Children & Vulnerable Adults	400	400	400
2,600	2,240	360	<i>Total Committee Meeting Expenses</i>	2,900	2,969	3,066
			<b>D Subscriptions to church bodies</b>			
3,300	3,037	263	World Council of Churches	3,300	3,300	3,300
5,000	5,000	-	Churches Together in Britain and Ireland	5,000	5,000	5,000
14,000	14,000	-	Action of Churches Together in Scotland	14,000	12,500	12,500
27,780	27,780	-	Anglican Consultative Council	28,620	29,479	30,363
50,080	49,817	263	<i>Total Subscriptions to church bodies</i>	50,920	50,279	51,163
			<b>E Grants</b>			
1,000	1,000	-	Primus discretionary	1,000	1,000	1,000
1,000	1,000	-	<i>Total Grants</i>	1,000	1,000	1,000
774,125	793,784	(19,659)	Total Expenditure	796,250	807,850	824,650
			<b>BALANCES</b>			
-	-	-	Surplus/(deficit) for year	-	-	-
-	-	-	Balance brought forward	-	-	-
-	-	-	<i>Balance carried forward</i>	-	-	-

### Administration Board

<b>Budget</b>	<b>Actual</b>	<b>Variance</b>		<b>Revised</b>		
<b>2013</b>	<b>2013</b>	<b>fav/ (adv)</b>		<b>Budget</b>	<b>Budget</b>	<b>Budget</b>
<b>£</b>	<b>£</b>	<b>£</b>		<b>2014</b>	<b>2015</b>	<b>2016</b>
				<b>£</b>	<b>£</b>	<b>£</b>
			<b>INCOME</b>			
397,500	353,833	(43,667)	Allocation from General Fund	438,100	566,000	676,000
<b>397,500</b>	<b>353,833</b>	<b>(43,667)</b>	<i>Total Income</i>	<b>438,100</b>	<b>566,000</b>	<b>676,000</b>
			<b>EXPENDITURE</b>			
			<i>Meeting Costs</i>			
1,010	699	311	Board	1,010	1,010	1,010
1,050	1,419	(369)	Finance Committee	1,050	1,050	1,050
100	40	60	Investment Committee	100	100	100
850	326	524	Retirement Welfare Committee	850	850	850
500	445	55	Buildings Committee	500	500	500
490	367	123	Personnel Committee	490	490	490
<b>4,000</b>	<b>3,296</b>	<b>704</b>	<i>Sub-total</i>	<b>4,000</b>	<b>4,000</b>	<b>4,000</b>
			<i>Allocation to Finance Committee funds</i>			
328,500	290,233	38,267	Grants for Ministry Fund	369,100	442,000	487,000
-	-	-	Maintenance & Development Fund	-	60,000	140,000
65,000	60,304	4,696	Dunderdale Building Fund	65,000	60,000	45,000
<b>393,500</b>	<b>350,537</b>	<b>42,963</b>	<i>Sub-total</i>	<b>434,100</b>	<b>562,000</b>	<b>672,000</b>
<b>397,500</b>	<b>353,833</b>	<b>43,667</b>	<i>Total Expenditure</i>	<b>438,100</b>	<b>566,000</b>	<b>676,000</b>
			<b>BALANCES</b>			
			<b>Revenue</b>			
-	-	-	Surplus/(deficit) for year	-	-	-
-	-	-	Balance brought forward	-	-	-
<b>-</b>	<b>-</b>	<b>-</b>	<i>Balance carried forward</i>	<b>-</b>	<b>-</b>	<b>-</b>

**Administration Board – Finance Committee  
Grants for Ministry Fund**

<b>Budget 2013</b>	<b>Actual 2013</b>	<b>Variance fav/ (adv)</b>		<b>Revised Budget 2014</b>	<b>Budget 2015</b>	<b>Budget 2016</b>
£	£	£		£	£	£
			<b>INCOME</b>			
328,500	290,233	(38,267)	Allocation from General Fund	369,100	442,000	487,000
10,000	10,232	232	Investment income	10,000	10,000	10,000
16,000	15,000	(1,000)	Legacies & donations	16,000	16,000	16,000
<b>354,500</b>	<b>315,465</b>	<b>(39,035)</b>	<i>Total Net Income</i>	<b>395,100</b>	<b>468,000</b>	<b>513,000</b>
			<b>EXPENDITURE</b>			
69,285	77,328	(8,043)	Curate grants	108,250	168,000	208,000
232,725	187,405	45,320	Stipend Support	236,850	250,000	255,000
9,000	9,000	-	Other	6,000	6,000	6,000
35,370	35,370	-	Travel / Island grants	35,670	35,670	35,670
5,000	5,175	(175)	Child Allowance	5,000	5,000	5,000
3,120	1,187	1,933	Resettlement grants	3,330	3,330	3,330
<b>354,500</b>	<b>315,465</b>	<b>39,035</b>	<i>Total Expenditure</i>	<b>395,100</b>	<b>468,000</b>	<b>513,000</b>
			<b>BALANCES</b>			
			<b>Revenue</b>			
-	-	-	Surplus/(deficit) for year	-	-	-
-	-	-	Balance brought forward	-	-	-
<b>-</b>	<b>-</b>	<b>-</b>	<i>Balance carried forward</i>	<b>-</b>	<b>-</b>	<b>-</b>

**Administration Board – Finance Committee  
Maintenance and Development Fund**

Budget 2013 £	Actual 2013 £	Variance fav/ (adv) £		Revised Budget 2014 £	Budget 2015 £	Budget 2016 £
			<b>INCOME</b>			
-	-	-	Allocation from General Fund	-	60,000	140,000
-	-	-	<i>Total Net Income</i>	-	60,000	140,000
			<b>EXPENDITURE</b>			
			Grants - Issued - Earmarked			
-	-	-	<i>Total Expenditure</i>	-	60,000	140,000
			<b>BALANCES</b>			
			<b>Revenue</b>			
-	-	-	Surplus/(deficit) for year	-	-	-
-			Balance brought forward	-	-	-
-	-	-	<i>Balance carried forward</i>	-	-	-

**Administration Board – Finance Committee  
Dunderdale Building Fund**

<b>Budget 2013</b>	<b>Actual 2013</b>	<b>Variance fav/ (adv)</b>		<b>Revised Budget 2014</b>	<b>Budget 2015</b>	<b>Budget 2016</b>
£	£	£		£	£	£
			<b>INCOME</b>			
65,000	60,304	(4,696)	Allocation from General Fund	65,000	60,000	45,000
<b>65,000</b>	<b>60,304</b>	<b>(4,696)</b>	<i>Total Net Income</i>	<b>65,000</b>	<b>60,000</b>	<b>45,000</b>
			<b>EXPENDITURE</b>			
	20,774		Grants - Issued			
	39,530		- Earmarked			
<b>65,000</b>	<b>60,304</b>	<b>(4,696)</b>	<i>Total Expenditure</i>	<b>65,000</b>	<b>60,000</b>	<b>45,000</b>
			<b>BALANCES</b>			
			<b>Revenue</b>			
-	-	-	Surplus/(deficit) for year	-	-	-
-	-	-	Balance brought forward	-	-	-
<b>-</b>	<b>-</b>	<b>-</b>	<i>Balance carried forward</i>	<b>-</b>	<b>-</b>	<b>-</b>
			<b>Note - Grants budget</b>			
			"emergency"	25,000	15,000	-
			Normal	40,000	45,000	45,000
				<b>65,000</b>	<b>60,000</b>	<b>45,000</b>

**Administration Board – Finance Committee  
Loans Fund**

<b>Budget 2013</b>	<b>Actual 2013</b>	<b>Variance fav/ (adv)</b>		<b>Revised Budget 2014</b>	<b>Budget 2015</b>	<b>Budget 2016</b>
£	£	£		£	£	£
			<b>INCOME</b>			
3,000	2,673	(327)	Interest on loans	3,000	3,000	3,000
<u>3,000</u>	<u>2,673</u>	<u>(327)</u>	<i>Total Net Income</i>	<u>3,000</u>	<u>3,000</u>	<u>3,000</u>
			<b>BALANCES</b>			
			<b>Revenue (liquid funds for advancement of loans)</b>			
3,000	2,673	(327)	Surplus/(deficit) for year	3,000	3,000	3,000
(197,133)	18,000	215,133	Transfer (to)/from capital	(217,806)	(3,000)	(3,000)
214,133	214,133	-	Balance brought forward	234,806	20,000	20,000
<u>20,000</u>	<u>234,806</u>	<u>214,806</u>	<i>Balance carried forward</i>	<u>20,000</u>	<u>20,000</u>	<u>20,000</u>

**Administration Board – Finance Committee  
Free and Open Church Association**

Budget 2013 £	Actual 2013 £	Variance fav/ (adv) £		Revised Budget 2014 £	Budget 2015 £	Budget 2016 £
			<b>INCOME</b>			
781	796	15	Investment income - Unit Trust Pool	797	797	797
5	2	(3)	- Deposit interest	3	3	3
<b>786</b>	<b>798</b>	<b>12</b>	<i>Total Net Income</i>	<b>800</b>	<b>800</b>	<b>800</b>
			<b>EXPENDITURE</b>			
800	200	600	Grants issued	800	800	800
<b>800</b>	<b>200</b>	<b>600</b>	<i>Total Expenditure</i>	<b>800</b>	<b>800</b>	<b>800</b>
			<b>BALANCES</b>			
			<b>Revenue</b>			
(14)	598	612	Surplus/(deficit) for year	-	-	-
6,488	6,488	-	Balance brought forward	7,086	7,086	7,086
<b>6,474</b>	<b>7,086</b>	<b>612</b>	<i>Balance carried forward</i>	<b>7,086</b>	<b>7,086</b>	<b>7,086</b>
			Deposit	500	500	500

**Administration Board – Retirement Welfare Committee  
Supplementary Fund**

<b>Budget 2013 £</b>	<b>Actual 2013 £</b>	<b>Variance fav/ (adv) £</b>		<b>Revised Budget 2014 £</b>	<b>Budget 2015 £</b>	<b>Budget 2016 £</b>
			<b>INCOME</b>			
35,507	36,232	725	Investment income	36,232	36,232	36,232
50	42	(8)	Interest - Deposit account	50	50	50
2,000	2,000	-	Cargill Trust - Widows and Orphans	2,000	2,000	2,000
-	325	325	Legacies & Donations	-	-	-
<b>37,557</b>	<b>38,599</b>	<b>1,042</b>	<i>Total Net Income</i>	<b>38,282</b>	<b>38,282</b>	<b>38,282</b>
			<b>EXPENDITURE</b>			
4,000	906	3,094	Grants - Clergy	4,000	4,120	4,244
4,000	3,300	700	- Widows & Orphans	4,000	4,120	4,244
30,000	30,700	(700)	- Christmas payment	30,000	30,000	30,000
1,100	1,203	(103)	- Yearbooks (retired clergy)	1,200	1,200	1,200
1,500	811	689	Pension Fund (CRBF) top up	1,500	1,500	1,500
100	121	(21)	Miscellaneous	120	120	120
6,145	6,145	-	GSO Administration charge	6,145	6,145	6,145
<b>46,845</b>	<b>43,186</b>	<b>3,659</b>	<i>Total Expenditure</i>	<b>46,965</b>	<b>47,205</b>	<b>47,453</b>
			<b>BALANCES</b>			
			<b>Revenue</b>			
(9,288)	(4,587)	4,701	Surplus/(deficit) for year	(8,683)	(8,923)	(9,171)
35,158	35,158		Balance brought forward	30,571	21,888	12,965
<b>25,870</b>	<b>30,571</b>	<b>4,701</b>	<i>Balance carried forward</i>	<b>21,888</b>	<b>12,965</b>	<b>3,794</b>
			Deposit Account balance	8,300	8,300	8,300

**Administration Board – Retirement Welfare Committee  
Housing Fund**

Budget 2013 £	Actual 2013 £	Variance fav/ (adv) £		Revised Budget 2014 £	Budget 2015 £	Budget 2016 £
			<b>INCOME</b>			
10,000	15,457	5,457	Interest - Deposit	5,000	3,000	2,000
6,952	7,094	142	Investment income	22,844	22,844	22,844
68,000	72,581	4,581	Rents	73,000	74,500	76,000
<b>84,952</b>	<b>95,132</b>	<b>10,180</b>	<i>Total Net Income</i>	<b>100,844</b>	<b>100,344</b>	<b>100,844</b>
			<b>EXPENDITURE</b>			
5,500	5,702	(202)	Insurance	5,900	6,077	6,259
35,000	29,204	5,796	Repairs	35,000	36,050	37,132
8,000	7,496	504	Gas appliance / electrical testing	8,000	8,240	8,487
2,500	-	2,500	Property surveys etc	2,500	2,500	2,500
11,750	11,750	-	GSO Administration charge	11,750	11,750	11,750
<b>62,750</b>	<b>54,152</b>	<b>8,598</b>	<i>Total Expenditure</i>	<b>63,150</b>	<b>64,617</b>	<b>66,128</b>
			<b>BALANCES</b>			
			<b>Revenue</b>			
22,202	40,980	18,778	Surplus/(deficit) for year	37,694	35,727	34,716
(35,170)	(53,696)	(18,526)	Transfers (to)/from capital	(37,946)	(35,727)	(34,716)
12,968	12,968	-	Balance brought forward	252	-	-
<b>-</b>	<b>252</b>	<b>252</b>	<i>Balance carried forward</i>	<b>-</b>	<b>-</b>	<b>-</b>
			<b>CAPITAL ACCOUNT</b>			
			<b>Additions to capital</b>			
20,000	-	(20,000)	Profit on sale of property	-	40,000	-
300,000	-	(300,000)	Purchase of property	-	323,000	164,000
15,000	-	(15,000)	Capital repairs	15,000	15,000	15,000
-	53,696	53,696	Funds placed on deposit	22,946	-	-
<b>335,000</b>	<b>53,696</b>	<b>(281,304)</b>		<b>37,946</b>	<b>378,000</b>	<b>179,000</b>
			<b>Disposals of capital</b>			
75,000	-	75,000	Sale of property - book value	-	75,000	-
204,830	-	204,830	Funds from deposit account	-	227,273	144,284
<b>279,830</b>	<b>-</b>	<b>279,830</b>		<b>-</b>	<b>302,273</b>	<b>144,284</b>
55,170	53,696	(1,474)	<i>net additions (disposals) of capital</i>	37,946	75,727	34,716
4,019,113	4,019,113	-	Balance brought forward	4,072,809	4,110,755	4,186,482
<b>4,074,283</b>	<b>4,072,809</b>	<b>(1,474)</b>	<i>Balance carried forward</i>	<b>4,110,755</b>	<b>4,186,482</b>	<b>4,221,198</b>
			<b>Funding of capital movement</b>			
55,170	53,696	(1,474)	Funding required	37,946	75,727	34,716
20,000	-	(20,000)	Profit on sale of property	-	40,000	-
35,170	53,696	18,526	Transfer from/(to) revenue	37,946	35,727	34,716
<b>-</b>	<b>-</b>	<b>-</b>	<i>Funding shortfall</i>	<b>-</b>	<b>-</b>	<b>-</b>
	993,556		Deposit Account Balance	1,016,502	429,229	284,945

### Mission and Ministry Board

Budget 2013 £	Actual 2013 £	Variance fav/ (adv) £		Revised Budget 2014 £	Budget 2015 £	Budget 2016 £
			<b>INCOME</b>			
415,010	328,144	(86,866)	Allocation from General Fund	451,475	424,940	434,880
<b>415,010</b>	<b>328,144</b>	<b>(86,866)</b>	<i>Total Net Income</i>	<b>451,475</b>	<b>424,940</b>	<b>434,880</b>
			<b>EXPENDITURE</b>			
2,760	3,558	(798)	Board expenses	2,840	2,925	3,010
200	-	200	Miscellaneous	200	200	200
500	-	500	Disability Awareness Working Group / Church for All	500	-	-
-	693	(693)	Discussion of Same-Sex Relationships	30,000	-	-
1,500	-	1,500	WCMMP implementation	1,500	-	-
<b>4,960</b>	<b>4,251</b>	<b>709</b>	<i>Sub-total</i>	<b>35,040</b>	<b>3,125</b>	<b>3,210</b>
			<i>Allocation to Committees</i>			
-	-	-	Overseas Committee	-	-	-
35,920	26,896	9,024	Home Mission Committee	37,000	38,110	39,255
34,500	26,614	7,886	Church in Society Committee	37,500	37,500	37,500
329,775	261,752	68,023	Ministry Development Committee	331,975	335,975	344,425
9,855	8,631	1,224	Recruitment and Selection	9,960	10,230	10,490
<b>410,050</b>	<b>323,893</b>	<b>86,157</b>	<i>Total allocated to committees</i>	<b>416,435</b>	<b>421,815</b>	<b>431,670</b>
<b>415,010</b>	<b>328,144</b>	<b>86,866</b>	<i>Total Expenditure</i>	<b>451,475</b>	<b>424,940</b>	<b>434,880</b>
			<b>BALANCES</b>			
			<b>Revenue</b>			
-	-	-	Surplus/(deficit) for year	-	-	-
-	-	-	Balance brought forward	-	-	-
<b>-</b>	<b>-</b>	<b>-</b>	<i>Balance carried forward</i>	<b>-</b>	<b>-</b>	<b>-</b>

**Mission and Ministry Board  
Overseas Committee**

Budget 2013 £	Actual 2013 £	Variance fav/ (adv) £			Revised Budget 2014 £	Budget 2015 £	Budget 2016 £	
			<b>INCOME</b>					
-	-	-	Allocation from General Fund			-	-	-
94,566	96,496	1,930	Investment income	Unit Trust Pool	96,496	96,496	96,496	
-	22	22		Deposit account	-	-	-	
6,304	6,433	129		Noel Phillips Trust	6,433	6,433	6,433	
<b>100,870</b>	<b>102,951</b>	<b>2,081</b>	<i>Total Net Income</i>			<b>102,929</b>	<b>102,929</b>	<b>102,929</b>
			<b>EXPENDITURE</b>					
40,000	44,195	(4,195)	Grants	Education	40,000	40,000	40,000	
21,000	23,017	(2,017)		Africa	21,000	21,000	21,000	
18,000	8,294	9,706		Asia ( <i>inc Middle East</i> )	18,000	18,000	18,000	
7,750	3,018	4,732		Small grants	7,750	7,750	7,750	
10,500	3,396	7,104		Companion Relationships	10,500	10,500	10,500	
17,000	8,100	8,900		Agency Support	17,000	17,000	17,000	
-	8,217	(8,217)		Anglican Comm Network Support	-	-	-	
1,250	618	632	MiDGies (formerly Justice, Peace and Creation Network)		1,250	1,250	1,250	
3,000	1,213	1,787	Committee expenses	Travel / meetings	3,000	3,000	3,000	
1,500	-	1,500		Publicity / correspondence	1,500	1,500	1,500	
<b>120,000</b>	<b>100,068</b>	<b>19,932</b>	<i>Total Expenditure</i>			<b>120,000</b>	<b>120,000</b>	<b>120,000</b>
			<b>BALANCES</b>					
			<b>Revenue</b>					
(19,130)	2,883	22,013	Surplus/(deficit) for year			(17,071)	(17,071)	(17,071)
100,283	100,283		Balance brought forward			103,166	86,095	69,024
<b>81,153</b>	<b>103,166</b>	<b>22,013</b>	<i>Balance carried forward</i>			<b>86,095</b>	<b>69,024</b>	<b>51,953</b>

**Mission and Ministry Board  
Home Mission Committee**

<b>Budget 2013 £</b>	<b>Actual 2013 £</b>	<b>Variance fav/ (adv) £</b>		<b>Revised Budget 2014 £</b>	<b>Budget 2015 £</b>	<b>Budget 2016 £</b>
			<b>INCOME</b>			
35,920	26,896	(9,024)	Allocation from General Fund	37,000	38,110	39,255
<b>35,920</b>	<b>26,896</b>	<b>(9,024)</b>	<i>Total Net Income</i>	<b>37,000</b>	<b>38,110</b>	<b>39,255</b>
			<b>EXPENDITURE</b>			
1,170	379	791	Committee expenses	1,205	1,240	1,278
-	(56)	56	LCM Booklets	-	-	-
1,060	-	1,060	Mission Advisers' meetings	1,090	1,123	1,157
530	-	530	Materials	550	567	584
850	67	783	Other Costs	875	901	928
1,090	922	168	Rural work	1,120	1,154	1,189
3,820	3,300	520	Retreats - grants	3,935	4,053	4,175
-	25	(25)	Retreats - other costs	-	-	-
27,400	22,259	5,141	Youth Committee	28,225	29,072	29,944
<b>35,920</b>	<b>26,896</b>	<b>9,024</b>	<i>Total Expenditure</i>	<b>37,000</b>	<b>38,110</b>	<b>39,255</b>
			<b>BALANCES</b>			
			<b>Revenue</b>			
-	-	-	Surplus/(deficit) for year	-	-	-
			Balance brought forward	-	-	-
-	-	-	<i>Balance carried forward</i>	-	-	-

**Mission and Ministry Board  
Church in Society Committee**

Budget	Actual	Variance		Revised		
2013	2013	fav/ (adv)		Budget	Budget	Budget
£	£	£		2014	2015	2016
				£	£	£
			<b>INCOME</b>			
34,500	26,614	(7,886)	Allocation from General Fund	37,500	37,500	37,500
<b>34,500</b>	<b>26,614</b>	<b>(7,886)</b>	<i>Total Net Income</i>	<b>37,500</b>	<b>37,500</b>	<b>37,500</b>
			<b>EXPENDITURE</b>			
-	-	-	<b>Valuing older people</b>	-	-	-
			<b>Living with people of other faiths</b>			
1,000	460	540	CRPOF	1,500	1,000	1,000
3,000	3,000	-	Festival of Spirituality and Peace	5,000	5,000	5,000
<b>4,000</b>	<b>3,460</b>	<b>540</b>		<b>6,500</b>	<b>6,000</b>	<b>6,000</b>
			<b>Campaigning for Social Justice</b>			
2,000	2,000	-	Scottish Churches Parliamentary Office	2,000	2,000	2,000
5,000	5,000	-	Faith in Scotland Community Action Fund	5,000	5,000	5,000
7,500	-	7,500	Scottish Churches Racial Justice Office	-	-	-
-	-	-	Racial Justice work	4,500	5,000	5,000
3,000	3,000	-	Scottish Churches Housing Action	3,000	3,000	3,000
<b>17,500</b>	<b>10,000</b>	<b>7,500</b>		<b>14,500</b>	<b>15,000</b>	<b>15,000</b>
			<b>Caring for Creation</b>			
5,000	5,000	-	SEC Sustainability Initiatives	5,000	5,000	5,000
250	291	(41)	Stop Climate Chaos	250	250	250
<b>5,250</b>	<b>5,291</b>	<b>(41)</b>		<b>5,250</b>	<b>5,250</b>	<b>5,250</b>
-	-	-	<b>Working for peace</b>	-	-	-
			<b>Acting in Faith</b>			
1,500	-	1,500	Consultations / working with local congregations	1,500	1,500	1,500
4,000	7,432	(3,432)	Working with local congregations (grant support)	7,500	7,500	7,500
<b>5,500</b>	<b>7,432</b>	<b>(1,932)</b>		<b>9,000</b>	<b>9,000</b>	<b>9,000</b>
-	-	-	<b>Promoting Economic Justice</b>	-	-	-
			<b>Other costs</b>			
2,000	371	1,629	Meeting costs / participating in consultations / conferences	2,000	2,000	2,000
250	60	190	Scottish Churches Religious and Moral Education Group	250	250	250
<b>2,250</b>	<b>431</b>	<b>1,819</b>		<b>2,250</b>	<b>2,250</b>	<b>2,250</b>
<b>34,500</b>	<b>26,614</b>	<b>7,886</b>	<i>Total Expenditure</i>	<b>37,500</b>	<b>37,500</b>	<b>37,500</b>
			<b>BALANCES</b>			
			<b>Revenue</b>			
-	-	-	Surplus/(deficit) for year	-	-	-
-	-	-	Balance brought forward	-	-	-
<b>-</b>	<b>-</b>	<b>-</b>	<i>Balance carried forward</i>	<b>-</b>	<b>-</b>	<b>-</b>

**Mission and Ministry Board  
Ministry Development Committee**

Budget 2013 £	Actual 2013 £	Variance fav/ (adv) £		Revised Budget 2014 £	Budget 2015 £	Budget 2016 £
			<b>INCOME</b>			
329,775	261,752	(68,023)	Allocation from General Fund	331,975	335,975	344,425
2,850	2,851	1	Investment income	2,850	2,850	2,850
-	1,000	1,000	Donations	-	-	-
-	4,400	4,400	Fees	4,400	4,400	4,400
-	5	5	Module / paper sales	-	-	-
<b>332,625</b>	<b>270,008</b>	<b>(62,617)</b>	<i>Total Net Income</i>	<b>339,225</b>	<b>343,225</b>	<b>351,675</b>
			<b>EXPENDITURE</b>			
			<b>Provincial Staff Costs</b>			
137,740	82,503	55,237	Salaries, pensions etc	140,500	143,300	146,200
1,150	523	627	Travel expenses	1,150	1,150	1,150
1,000	401	599	Staff training / development	1,000	1,000	1,000
<b>139,890</b>	<b>83,427</b>	<b>56,463</b>	<i>Sub-total</i>	<b>142,650</b>	<b>145,450</b>	<b>148,350</b>
			<b>Diocesan staff costs</b>			
145,160	143,755	1,405	Contribution to Diocesan costs	146,350	148,150	152,300
2,000	1,697	303	IME Staff training / development	2,000	2,000	2,000
875	-	875	Lay Learning training / development	875	875	875
<b>148,035</b>	<b>145,452</b>	<b>2,583</b>		<b>149,225</b>	<b>151,025</b>	<b>155,175</b>
			<b>Ecumenical Liaison</b>			
150	34	116	Meetings	150	150	150
250	-	250	Events	250	250	250
<b>400</b>	<b>34</b>	<b>366</b>	<i>Sub-total</i>	<b>400</b>	<b>400</b>	<b>400</b>
			<b>General / shared administrative costs</b>			
500	484	16	Administrative expenses	500	500	500
200	-	200	Publicity	200	200	200
6,700	3,770	2,930	Library	5,000	5,000	5,000
			Meeting Costs			
2,000	3,403	(1,403)	- Ministry Development Committee	2,000	2,000	2,000
500	30	470	- Diocesan Coordinators	500	500	500
750	571	179	- Board of Studies	750	750	750
<b>10,650</b>	<b>8,258</b>	<b>2,392</b>	<i>Sub-total</i>	<b>8,950</b>	<b>8,950</b>	<b>8,950</b>
			<b>Initial Ministerial Education</b>			
5,500	884	4,616	Course materials / e-learning facility	4,000	4,000	4,000
4,500	10,091	(5,591)	Residential weekends (net cost)	8,650	8,750	8,850
9,400	10,000	(600)	Module co-ordinators honoraria	9,600	9,800	10,000
800	950	(150)	Module Co-ordinators book grants	800	800	800
-	39	(39)	Miscellaneous	-	-	-
-	-	-	Graduation Costs	500	-	500
8,500	9,700	(1,200)	YSJU Validation costs	9,000	9,100	9,200
1,000	616	384	QFP Costs (Min Div Validation)	1,000	1,000	1,000
500	-	500	General Contingency	500	500	500
			Meeting Costs			
300	70	230	- Module coordinators	300	300	300
250	-	250	- Quality Assurance and Enhancement Panel	250	250	250
500	146	354	- Assessment Panel	500	500	500
-	12	(12)	- Other	-	-	-
<b>31,250</b>	<b>32,508</b>	<b>(1,258)</b>	<i>Sub-total</i>	<b>35,100</b>	<b>35,000</b>	<b>35,900</b>

**Mission and Ministry Board  
Ministry Development Committee**

Budget 2013 £	Actual 2013 £	Variance fav/ (adv) £		Budget 2014 £	Budget 2015 £	Budget 2016 £
			<b>Lay Learning</b>			
700	-	700	Support and materials	700	700	700
200	-	200	- Staff Costs / honoraria	200	200	200
500	-	500	General Contingency	500	500	500
			Meeting Costs			
1,000	329	671	- Provincial Lay Learning Group	1,000	1,000	1,000
2,400	329	2,071	<i>Sub-total</i>	2,400	2,400	2,400
			<b>Continuing Ministerial Development</b>			
-	-	-	Lay Readers' Conference	500	-	500
-	-	-	CMD 1-3	-	-	-
-	-	-	CMD 4+	-	-	-
-	-	-	<i>Sub-total</i>	500	-	500
332,625	270,008	62,617	<i>Total Expenditure</i>	339,225	343,225	351,675
			<b>BALANCES</b>			
			<b>Revenue</b>			
-	-	-	Surplus/(deficit) for year	-	-	-
-	-	-	Transfer (to)/from capital	-	-	-
-	-	-	Balance brought forward	-	-	-
-	-	-	<i>Balance carried forward</i>	-	-	-

### Mission and Ministry Board Recruitment and Selection

Budget 2013 £	Actual 2013 £	Variance fav/ (adv) £		Revised Budget 2014 £	Budget 2015 £	Budget 2016 £
			<b>INCOME</b>			
9,855	8,631	(1,224)	Allocation from General Fund	9,960	10,230	10,490
<u>9,855</u>	<u>8,631</u>	<u>(1,224)</u>	<i>Total Income</i>	<u>9,960</u>	<u>10,230</u>	<u>10,490</u>
			<b>EXPENDITURE</b>			
			<i>Employees:</i>			
5,720	5,711	9	PDO salary & pension contributions	5,825	6,000	6,180
1,475	965	510	Travel & subsistence	1,475	1,490	1,488
			<i>Administration:</i>			
160	58	102	Telephone, postage, stationery, etc.	160	165	170
2,500	1,897	603	<i>Workshops</i>	2,500	2,575	2,652
<u>9,855</u>	<u>8,631</u>	<u>1,224</u>	<i>Total Expenditure</i>	<u>9,960</u>	<u>10,230</u>	<u>10,490</u>
			<b>BALANCES</b>			
			<b>Revenue</b>			
-	-	-	Surplus/(deficit) for year	-	-	-
-	-		Balance brought forward	-	-	-
<u>-</u>	<u>-</u>	<u>-</u>	<i>Balance carried forward</i>	<u>-</u>	<u>-</u>	<u>-</u>

Faith and Order Board

Budget 2013 £	Actual 2013 £	Variance fav/ (adv) £		Revised Budget 2014 £	Budget 2015 £	Budget 2016 £
			<b>INCOME</b>			
25,255	17,341	(7,914)	Allocation from General Fund	22,450	28,570	23,700
25,255	17,341	(7,914)	<i>Total Net Income</i>	22,450	28,570	23,700
			<b>EXPENDITURE</b>			
6,900	2,937	3,963	Board expenses	6,695	6,900	7,104
3,060	2,213	847	Work of Liturgy Committee	2,120	3,685	2,251
1,480	361	1,119	Work of Committee on Canons	1,525	1,571	1,618
1,060	675	385	Work of Doctrine Committee	1,090	1,123	1,157
6,695	4,416	2,279	Inter-Church Relations Committee	6,900	11,107	7,320
2,060	3,035	(975)	Europe Group	2,120	2,184	2,250
1,000	290	710	Diaconate Working Group	1,000	1,000	1,000
3,000	3,414	-	WCC Assembly	1,000	1,000	1,000
25,255	17,341	8,328	<i>Total Expenditure</i>	22,450	28,570	23,700
			<b>BALANCES</b>			
			<b>Revenue</b>			
-	-	-	Surplus/(deficit) for year	-	-	-
-	-	-	Balance brought forward	-	-	-
-	-	-	<i>Balance carried forward</i>	-	-	-
			<b>PUBLICATIONS</b>			
	851		Income	-	-	-
	-		Expenditure	-	-	-
	851		Surplus/(deficit) for year	-	-	-
	(921)		Balance brought forward	(70)	(70)	(70)
	(70)		<i>Balance carried forward</i>	(70)	(70)	(70)
<b>Note</b>	No specific budget is set for publications income and expenditure in either Faith and Order Board or Information and Communications Board. It is assumed that total income and expenditure is such that over time it will be broadly break-even.					

### Information and Communication Board

Budget 2013 £	Actual 2013 £	Variance fav/ (adv) £		Revised Budget 2014 £	Budget 2015 £	Budget 2016 £
			<b>INCOME</b>			
38,900	23,877	(15,023)	Allocation from General Fund	39,000	39,100	39,200
<u>38,900</u>	<u>23,877</u>	<u>(15,023)</u>	<i>Total Net Income</i>	<u>39,000</u>	<u>39,100</u>	<u>39,200</u>
			<b>EXPENDITURE</b>			
2,660	2,277	383	Board expenses	2,760	2,838	2,915
23,000	22,042	958	Website Development	12,000	12,000	12,000
740	475	265	anglican.org domain	740	762	785
4,000	-	4,000	Exhibitions / promotion / publicity	4,000	4,000	4,000
18,000	10,083	7,917	inspires publication / distribution costs	18,000	18,000	18,000
1,500	-	1,500	Miscellaneous projects	1,500	1,500	1,500
<u>49,900</u>	<u>34,877</u>	<u>15,023</u>	<i>Total Expenditure</i>	<u>39,000</u>	<u>39,100</u>	<u>39,200</u>
			<b>BALANCES</b>			
			<b>Revenue</b>			
(11,000)	(11,000)	-	Surplus/(deficit) for year	-	-	-
11,000	11,000		Balance brought forward	-	-	-
<u>-</u>	<u>-</u>	<u>-</u>	<i>Balance carried forward</i>	<u>-</u>	<u>-</u>	<u>-</u>
			<b>PUBLICATIONS</b>			
	8,482		Income	-	-	-
	(12,196)		Expenditure	-	-	-
	(3,714)		Surplus/(deficit) for year	-	-	-
	11,447		Balance brought forward	7,733	7,733	7,733
	<u>7,733</u>		<i>Balance carried forward</i>	<u>7,733</u>	<u>7,733</u>	<u>7,733</u>
<b>Note</b>	No specific budget is set for publications income and expenditure in either Faith and Order Board or Information and Communications Board. It is assumed that total income and expenditure is such that over time it will be broadly break-even.					

## **Additional financial information**

### **1 Introduction**

Following requests made at General Synod 2013 a range of additional financial information is provided for the benefit of General Synod members. The following is provided:

- Details of the financial relationship between Province and Dioceses including details of quota calculation and summary of grants paid in 2013
- Summary of Diocesan accounts for 2012
- Charge income and giving figures for 2012
- Summary of General Synod accounts 2009 – 2013

Feedback on the usefulness of this information is invited via the Feedback Form included in the General Synod papers or by email to [treasurer@scotland.anglican.org](mailto:treasurer@scotland.anglican.org). There will also be an opportunity to discuss the information at a lunchtime meeting during General Synod.

### **2 Financial relationship between province and dioceses**

#### **2.1 Provincial quota**

Each diocese contributes to provincial costs by way of payment of provincial quota. Provincial quota received from dioceses represents approximately 30% of total provincial income.

#### **Determining how much quota each diocese is requested to pay**

Provincial budgets assume that the total amount of Quota to be collected from dioceses increases by 3% a year. The allocation of the total amount between dioceses is determined by the total quota assessable income of each diocese each diocese paying a share of the total quota required equivalent to its relative share of the total quota assessable income. There are two elements to calculating a diocese's quota assessable income:

##### ***Total of charge income within each diocese***

Information is collated by each diocese regarding the total income of each of its charges. Quota assessable income is calculated after making certain deductions. (For example income received by way of grants for building projects, provincial grants, legacies, contributions from joint charges in respect of shared costs etc). Details of the quota assessable income for each charge for 2012 is included in the information at Appendix 4.

##### ***Diocesan Income***

Most income received by dioceses is received from their charges by way of quota. Dioceses also receive income from other sources such as investments. Such direct diocesan income is also included in the overall assessment of a Diocese's quota assessable income. Similar to charge income certain types

of direct diocesan income are also deducted in calculating diocesan quota assessable income

The information supplied by the dioceses both in relation to charge income and diocesan income is collated and circulated to all Diocesan Treasurers to provide them the opportunity to review the information and to query any exclusions requested by the other dioceses.

To accommodate fluctuations in income a three year rolling average figure is used for both charge and diocesan income. The table in Appendix 1 summarises the figures used in determining the proposed 2015 allocation of provincial quota between dioceses.

(Dioceses also collect quota from their charges to contribute to the costs of running the diocese and to paying provincial quota. Each diocese has its own method of determining how much quota each of its charges is required to pay.)

## 2.2 Grants to dioceses

A significant element of provincial expenditure (approximately a third in 2013) relates to grants paid to dioceses and charges for a variety of purposes:

- **Grant for Ministry Fund**  
Grants provided to assist in the funding of a variety of posts in both charges and dioceses including stipendiary ministry and diocesan mission officer posts. Support is also provided to assist in funding the costs of curate training.
- **Buildings grants**  
Historically there were two building grants funds providing both large and small grants to assist in a variety of routine and major building projects. Both of these were suspended in 2010 and 2011 due to financial constraints. The smaller grants programme has now been reintroduced. In addition to the smaller grants (max £2,500 in 2013) there is provision for larger emergency grants where required. (Building loans are also provided to assist dioceses and charges fund property repairs and purchases.)
- **Dispersed TISEC grants**  
Grants paid to dioceses to assist them in meeting their responsibilities to deliver TISEC training.
- **Overseas Committee grants**  
The Provincial Overseas Committee provides grants to dioceses and charges to assist them in the development of Companion Relationships. (No such grants requested in 2013.)
- **Retreats grants**  
Small grants provided each year to dioceses to assist in meeting costs of retreats.

- **Youth grants**  
The Provincial Youth Committee provides grants to dioceses to assist them in meeting the costs of their youth programmes.
- **Church in Society Committee grants**  
The Church in Society Committee has limited funds to provide assistance to local congregations in undertaking appropriate projects. (No such grants were requested in 2013.)
- **Grants in respect of Bishops, Deans and “needy charges”**  
The General Synod administers a number of funds that are distributed equally between the dioceses to help them meet the costs of their Bishops and Deans and to enable them to provide assistance to some of their less well off charges.

A schedule summarising the grants paid to dioceses and quota received from dioceses in 2013 is at Appendix 2. The schedule also details which dioceses were net recipients of provincial funds and which were net contributors. The figures are shown both including and excluding curate grants. Whilst funds are paid to assist dioceses in funding the training of curates such diocese are, in effect, providing a service to the province in training priests that will, upon completion of their curacies, be available to serve throughout the province. (Currently dioceses and charges providing such curate training opportunities are also funding the majority of the costs.) Arguably in considering which dioceses are net recipients / contributors it is more appropriate to exclude curate grants from the calculation.

It is worth noting too that the allocation of building grants can vary between dioceses each year and impact on the net position. (For example in 2013 a charge in Edinburgh Diocese received a grant of £23,210.)

Information is also provided regarding grants that were awarded but were not required. Typically these relate to grants from the Grants for Ministry Fund for vacant posts – posts which either became vacant during the year or which remained vacant throughout the year due to delays in making appointments or decisions not to proceed with anticipated appointments. Details of loans currently provided to dioceses and charges are also provided.

The net positions detailed in Appendix 2 are:

**Table 1: Net financial position 2013 (including curate grants)**

	Aberdeen	Argyll	Brechin	Edinburgh	Glasgow	Moray	St Andrews
Net recipients of provincial funds	24,079	63,074	36,964	-	-	10,121	-
Net contributors to provincial funds	-	-	-	83,133	43,707	-	20,634

**Table 2: Net financial position 2013 (excluding curate grants)**

	Aberdeen	Argyll	Brechin	Edinburgh	Glasgow	Moray	St Andrews
Net recipients of provincial funds	24,079	63,074	29,072	-	-	4,691	-
Net contributors to provincial funds	-	-	-	147,139	43,707	-	20,634

### 3 Diocesan Accounts

All dioceses publish their own accounts and make them available to members of their diocesan synods. Two also make them more widely available on their diocesan websites:

#### **Aberdeen**

[http://aberdeen.anglican.org/media/resources/Full\\_Accounts\\_2012.pdf](http://aberdeen.anglican.org/media/resources/Full_Accounts_2012.pdf)

#### **Edinburgh**

[http://www.edinburgh.anglican.org/index.php/resources/by/category/diocesan\\_accounts](http://www.edinburgh.anglican.org/index.php/resources/by/category/diocesan_accounts)

Anyone wishing a copy of a diocese's accounts can request a copy from the diocesan office. A summary of the accounts for financial years ended in 2012 is at Appendix 3. Whilst all dioceses comply with the relevant accounting requirements in preparing their accounts there are inevitably differences in interpretation and style reflecting the difference in size of the dioceses, the activities they undertake and the complexity of their finances. In producing the summary it has therefore been necessary to make a number of assumptions, aggregate some of the figures and rearrange some of the information provided in individual diocesan accounts. It is however hoped that the summary provides a reasonable indication of the current financial position of each of the dioceses.

### 4 Charge income and giving

Until 2010 the SEC Annual Report ("Blue Book") included details of congregational income and giving. Given the delays encountered in collating the information it is no longer possible to include it for the relevant year in the corresponding Annual Report. Information relating to 2012 is included at Appendix 4. (In some cases estimated figures have been provided where accounts are yet to be finalised.)

In addition to detailing total income, congregational giving and legacies received information is also provided in relation to provincial quota assessable income and the total quota paid by each charge to the diocese. (As noted at 2.1 an element of quota paid by charges is, in effect, used by the dioceses to fund their payments of quota to the province.)

#### **Average giving levels**

Table 3 summarises the average giving levels per diocese in 2012. The congregational giving figures include any special appeals etc and are not necessarily representative of regular committed giving levels.

**Table 3: Average giving levels per diocese 2012**

	Congregational Giving £	Members	Communicant Numbers	Average Giving Per Member		Average Giving Per Communicant	
				Annually	Weekly	Annually	Weekly
				£	£	£	£
<b>Aberdeen</b>	1,067,404	4,175	2,867	256	4.92	372	7.16
<b>Argyll</b>	232,517	1,223	887	190	3.66	262	5.04
<b>Brechin</b>	553,436	2,663	1,717	208	4.00	322	6.20
<b>Edinburgh</b>	4,113,964	10,918	7,691	377	7.25	535	10.29
<b>Glasgow</b>	2,463,396	7,216	5,046	341	6.56	488	9.39
<b>Moray</b>	624,913	3,233	2,212	193	3.72	283	5.43
<b>St Andrews</b>	1,313,964	5,376	4,060	244	4.70	324	6.22
<b>Total</b>	<b>10,369,594</b>	<b>34,804</b>	<b>24,480</b>	<b>298</b>	<b>5.73</b>	<b>424</b>	<b>8.15</b>

As with all averages care should be exercised in their interpretation. For example whilst the average giving levels in Edinburgh Diocese and, to a lesser extent Glasgow Diocese, appear to be considerably in excess of most of the other dioceses the figures are skewed by charges with particularly high giving levels. The average giving levels in St Andrews Diocese are reduced due to the inclusion of membership and communicants numbers in respect of the chapel at Glenalmond College which provides no congregational giving. Table 4 accounts for these factors by removing the Glenalmond College membership / communicant numbers and the three charges with greater levels of giving. (ie charges that have average giving per member in excess of £20 per week and / or average giving per communicant in excess of £30 per week.)

**Table 4: Adjusted average giving levels per diocese 2012**

	Congregational Giving £	Members	Communicant Numbers	Average Giving Per Member		Average Giving Per Communicant	
				Annually	Weekly	Annually	Weekly
				£	£	£	£
<b>Aberdeen</b>	1,067,404	4,175	2,867	256	4.92	372	7.16
<b>Argyll</b>	232,517	1,223	887	190	3.66	262	5.04
<b>Brechin</b>	553,436	2,663	1,717	208	4.00	322	6.20
<b>Edinburgh</b>	2,471,193	9,563	6,850	258	4.97	361	6.94
<b>Glasgow</b>	2,177,196	6,866	4,911	317	6.10	443	8.53
<b>Moray</b>	624,913	3,233	2,212	193	3.72	283	5.43
<b>St Andrews</b>	1,313,964	4,926	3,880	267	5.13	339	6.51
<b>Total</b>	<b>8,440,623</b>	<b>32,649</b>	<b>23,324</b>	<b>259</b>	<b>4.97</b>	<b>362</b>	<b>6.96</b>

## 5 Summary of General Synod accounts 2009 - 2013

A summary of the revenue and capital accounts from the General Synod's Statement of Financial Activities for the last five years can be found at Appendix 5. All of the General Synod's funds are reflected in the Statement of Financial Activities. In monitoring the General Synod's financial position the General Fund is perhaps of greater relevance. A summary of the General Fund revenue account for the same period is provided at Appendix 6.

The summary shows the extent to which there have been surpluses on the General Fund in the last five years. Table 5 summarises the surpluses / (deficits) and the extent to which they have exceeded budgeted surpluses / deficits.

**Table 5: General Fund Surplus / (Deficit)**

	<b>Budget</b>	<b>Actual</b>	<b>Variance</b>
<b>2009</b>	(131,466)	(12,500)	118,966
<b>2010</b>	20,302	148,058	127,756
<b>2011</b>	65,731	214,691	148,960
<b>2012</b>	74,153	241,894	167,741
<b>2013</b>	74,044	237,490	163,446
	<b>102,764</b>	<b>829,633</b>	<b>726,689</b>

Whilst it is not Standing Committee's intention to generate such surpluses, they have been welcome and have helped fund the £2million lump sum payment to the Pension Fund agreed by General Synod in 2009. At the time the lump sum payment was agreed it was anticipated that there might be a requirement to sell investments to continue to fund the General Synod's ongoing activities. Such surpluses have helped avoid the need to sell investments thus helping to safeguard future investment income. Such has been the level of surpluses generated it has been possible to add to the General Fund's investments. In early 2014 Standing Committee agreed to invest £200,000 in the SEC Unit Trust Pool which will increase annual investment income by approximately £6,000. A number of substantial legacies have also been received in recent years and have been invested. Future investment income from these legacies, together with that from the investment of surplus funds, will help fund the General Synods' ongoing activities. The recent surpluses provide a relatively strong financial position from which to deal with some of challenges currently facing the General Synod – particularly those relating to the proposed changes in clergy formation and training.

David J Palmer  
Convener, Standing Committee  
April 2014

## Appendix 1: Quota assessable income 2010 – 2012 and calculation of quota 2015

	Total of Charge income within diocese				Diocesan Income				Adjusted	Adjusted	2015
	2010 £	2011 £	2012 £	3 year average £	2010 £	2011 £	2012 £	3 yearr average £	Total £	Total %	Quota £
<b>Aberdeen</b>	1,264,648	1,346,591	1,370,024	1,327,088	80,398	59,470	67,416	69,095	1,396,183	10.94	<b>74,239</b>
<b>Argyll</b>	421,553	452,831	417,799	430,728	36,299	28,784	38,430	34,504	465,232	3.65	<b>24,769</b>
<b>Brechin</b>	762,856	778,099	803,546	781,500	9,602	8,976	9,493	9,357	790,857	6.20	<b>42,073</b>
<b>Edinburgh</b>	4,659,595	4,864,231	4,907,590	4,810,472	84,916	82,935	116,470	94,774	4,905,246	38.43	<b>260,787</b>
<b>Glasgow</b>	2,611,754	2,750,875	2,733,061	2,698,563	147,164	172,934	201,580	173,893	2,872,456	22.51	<b>152,753</b>
<b>Moray</b>	852,779	814,674	822,101	829,851	22,317	22,218	10,818	18,451	848,302	6.65	<b>45,127</b>
<b>St Andrews</b>	1,462,898	1,442,287	1,482,120	1,462,435	20,769	21,337	20,049	20,718	1,483,153	11.62	<b>78,854</b>
<b>TOTAL</b>	<b>12,036,083</b>	<b>12,449,588</b>	<b>12,536,241</b>	<b>12,340,637</b>	<b>401,465</b>	<b>396,654</b>	<b>464,256</b>	<b>420,792</b>	<b>12,761,429</b>	<b>100.00</b>	<b>678,602</b>

## Appendix 2: Summary of grants and quota 2013

	Aberdeen £	Argyll £	Brechin £	Edinburgh £	Glasgow £	Moray £	St Andrews £	Total £
<b>Grants</b>								
Bishops costs	8,060	8,060	8,060	8,060	8,060	8,060	8,060	56,420
Deans expenses	1,820	1,820	1,820	1,820	1,820	1,820	1,820	12,740
For congregations	5,640	5,640	5,640	5,640	5,640	5,640	5,640	39,480
Dispersed TISEC	19,722	11,463	12,891	37,102	27,857	13,343	21,377	143,755
<i>Grants for Ministry Fund</i>								
Curates	-	-	7,892	64,006	-	5,430	-	77,328
Other (mainly stipend support)	56,487	57,220	37,406	6,600	34,175	21,383	18,504	231,775
Buildings	2,350	1,208	2,500	27,315	24,431	-	2,500	60,304
Retreats	425	400	425	500	525	500	525	3,300
Youth Work	-	610	500	-	-	-	-	1,110
Hymn Books	-	-	-	-	200	-	-	200
<b>Total (including curate grants)</b>	<b>94,504</b>	<b>86,421</b>	<b>77,134</b>	<b>151,043</b>	<b>102,708</b>	<b>56,176</b>	<b>58,426</b>	<b>626,412</b>
<b>Total (excluding curate grants)</b>	<b>94,504</b>	<b>86,421</b>	<b>69,242</b>	<b>87,037</b>	<b>102,708</b>	<b>50,746</b>	<b>58,426</b>	<b>549,084</b>
<b>Quota paid by dioceses to province</b>	<b>70,425</b>	<b>23,347</b>	<b>40,170</b>	<b>234,176</b>	<b>146,415</b>	<b>46,055</b>	<b>79,060</b>	<b>639,648</b>
<b>Total net funds contributed by dioceses</b>								
Including curate grants								<b>13,236</b>
Excluding curate grants								<b>90,564</b>

<b>Net position (including curate grants)</b>							
	Aberdeen	Argyll	Brechin	Edinburgh	Glasgow	Moray	St Andrews
Net recipients of provincial funds	24,079	63,074	36,964	-	-	10,121	-
Net contributors to provincial funds	-	-	-	83,133	43,707	-	20,634

<b>Net position (excluding curate grants)</b>							
	Aberdeen	Argyll	Brechin	Edinburgh	Glasgow	Moray	St Andrews
Net recipients of provincial funds	24,079	63,074	29,072	-	-	4,691	-
Net contributors to provincial funds	-	-	-	147,139	43,707	-	20,634

	Aberdeen	Argyll	Brechin	Edinburgh	Glasgow	Moray	St Andrews	
<b>Grants awarded but not required</b>								
Grants for Ministry	2,226	11,000	13,374	5,934	18,625	12,019	7,906	<b>71,084</b>
Buildings	-	-	-	-	1,000	-	-	<b>1,000</b>
<b>Building loans</b>								
Balance at 31 December 2013	31,500	70,000	27,000	-	-	-	-	<b>128,500</b>
Awarded not paid out	-	-	-	-	-	-	10,000	<b>10,000</b>

## Appendix 3: Summary of Diocesan accounts (financial years ended in 2012)

	Aberdeen £	Argyll £	Brechin £	Edinburgh £	Glasgow £	Moray £	St Andrews £
<b>Statement of Financial Activities</b>							
<b>Incoming Resources</b>							
Quota from charges	165,665	94,658	111,847	403,199	327,925	134,062	215,832
Investment income							
General	53,666	24,183	6,386	99,133	188,166	5,295	11,540
Restricted	4,204	-	18,393	5,008	-	696	-
Donations / legacies							
General	937	5,881	-	16,818	-	19,265	8,509
Bishop's Lent Appeal	10,242	-	-	-	-	3,198	-
Youth work / retreat	139	-	-	-	-	-	-
Grants from province							
Grants for Ministry							
Curates	-	-	-	49,048	-	-	13,763
Stipend Support / Travel / Other	56,352	50,390	51,101	23,883	45,695	39,375	17,772
Dispersed TISEC	18,003	7,945	14,865	40,513	27,415	12,010	21,474
Funding for Bishops, Deans and charges	15,340	15,520	15,340	15,340	15,340	15,114	15,340
Others	425	800	-	2,343	-	2,500	13,855
Grants from other sources							
To support specific posts / ministries	5,994	-	-	15,000	-	-	-
To assist charges	10,417	-	-	-	-	-	-
Others	500	5000	-	17,555	12,779	-	-
Course / event fees	603	-	-	10,190	-	-	-
Other Income	6,000	10,000	5,343	15,628	16,558	6,130	5,046
Congregational Funds Received	-	-	-	-	34,382	-	-
Donations / fees to support specific posts / ministries	25,056	-	-	-	-	-	-
Exceptional items	50,184	-	-	-	615	-	-
<b>Total incoming resources</b>	<b>423,727</b>	<b>214,377</b>	<b>223,275</b>	<b>713,658</b>	<b>668,875</b>	<b>237,645</b>	<b>323,131</b>
<b>Resources Expended</b>							
Staff Costs (stipend / Salary / housing etc plus expenses)							
Diocesan staff (including Bishop)	132,974	84,756	68,452	191,434	183,966	138,001	122,735
Charges / missions / chaplaincies etc funded by diocese	63,486	-	-	-	-	-	4,953
Provincial Quota	68,063	22,667	39,000	227,603	142,213	44,719	76,395
Grants and financial support to charges							
Funded by provincial grants							
Grants for Ministry (curates)	-	-	-	49,048	-	-	-
Stipend Support / Travel / Other	38,506	44,490	51,251	23,819	45,695	-	10,314
Dispersed TISEC	-	7,945	14,865	-	3,169	-	-
Funds for Bishops, Deans and charges	5,144	15,520	6,350	-	15,340	13,560	3,000
Retreat	-	-	-	-	-	425	-
Funded by grants from other bodies							
"Stipend support" type grants	12,745	-	-	15,000	-	-	-
Other grants	-	-	-	17,675	-	-	-
From other charges	-	-	-	-	-	5,132	-
Funded by diocese							
"Stipend support" type grants	-	-	14,390	13,597	42,991	-	1,426
Building grants	29,043	-	-	-	37,306	-	-
Other grants	6,834	749	-	-	16,135	-	-

	Aberdeen £	Argyll £	Brechin £	Edinburgh £	Glasgow £	Moray £	St Andrews £
Grants to individuals and other organisations	1,600	-	-	23,306	2,103	-	-
Office running costs	11,497	16,731	11,939	36,197	16,217	8,750	17,471
Training costs	11,383	4,790	-	873	2,309	100	11,279
Mission Development costs	6,772	6,286	3,483	-	6,983	-	2,974
Information and communication	-	-	-	3,956	-	-	4,870
Costs of Synods / meetings / events	2,420	6,992	1,179	18,449	7,267	1,159	5,163
Depreciation	1,599	9,575	20	-	1,262	1,075	3,034
Investment management costs	8,366	1,926	-	2,945	-	-	3,122
Other costs							
Bishop's Lent Appeal	10,322	-	-	-	-	-	-
Diocesan Property Costs	6,228	-	-	38,887	57,394	-	2,432
Other	5,000	-	12,197	7,102	2,729	454	5,009
Governance and management costs	9,044	16,708	10,376	14,147	9,923	1,314	45,733
Professional / Accountancy fees	-	-	-	-	-	17,034	17,165
Exceptional items	-	3,617	-	-	24,704	-	-
Congregational Funds Released	-	-	-	-	152,398	-	-
<b>Total Resources expended</b>	<b>431,026</b>	<b>242,752</b>	<b>233,502</b>	<b>684,038</b>	<b>770,104</b>	<b>231,723</b>	<b>337,075</b>
<b>Net incoming / (outgoing) resources before transfers and recognised gains / losses</b>	<b>(7,299)</b>	<b>(28,375)</b>	<b>(10,227)</b>	<b>29,620</b>	<b>(101,229)</b>	<b>5,922</b>	<b>(13,944)</b>

	Aberdeen £	Argyll £	Brechin £	Edinburgh £	Glasgow £	Moray £	St Andrews £
<b>Balance Sheet</b>							
<b>Fixed Assets</b>							
Tangible Assets	653,694	356,087	745,081	253,586	1,130,375	456,792	310,975
Investments Unrestricted (Market value)	1,208,546	157,268	473,719	2,094,838	3,911,230	47,235	470,664
Investments Restricted (Market value)	102,929	401,052	213,525	112,500	81,698	57,620	-
<b>Total Fixed Assets</b>	<b>1,965,169</b>	<b>914,407</b>	<b>1,432,325</b>	<b>2,460,924</b>	<b>5,123,303</b>	<b>561,647</b>	<b>781,639</b>
<b>Current Assets</b>							
Debtors	112,464	256,006	106,130	70,998	227,927	30,373	34,160
Cash at Bank	300,036	102,658	102,029	314,063	333,157	93,415	183,086
<b>Total Current Assets</b>	<b>412,500</b>	<b>358,664</b>	<b>208,159</b>	<b>385,061</b>	<b>561,084</b>	<b>123,788</b>	<b>217,246</b>
<b>Creditors</b>	<b>46,883</b>	<b>89,309</b>	<b>60,675</b>	<b>161,937</b>	<b>79,584</b>	<b>23,916</b>	<b>98,963</b>
<b>Net Current Assets</b>	<b>365,617</b>	<b>269,355</b>	<b>147,484</b>	<b>223,124</b>	<b>481,500</b>	<b>99,872</b>	<b>118,283</b>
<b>Long Term Liability</b>	<b>-</b>	<b>-</b>	<b>34,984</b>	<b>-</b>	<b>-</b>	<b>-</b>	<b>-</b>
<b>Total Net assets</b>	<b>2,330,786</b>	<b>1,183,762</b>	<b>1,544,825</b>	<b>2,684,048</b>	<b>5,604,803</b>	<b>661,519</b>	<b>899,922</b>
<b>Funds</b>							
Unrestricted	2,191,415	484,529	1,255,170	2,514,489	-	603,899	899,922
Restricted	139,371	553,487	289,655	169,559	5,402,488	57,620	-
Endowment	-	145,746	-	-	202,315	-	-
	<b>2,330,786</b>	<b>1,183,762</b>	<b>1,544,825</b>	<b>2,684,048</b>	<b>5,604,803</b>	<b>661,519</b>	<b>899,922</b>

## Appendix 4: Charge income, giving and quota paid 2012

### Diocese of Aberdeen

	Total Income	Provincial Quota Assessable Income	Congregational Giving	Legacies	Total Quota Paid
Cathedral Aberdeen:	116,097	103,427	67,474	-	11,987
St Clement's	33,533	15,655	5,743	-	1,828
St Devenick's Bielside	142,780	123,466	105,748	-	12,537
St James'	27,297	23,991	22,478	-	5,524
St John's	213,915	57,241	44,564	-	7,529
St Machar's Bucksburn	6,474	6,474	3,767	-	1,108
St Margaret's	74,709	70,941	42,459	-	5,133
St Mary's	85,332	79,895	69,377	-	8,662
St Mary's Cove Bay	4,870	4,715	4,683	-	1,104
St Ninian's	17,429	15,889	12,454	-	3,530
St Peter's	6,590	6,500	-	-	497
Aboyne	41,269	36,498	32,757	-	2,148
Alford	42,448	42,448	40,579	-	2,484
Auchindoir	5,248	3,947	1,467	-	557
Ballater	33,586	27,285	23,794	-	2,359
Banchory	71,002	65,871	59,499	-	5,883
Banff	13,328	13,088	7,510	-	1,208
Braemar	4,221	4,221	4,175	-	882
Buckie	58,186	23,067	19,204	-	992
Burravoe	4,115	4,115	1,637	-	501
Cruden Bay	98,359	32,756	14,515	-	3,926
Cuminestown	7,571	7,393	6,389	-	674
Ellon	141,724	83,674	70,596	500	15,123
Fraserburgh	42,445	25,803	16,639	-	2,121
Insch	36,572	26,278	2,161	-	3,085
Inverurie	89,242	72,340	63,219	1,685	6,644
Kemnay	22,469	18,325	17,850	-	985
Kincardine O'Neil	43,592	30,293	22,994	-	4,483
Kirkwall	21,158	15,700	13,430	-	4,057
Lerwick	47,569	36,840	28,549	-	4,458
Longside	17,727	11,517	7,574	-	1,940
New Pitsligo	8,427	7,005	6,139	-	1,750
Old Deer	6,354	6,354	6,204	-	689
Oldmeldrum	12,675	10,310	9,479	2,000	1,601
Peterhead	47,674	37,972	33,672	-	1,447
Portsoy	2,939	2,072	1,460	-	365
Strichen	19,399	7,410	5,538	-	1,272
Stromness	2,887	2,887	1,051	-	982
Turriff	25,802	24,833	12,854	-	4,837
Westhill	418,265	163,558	155,142	-	23,044
Whiterashes	9,453	9,083	1,830	-	1,488
Woodhead All Saints	9,987	8,887	750	-	3,240
<b>Total</b>	<b>2,134,719</b>	<b>1,370,024</b>	<b>1,067,404</b>	<b>4,185</b>	<b>164,664</b>

(all figures relate to financial years ended in 2012)

## Diocese of Argyll and The Isles

	Total Income	Provincial Quota Assessable Income	Congregational Giving	Legacies	Total Quota Paid
Oban Cathedral	79,155	75,907	40,343	-	14,977
Ardbrecknish	4,180	2,630	2,603	-	682
Ardchattan (see Oban)	-	-	-	-	-
Arran	5,403	5,078	5,263	-	1,866
Ballachulish	8,700	8,700	-	-	2,321
Campbeltown	12,449	11,788	10,150	-	3,946
Dunoon	94,120	38,251	40,830	-	3,137
Duror	7,342	4,604	2,992	-	1,553
Eoropaidh/Tong	-	-	-	-	2,737
Fort William	111,656	111,656	7,970	-	24,991
Glencoe	12,806	10,779	7,867	1,127	2,884
Gruline	8,783	8,783	6,101	-	2,412
Harris	12,204	10,405	9,178	-	3,048
Inveraray	4,889	4,489	897	-	1,283
Iona	-	-	-	-	-
Islay	3,612	3,467	1,966	-	414
Kinlochleven	12,199	10,479	6,528	-	3,327
Kinlochmoidart/Strontian	9,999	4,993	5,146	-	1,605
Lochgilphead	29,691	17,918	23,280	-	3,483
Millport	20,979	12,196	10,876	8,783	4,020
Onich	6,138	6,138	2,098	-	1,260
Portnacrois	21,183	10,924	4,224	10,000	3,811
Portree	18,451	15,068	13,921	-	3,737
Rothesay	28,398	20,258	8,164	-	1,690
Stornoway	48,086	23,288	22,120	18,114	5,816
Strontian (see K/moidart)	-	-	-	-	-
North Uist	-	-	-	-	-
<b>Total</b>	<b>560,423</b>	<b>417,799</b>	<b>232,517</b>	<b>38,024</b>	<b>95,000</b>

*(all figures relate to financial years ended in 2012)*

## Diocese of Brechin

	<b>Total Income</b>	<b>Provincial Quota Assessable Income</b>	<b>Congregational Giving</b>	<b>Legacies</b>	<b>Total Quota Paid</b>
Cathedral	194,906	141,690	50,977	-	19,145
Arbroath	65,699	54,135	42,804	-	6,103
Auchmithie	1,850	1,400	1,108	-	147
Brechin	62,167	41,817	-	590	4,064
Broughty Ferry	155,877	81,082	54,451	3,200	11,618
Carnoustie	38,241	33,459	31,574	-	4,585
Catterline	4,848	2,406	500	-	301
Drumlithie	4,502	4,502	149	-	685
Drumtochty	23,132	10,847	9,340	-	1,964
Dundee:					
St John's	19,160	19,160	14,980	-	2,609
St Luke's	27,432	18,299	8,679	-	2,661
St Margaret's	31,645	22,477	21,759	-	3,977
St Martin's	22,398	20,382	11,783	-	2,662
St Mary Magdalene	82,422	75,892	69,423	500	10,448
St Ninian's	26,212	17,487	16,410	-	2,939
St Salvador's	174,702	57,269	42,235	22,000	9,576
Fasque	3,305	3,305	2,251	-	386
Glencarse	78,454	30,849	29,453	-	4,265
Inverbervie	6,218	5,891	5,240	-	932
Invergowrie	26,449	25,493	18,308	-	3,662
Laurencekirk	9,918	9,398	8,378	-	1,452
Monifieth	28,022	25,698	17,996	-	3,295
Montrose	49,575	38,493	39,181	-	5,779
Muchalls	33,159	21,038	31,358	-	2,983
Stonehaven	74,338	41,077	25,099	-	5,610
Tarfside	-	-	-	-	-
<b>Total</b>	<b>1,244,631</b>	<b>803,546</b>	<b>553,436</b>	<b>26,290</b>	<b>111,848</b>

*(all figures relate to financial years ended in 2012)*

## Diocese of Edinburgh

	<b>Total Income</b>	<b>Provincial Quota Assessable Income</b>	<b>Congregational Giving</b>	<b>Legacies</b>	<b>Total Quota Paid</b>
Cathedral	1,395,612	331,757	117,969	1,001,884	31,907
Balerno	855,642	807,220	802,370	-	57,282
Bathgate	26,657	25,647	17,947	-	2,553
Bo'ness	35,352	23,425	19,045	10,817	1,983
Coldstream	22,688	20,333	18,960	-	1,903
Dalkeith	184,620	40,299	51,395	-	3,848
Dalmahoy	90,047	79,771	50,104	-	6,278
Dunbar	19,853	19,743	18,565	-	1,840
Duns	37,544	37,272	36,001	-	3,072
Edinburgh:					
Christ Church	205,490	185,315	130,894	500	14,624
Emmanuel	20,145	19,447	19,321	-	2,628
Good Shepherd	88,533	81,765	72,717	-	5,742
Holy Cross	73,178	59,371	45,350	-	5,333
Old St Paul's	248,858	150,176	164,451	-	13,218
St Barnabas'	9,734	9,734	-	-	636
St Columba's	74,202	71,186	69,053	3,016	5,837
St Cuthbert's	116,681	98,851	73,323	5,000	8,729
St David's	32,140	26,978	15,901	-	2,075
St Fillan's	51,436	40,874	26,230	1,000	3,681
St James', Leith	72,589	53,869	52,002	-	4,734
St John's	1,089,813	338,788	165,631	277,451	33,487
St Margaret's	18,772	18,772	8,450	-	1,663
St Mark's	48,404	47,325	39,075	507	5,328
St Martin's	37,847	33,349	25,797	-	4,405
St Michael/All Saints	95,681	88,063	86,226	3,000	6,883
St Ninian's	78,767	65,567	48,000	5,000	6,880
St Paul/St George	926,354	784,908	840,401	1,000	45,596
St Peter's	178,621	132,762	95,974	24,200	15,550
St Philip/St James	87,825	76,825	35,771	-	4,993
St Salvador's	45,098	19,388	7,789	-	1,551
St Thomas'	214,538	182,075	191,277	5,000	16,774
St Vincent's	34,291	32,291	30,977	2,000	-
Eyemouth	13,031	12,771	11,169	-	1,217
Falkirk	59,883	59,143	47,265	-	5,562
Galashiels	66,389	56,034	62,432	-	4,238
Grangemouth	37,918	36,558	27,634	-	2,795
Gullane	63,015	24,486	18,977	2,142	2,699
Haddington	95,715	83,352	53,962	-	6,059
Hawick	42,020	38,090	38,321	-	4,184
Innerleithen	10,081	9,971	-	-	763
Jedburgh	43,680	34,700	39,721	-	3,213
Kelso	76,428	62,450	62,260	1,200	6,072
Lasswade	37,119	35,233	35,593	-	3,317
Linlithgow	45,245	43,857	40,323	1,000	2,673
Livingston	-	10,000	-	-	2,074
Melrose	72,488	67,420	61,801	3,000	6,168
Musselburgh	77,170	76,060	67,059	-	5,822
North Berwick	48,563	44,505	37,945	3,500	4,057
Peebles	25,000	25,000	-	-	3,771
Penicuik	82,584	40,069	70,089	-	4,235
Prestonpans	12,759	12,759	8,655	-	1,211
Rosslyn	36,845	36,845	-	-	2,704
Selkirk	56,257	35,647	34,574	500	4,034
South Queensferry	51,750	36,750	-	-	3,016
West Linton	23,696	22,744	19,218	-	2,302
<b>Total</b>	<b>7,594,648</b>	<b>4,907,590</b>	<b>4,113,964</b>	<b>1,351,717</b>	<b>403,199</b>

(all figures relate to financial years ended in 2012)

## Diocese of Glasgow and Galloway

	<b>Total Income</b>	<b>Provincial Quota Assessable Income</b>	<b>Congregational Giving</b>	<b>Legacies</b>	<b>Total Quota Paid</b>
Cathedral	297,442	197,979	171,525	57,517	22,903
Airdrie/Monklands	48,586	38,926	28,887	-	4,982
Alexandria	35,917	32,042	23,150	-	3,923
Annan	14,814	14,089	10,468	-	1,316
Ardrossan	12,596	5,315	3,839	-	461
Ayr	137,407	73,585	64,909	54,740	10,720
Ayrshire Joint Team	50,015	49,675	48,428	-	4,918
Bearsden	99,653	76,806	68,628	-	12,250
Bridge of Weir	12,817	12,817	12,756	-	1,245
Cambuslang	38,824	12,156	7,524	-	1,360
Castle Douglas	126,929	102,925	29,016	17,504	15,894
Challoch	25,026	24,359	23,227	-	3,193
Cumbernauld	15,916	9,719	9,784	-	1,674
Dalbeattie	41,636	41,636	39,937	-	5,018
Dalry	2,421	1,838	2,336	-	145
Dumbarton	58,439	53,522	41,709	-	6,044
Dumfries	185,357	129,922	142,729	14,500	17,417
East Kilbride	48,893	39,921	36,618	-	3,589
Eastriggs	8,554	8,554	8,554	-	699
Gatehouse-of-Fleet	31,305	27,090	25,883	-	3,477
Girvan	15,035	8,965	5,858	-	390
Glasgow:					
All Saints	64,227	33,180	26,257	-	2,822
Drumchapel Mission	-	-	-	-	-
Good Shepherd	48,419	33,922	23,203	5,000	2,449
Holy Cross	20,297	14,687	6,942	-	968
St Aidan's	65,728	53,185	35,593	2,000	6,827
St Bride's	198,807	56,222	87,111	90,270	5,864
East End Ministry	75,536	55,364	42,333	-	3,968
St James' (B'riggs)	69,197	61,189	51,575	-	7,700
St Margaret's	141,758	101,129	89,008	5,262	17,181
St Matthew's	21,915	19,163	18,689	-	1,457
St Ninian's	76,153	71,062	63,415	-	8,701
St Oswald's	29,931	27,400	16,070	-	1,901
St Silas	286,888	215,089	286,200	-	17,662
Gourock	41,909	11,682	17,581	-	2,050
Greenock	70,398	59,545	53,938	-	10,888
Gretna	18,723	18,723	16,129	-	2,828
Hamilton	88,267	65,211	49,020	1,047	15,733
Helensburgh	112,349	97,258	91,493	5,000	13,065
Irvine	1,775	1,517	-	-	185
Johnstone	27,061	27,061	26,015	-	2,878
Kilmacolm	48,417	40,438	41,045	6,000	6,061
Kilmarnock	47,740	33,138	31,423	-	3,174
Kirkcudbright	41,221	31,909	23,136	2,172	3,663
Lanark	59,511	46,516	35,152	-	6,439
Largs	80,543	66,293	47,913	750	7,520
Lenzie	48,058	40,905	22,668	-	6,186
Lockerbie	23,095	23,095	18,834	-	2,744
Maybole	17,592	15,720	15,968	-	1,964
Milngavie	49,067	44,067	29,799	-	5,134
Moffat	17,696	16,871	10,251	-	1,614
Motherwell	58,272	36,928	37,174	-	3,489
New Galloway	18,259	16,759	17,259	1,000	3,725
Paisley	84,726	58,886	70,465	-	6,348
Port Glasgow	67,156	65,415	63,535	-	3,542
Portpatrick	11,665	6,665	5,904	-	653
Prestwick	79,458	41,751	75,281	-	6,465
Renfrew	32,997	29,758	21,421	-	2,771
Stranraer	20,186	17,219	13,661	-	2,322
Troon	96,603	80,218	60,766	-	9,002
Uddingston	26,891	20,056	7,343	-	1,486
Wishaw	21,042	16,023	8,060	-	1,086
<b>Total</b>	<b>3,717,116</b>	<b>2,733,061</b>	<b>2,463,396</b>	<b>262,762</b>	<b>332,132</b>

(all figures relate to financial years ended in 2012)

## Diocese of Moray, Ross and Caithness

	Total Income	Provincial Quota Assessable Income	Congregational Giving	Legacies	Total Quota Paid
Cathedral	173,284	156,186	80,130	500	24,192
Aberlour	52,400	9,998	8,849	-	1,608
Brora	2,659	2,659	1,836	-	-
Culloden	42,291	7,026	5,015	33,965	-
Dingwall/Strathpeffer	56,982	55,321	48,006	-	4,926
Dornoch	40,651	17,596	22,926	3,500	7,450
Dufftown	2,827	2,827	2,267	-	1,662
Elgin/Lossiemouth	115,095	75,071	57,935	31,478	10,824
Fochabers	59,071	22,262	22,262	36,809	1,893
Forres	69,883	63,236	58,176	5,000	10,680
Black Isle Parishes	73,819	73,794	58,540	-	9,047
Fortrose					
Arpafeelie					
Cromarty					
Glenurquhart/Ft Augustus	19,613	15,943	19,495	-	2,768
Grantown	26,089	20,506	15,169	550	5,826
Isla Deveron Group:	29,990	27,949	22,156	-	8,948
Aberchirder					
Huntly					
Keith					
Invergordon	25,387	23,284	22,774	2,000	6,032
Inverness:					
St John's	24,449	20,365	17,475	-	600
St Michael's	20,807	20,397	17,215	-	2,000
Kishorn	12,625	10,753	9,347	-	1,277
Lairg	5,704	5,704	5,704	-	-
Lochalsh	5,765	3,160	2,925	-	550
Lochinver	-	-	-	-	-
Naim	55,489	47,541	39,135	-	4,815
Poolewe	19,482	14,557	12,763	-	3,058
Rothiemurchus	28,523	23,691	21,519	-	4,604
Strathnairn	19,332	19,232	11,802	-	3,826
Tain	29,520	28,375	18,054	-	5,076
Thurso	30,408	30,408	-	-	7,429
Ullapool	11,816	8,545	6,315	-	2,970
Wick	25,766	15,715	17,123	6,215	-
<b>Total</b>	<b>1,079,727</b>	<b>822,101</b>	<b>624,913</b>	<b>120,017</b>	<b>132,061</b>

*(all figures relate to financial years ended in 2012)*

## Diocese of St Andrews, Dunkeld and Dunblane

	Total Income	Provincial Quota Assessable Income	Congregational Giving	Legacies	Total Quota Paid
Cathedral	168,172	125,487	84,620	5,000	19,403
Aberdour	17,685	13,267	17,682	-	2,232
Aberfoyle	47,581	45,889	43,916	-	6,030
Alloa	46,872	27,852	30,299	1,000	4,795
Alyth	46,254	10,528	8,467	35,726	1,642
Auchterarder	56,054	49,094	38,396	-	7,363
Ballintuim	8,433	4,686	4,122	-	932
Blairgowrie	26,213	26,213	25,914	-	4,215
Bridge of Allan	70,016	64,335	65,410	-	9,566
Burntisland	18,808	11,905	11,153	-	2,617
Callander	33,863	19,996	28,407	5,000	3,204
Comrie	38,428	22,156	18,650	-	3,698
Coupar Angus	21,065	13,643	10,303	-	1,656
Crieff	58,800	32,446	32,283	-	5,082
Cupar	57,756	39,774	45,906	-	6,232
Dollar	61,041	56,405	58,311	-	8,026
Doune	30,736	27,123	22,355	-	4,090
Dunblane	79,512	55,286	54,103	-	8,549
Dunfermline	70,619	60,427	57,404	-	7,466
Dunkeld (Birnam)	71,584	34,270	25,722	-	5,094
Elie	21,509	18,147	16,277	-	1,856
Forfar	182,971	71,841	48,557	103,500	9,622
Glenrothes	30,639	23,413	12,199	1,000	4,123
Inverkeithing	10,957	10,957	9,334	-	1,455
Killin	16,615	5,936	5,726	-	788
Kilmaveonaig	11,186	11,186	8,715	-	1,692
Kinghorn	935	935	935	-	102
Kinloch Rannoch	15,105	5,629	2,767	5,722	946
Kinross	51,402	41,643	45,357	-	4,831
Kirkcaldy	32,591	32,113	27,654	478	5,043
Kirriemuir	36,801	24,023	24,573	500	3,631
Ladybank	4,165	4,165	4,124	-	761
Leven	11,865	9,243	6,125	-	1,458
Lochearnhead	10,253	9,853	9,615	-	1,944
Lochgelly	4,486	4,486	3,913	-	718
Muthill	11,485	8,485	7,419	-	1,273
Newport	51,823	36,754	20,213	-	5,617
Perth, St John's	126,847	79,561	94,038	12,967	11,382
Pitlochry	43,883	30,434	16,657	-	3,747
Pittenweem	28,106	25,435	21,545	-	2,248
Rosyth	12,345	10,511	12,115	-	1,443
St Andrews:		-			
All Saints	190,177	86,174	58,139	10,000	11,317
St Andrew's	161,901	83,390	87,757	39,498	13,716
Stanley	4,434	4,301	4,186	-	440
Stirling	80,971	62,396	48,883	1,000	9,329
Strathtay/Aberfeldy	37,156	32,253	30,564	-	2,963
Tayport	11,574	8,074	3,156	-	1,495
<b>Total</b>	<b>2,231,674</b>	<b>1,482,120</b>	<b>1,313,964</b>	<b>221,391</b>	<b>215,832</b>

(all figures relate to financial years ended in 2012)

# Appendix 5: General Synod Statement of Financial Activities 2009 – 2013

	Revenue Accounts and Reserves					Capital Accounts and Reserves				
	2009 £	2010 £	2011 £	2012 £	2013 £	2009 £	2010 £	2011 £	2012 £	2013 £
<b>Incoming Resources</b>										
<b>Incoming resources from generated funds</b>										
<i>Voluntary income</i>										
Quota	568,318	585,368	602,929	621,017	639,648	-	-	-	-	-
Donations	51,504	49,472	59,651	41,711	50,410	-	-	-	172,096	-
Legacies	500	1,000	-	2,000	348	603,343	90,775	-	255,000	40,702
	<u>620,322</u>	<u>635,840</u>	<u>662,580</u>	<u>664,728</u>	<u>690,406</u>	<u>603,343</u>	<u>90,775</u>	<u>-</u>	<u>427,096</u>	<u>40,702</u>
<i>Investment income</i>										
Investment income - UTP distributions	1,222,487	1,222,619	1,252,251	1,259,319	1,297,991	-	-	-	-	-
Investment income - interest	48,143	23,768	23,461	25,091	28,144	-	107,678	-	-	-
Rental income	16,690	17,690	19,244	19,891	21,101	-	-	-	-	-
	<u>1,287,320</u>	<u>1,264,077</u>	<u>1,294,956</u>	<u>1,304,301</u>	<u>1,347,236</u>	<u>-</u>	<u>107,678</u>	<u>-</u>	<u>-</u>	<u>-</u>
	<b><u>1,907,642</u></b>	<b><u>1,899,917</u></b>	<b><u>1,957,536</u></b>	<b><u>1,969,029</u></b>	<b><u>2,037,642</u></b>	<b><u>603,343</u></b>	<b><u>198,453</u></b>	<b><u>-</u></b>	<b><u>427,096</u></b>	<b><u>40,702</u></b>
<b>Incoming resources from charitable activities</b>										
Publication sales	34,056	23,144	20,601	20,815	20,325	-	-	-	-	-
Other income	28,036	16,612	16,537	4,980	4,755	-	-	-	-	-
Pension Fund and investment administration fee	25,710	29,346	27,730	28,133	29,729	-	-	-	-	-
Rental income	60,540	61,771	63,626	68,055	72,581	-	-	-	-	-
	<u>148,342</u>	<u>130,873</u>	<u>128,494</u>	<u>121,983</u>	<u>127,390</u>	<u>-</u>	<u>-</u>	<u>-</u>	<u>-</u>	<u>-</u>
<b>Other incoming resources</b>										
Gain on sale of property	-	-	-	-	-	100,591	101,622	-	33,865	-
	<u>-</u>	<u>-</u>	<u>-</u>	<u>-</u>	<u>-</u>	<u>100,591</u>	<u>101,622</u>	<u>-</u>	<u>33,865</u>	<u>-</u>
<b>Total Incoming Resources</b>	<b><u>2,055,984</u></b>	<b><u>2,030,790</u></b>	<b><u>2,086,030</u></b>	<b><u>2,091,012</u></b>	<b><u>2,165,032</u></b>	<b><u>703,934</u></b>	<b><u>300,075</u></b>	<b><u>-</u></b>	<b><u>460,961</u></b>	<b><u>40,702</u></b>
<b>Resources Expended</b>										
<b>Charitable activities</b>										
Mission development and support	310,860	266,393	253,324	213,901	245,971	-	-	-	-	-
Ministry support and training	391,081	415,107	418,545	378,877	390,115	-	-	-	-	-
Ecumenical and church relations	101,466	98,780	100,788	101,664	107,339	-	-	-	-	-
Promotion, publication and communication	156,737	172,476	160,642	163,741	197,789	-	-	-	-	-
Support for retired clergy	116,553	99,169	94,074	113,654	108,067	-	-	-	-	-
Support and assistance to dioceses and congregations within SEC	737,863	595,833	568,813	599,641	574,937	-	-	-	-	-
	<u>1,814,560</u>	<u>1,647,758</u>	<u>1,596,186</u>	<u>1,571,478</u>	<u>1,624,218</u>	<u>-</u>	<u>-</u>	<u>-</u>	<u>-</u>	<u>-</u>
<b>Governance costs</b>	196,214	217,897	219,172	182,560	225,182	-	-	-	-	-
<b>Total Resources Expended</b>	<b><u>2,010,774</u></b>	<b><u>1,865,655</u></b>	<b><u>1,815,358</u></b>	<b><u>1,754,038</u></b>	<b><u>1,849,400</u></b>	<b><u>-</u></b>	<b><u>-</u></b>	<b><u>-</u></b>	<b><u>-</u></b>	<b><u>-</u></b>
<b>Net Incoming Resources Before Exceptional Items and Transfers</b>	45,210	165,135	270,672	336,974	315,632	703,934	300,075	-	460,961	40,702
Pension fund lump sum payment	(2,000,000)	-	-	-	-	-	-	-	-	-
<b>Net Incoming Resources Before Transfers</b>	<u>(1,954,790)</u>	<u>165,135</u>	<u>270,672</u>	<u>336,974</u>	<u>315,632</u>	<u>703,934</u>	<u>300,075</u>	<u>-</u>	<u>460,961</u>	<u>40,702</u>
Transfers between funds	-	-	-	-	-	-	-	-	-	-
Transfers between revenue and capital	(32,871)	(225,728)	(67,579)	14,266	(36,213)	32,871	225,728	67,579	(14,266)	36,213
Transfers to General Fund	-	(197,670)	-	-	-	-	197,670	-	-	-
Transfer re pension fund	2,000,000	-	-	-	-	(2,000,000)	-	-	-	-
Gain (loss) on revaluation of investments	-	-	-	-	-	3,317,941	3,389,492	(2,057,769)	2,800,925	3,412,811
<b>Net Movement in Funds</b>	<u>12,339</u>	<u>(258,263)</u>	<u>203,093</u>	<u>351,240</u>	<u>279,419</u>	<u>2,054,746</u>	<u>4,112,965</u>	<u>(1,990,190)</u>	<u>3,247,620</u>	<u>3,489,726</u>
Fund balances at 1 January	1,248,875	1,261,214	1,002,951	1,206,044	1,557,284	25,314,907	27,369,653	31,482,618	29,404,263	32,651,883
Prior year adjustment	-	-	-	-	-	-	-	(88,165)	-	-
<b>Fund balances at 31 December</b>	<b><u>1,261,214</u></b>	<b><u>1,002,951</u></b>	<b><u>1,206,044</u></b>	<b><u>1,557,284</u></b>	<b><u>1,836,703</u></b>	<b><u>27,369,653</u></b>	<b><u>31,482,618</u></b>	<b><u>29,404,263</u></b>	<b><u>32,651,883</u></b>	<b><u>36,141,609</u></b>

## Appendix 6: General Fund Revenue Accounts 2009 – 2013

	2009	2010	2011	2012	2013
	£	£	£	£	£
<b>INCOME</b>					
<i>Investment Income</i>					
UTP income	939,098	939,099	969,626	973,881	1,001,673
Interest	18,964	5,460	5,685	8,309	9,929
Net investment property income	16,690	17,690	19,244	19,891	21,101
	<u>974,752</u>	<u>962,249</u>	<u>994,555</u>	<u>1,002,081</u>	<u>1,032,703</u>
<i>Administration fees</i>					
UTP / investment administration	1,210	4,346	1,730	1,633	2,729
Pension Fund administration	24,500	25,000	26,000	26,500	27,000
Restricted Funds	29,265	29,265	29,265	18,395	18,395
	<u>54,975</u>	<u>58,611</u>	<u>56,995</u>	<u>46,528</u>	<u>48,124</u>
Quota	568,318	585,368	602,929	621,017	639,648
Inspires - subscriptions and advertising	23,372	14,567	13,778	12,810	11,904
Donations and legacies	11,566	18,154	28,928	11,937	21,740
Other	-	7,500	317	200	350
<i>Total Income</i>	<u>1,632,983</u>	<u>1,646,449</u>	<u>1,697,502</u>	<u>1,694,573</u>	<u>1,754,469</u>
<b>ALLOCATIONS</b>					
Standing Committee	773,519	766,509	755,006	738,691	793,784
Administration Board	477,548	349,361	347,926	360,914	353,833
Mission and Ministry Board	358,662	355,527	349,634	313,403	328,144
Faith and Order Board	14,308	12,970	14,797	11,928	17,341
Information and Communication Board	21,446	14,024	15,448	27,743	23,877
<i>Total allocations</i>	<u>1,645,483</u>	<u>1,498,391</u>	<u>1,482,811</u>	<u>1,452,679</u>	<u>1,516,979</u>
<b>BALANCES</b>					
Surplus/(deficit) for year	(12,500)	148,058	214,691	241,894	237,490
Transfer to capital (St Serf's short term loan)	(48,000)	(8,500)	-	-	-
Transfer to capital (re Pension Fund lump sum payment)	-	(155,265)	-	-	-
Balance brought forward	481,816	421,316	405,609	620,300	862,194
<i>Balance carried forward</i>	<u>421,316</u>	<u>405,609</u>	<u>620,300</u>	<u>862,194</u>	<u>1,099,684</u>

## **ALTERATIONS TO RULES OF ORDER**

The Standing Committee wishes to propose a couple of small alterations to the Rules of Order of the General Synod.

The Organisation Review Committee has recommended to Standing Committee that the Rules of Order be altered to avoid the requirement for members to stand at certain points. Rule 3 currently requires that “members desiring to speak shall arise in their places”. It also provides that “a member who is speaking when a question of order is raised shall sit down until the question of order has been decided by the person occupying the Chair”.

The proposals being brought to Synod would alter Rule 3 so that members who desire to speak shall simply indicate that desire by doing so “in the manner directed by the person occupying the Chair, or in the absence of any other direction, by raising their hand”. Similarly, the current requirement that a member sit down when a question of order is raised is replaced by provision which states that a member who is speaking when a question of order is raised shall “stop speaking” until the question of order has been decided by the person occupying the Chair.

A motion is included in the Synod Agenda to effect these proposed changes.

David Palmer  
Convener, Standing Committee  
April 2014

## SIZE OF GENERAL SYNOD

The size of General Synod is determined by Resolution 8 under Canon 52. The numbers of representatives on General Synod to which a diocese is entitled relates to the communicant membership of the diocese in question. The number of members is recalculated every 10 years in accordance with the canonical formula subject to each diocese being entitled to a minimum number of 12 members (6 clergy, 6 lay).

On the basis of the 2013 communicant statistics provided by dioceses, the number of members of General Synod to be elected by each diocese has reduced from 140 to 124 as follows: –

	<b>General Synod Membership 2004-2013</b>	<b>General Synod Membership 2014 onwards</b>
<b>ABERDEEN</b>	16	14
<b>ARGYLL</b>	12	12
<b>BRECHIN</b>	14	12
<b>EDINBURGH</b>	34	32
<b>GLASGOW</b>	28	22
<b>MORAY</b>	14	14
<b>ST ANDREWS</b>	22	18
<b>TOTALS</b>	<b>140</b>	<b>124</b>

John F Stuart  
Secretary General  
April 2014

## COMMITTEE ON CANONS

### ALTERATIONS TO THE CODE OF CANONS

#### VOTING PROCEDURES – AN EXPLANATORY NOTE

The alteration of a Canon contained in the Code of Canons requires two “readings” in successive years at the General Synod. The voting procedure on each reading is different. An alteration, for these purposes, includes any modification or abrogation of any Canon, any addition to a Canon and the enacting of any new Canon. The process is set out in Canon 52, Section 17.

#### **Canons for First Reading**

A first reading requires a simple majority of the members of each house of Synod, present and voting. Voting is, therefore, in houses.

#### **Canons for Second Reading**

A second reading requires a two-thirds majority of the members of each house of Synod, present and voting. (Again, therefore, voting is in houses.) Before confirming any alterations at a second reading, the Synod must consider any opinions received from Diocesan Synods.

On a second reading, amendments may be incorporated provided they are not, in the judgement of the chair, irrelevant to, beyond the scope of or inconsistent with the general subject-matter and purport of the Canon as put to Diocesan Synods after the first reading. Such amendments must themselves receive a two-thirds majority.

Also, no amendment may be moved on a second reading which, in the judgement of the chair, does not substantially reflect an opinion communicated by a Diocesan Synod or is not merely a verbal or drafting amendment unless due notice has been given or the Chair grants leave to dispense with notice. Due notice, for this purpose, means that notice must have been received by the time limit stipulated for the receipt of resolutions when the notice convening the Synod is despatched (Canon 52, Resolution 10).

John F Stuart  
Secretary General

**CANONS FOR SECOND READING**

**OPINIONS FROM DIOCESES**

**Canon 63, Sections 1 and 4**

**Aberdeen and Orkney:**

Approved unanimously

**Argyll and the Isles:**

Approved unanimously

**Brechin:**

Approved by majority

**Edinburgh:**

Approved unanimously

**Glasgow and Galloway:**

Approved unanimously

**Moray, Ross and Caithness:**

Approved

Bishop – approved

House of Clergy – approved unanimously

House of Laity – approved *nem con*, one abstention

**St Andrews, Dunkeld and Dunblane:**

Approved

House of Clergy: Approved unanimously

House of Laity: Approved unanimously

**CANON SIXTY-THREE  
OF THE OFFICE OF LAY REPRESENTATIVE**

*The text to be added is shown underlined and the text to be deleted is scored through*

1. In every Incumbency or Joint Incumbency and in private Chapels qualified under Canon 40 Section 4, in such Dependent Congregations as are qualified under Canon 39 Section 2, and in every body of communicants permitted under section 2 below to elect a Lay Representative, the cleric in charge or, in the event of ~~that there is~~ a vacancy or no cleric in charge, such person as the Bishop shall direct, shall once in every year convene a meeting of the lay communicants of each congregation for the election of a Lay Representative to represent that congregation in the Diocesan Synod together with an Alternate Lay Representative who, in the absence of the Lay Representative from any meeting, shall be entitled to exercise all the powers of the Lay Representative. These office-bearers shall enter office immediately on election.

4. The Lay Representative and Alternate Lay Representative should be members of the congregation electing them, but any lay communicant member, not under eighteen years of age, of a congregation or body as specified in Section 2 above within the diocese and resident within the diocese is eligible to hold office.

## **FAITH AND ORDER BOARD**

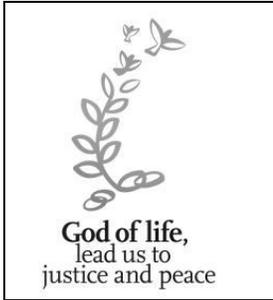
### **Alterations to the Scottish Calendar**

#### **John Mason Neale, Priest, 1866**

John Mason Neale died on 6<sup>th</sup> August 1866. Given that 6<sup>th</sup> August is the Feast of the Transfiguration he cannot be commemorated on this day as would be customary, but must instead be commemorated on a day close to 6<sup>th</sup> August on which no one else is remembered. The Church of England and other Anglican Churches commemorate him on 7<sup>th</sup> August, but we commemorate him on 9<sup>th</sup> August as 7<sup>th</sup> August has, until recently, been the date on which we have remembered Boisil, Prior of Melrose. Having agreed in June 2013, however, that Boisil should more correctly be commemorated on 7<sup>th</sup> July we are now free to remember John Mason Neale on 7<sup>th</sup> August in keeping with other Anglicans and it seems right that we should amend our Calendar accordingly.

The Liturgy Committee has proposed to the Faith and Order Board, and the Board has accepted the recommendation, that the Commemoration of John Mason Neale be altered to 7<sup>th</sup> August.

Rev Canon Ian Paton  
Convener  
Liturgy Committee



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World Council of Churches  
Assembly  
30 October to 8 November 2013  
Busan, Republic of Korea

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Document No. **MC 01**

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ADOPTED

**EN**  
**Original**

## Message of the 10th Assembly of the WCC

### Join the Pilgrimage of Justice and Peace

*By the tender mercy of our God,  
the dawn from on high will break upon us,  
to give light to those who sit in darkness and in the shadow of death,  
to guide our feet into the way of peace.  
Luke 1:78-79*

Dear Sisters and Brothers, we greet you in the name of Christ.

1. We gathered in the Republic of Korea at the 10th Assembly of the World Council of Churches (30 October – 8 November 2013). Coming from 345 member churches of the fellowship and from partner organizations in the ecumenical movement, we joined in prayer, shared stories from our local communities and took to heart strong messages of agony and hope. We are thankful for the many engaging statements released. Our common pilgrimage traced the theme “God of life, lead us to justice and peace.”
2. In the city of Busan, we journeyed together on a road of transformation – we pray that as we are being transformed ourselves, God will make us instruments of peace. Many of us travelled to other parts of Korea where we witnessed the open wounds of a society torn by conflict and division. How necessary is justice for peace; reconciliation for healing; and a change of heart for the world to be made whole! We were encouraged by the active and committed churches we encountered; their work bears bountiful fruit.
3. We share our experience of the search for unity in Korea as a sign of hope in the world. This is not the only land where people live divided, in poverty and richness, happiness and violence, welfare and war. We are not allowed to close our eyes to harsh realities or to rest our hands from God’s transforming work. As a fellowship, the World Council of Churches stands in solidarity with the people and the churches in the Korean peninsula, and with all who strive for justice and peace.
4. God our Creator is the source of all life. In the love of Jesus Christ and by the mercy of the Holy Spirit we, as a communion of the children of God, move together towards the fulfillment of the Kingdom. Seeking grace from God we are called, in our diversity, to be just stewards of God’s Creation. This is the vision of the New Heaven and Earth, where Christ will “fill all in all” (Eph 1.23).

5. We live in a time of global crises. Economic, ecological, socio-political and spiritual challenges confront us. In darkness and in the shadow of death, in suffering and persecution, how precious is the gift of hope from the Risen Lord! By the flame of the Spirit in our hearts, we pray to Christ to brighten the world: for his light to turn our whole beings to caring for the whole of creation and to affirm that all people are created in God's image. Listening to voices that often come from the margins, let us all share lessons of hope and perseverance. Let us recommit ourselves to work for liberation and to act in solidarity. May the illuminating Word of God guide us on our journey.

6. We intend to move together. Challenged by our experiences in Busan, we challenge all people of good will to engage their God-given gifts in transforming actions.

This Assembly calls you to join us in pilgrimage.

May the churches be communities of healing and compassion, and may we seed the Good News so that justice will grow and God's deep peace rest on the world.

*Blessed are they who observe justice,  
who do righteousness at all times!  
Psalm 106:3*

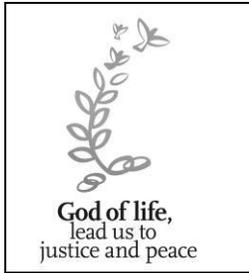
**God of life, lead us to justice and peace!**

## **APPROVED<sup>1</sup>**

<sup>1</sup> Dissenting opinions:

Archimandrite Jack Khalil of the Greek Orthodox Patriarchate of Antioch and All the East wished to register his dissent to the use of the word "transformation" in two places in the message, on the theological ground that as Christians our transformation is already completed in our baptism.

Metropolitan Bishoy of Damietta wished to register his dissent to the phrase "all people are created", having preferred it to say "were created".



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World Council of Churches

10th Assembly

30 October to 8 November 2013

Busan, Republic of Korea

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Document No. **PRC 01.1**

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FOR INFORMATION

**EN**

Original

## Unity Statement - Revised

### God's Gift and Call to Unity - and our Commitment

1. "In the beginning God created the heavens and the earth (Genesis 1:1)." Creation is a gift from the living God. We celebrate creation's life in its diversity and give thanks for its goodness. It is the will of God that the whole creation, reconciled in the love of Christ through the transforming power of the Holy Spirit, should live together in unity and peace (Eph.1).

### Our experience

2. Today, the whole creation, the world and its people, live in the tension between the profoundest hope and the deepest despair. We give thanks for the diversity of human cultures, for the wonder of knowledge and learning, for the enthusiasm and vibrancy of many young people, for communities being rebuilt and enemies reconciled, for people being healed, and populations fed. We rejoice when people of different faiths work together for justice and peace. These are signs of hope and new beginnings. But we grieve that there are also places where God's children cry out. Social and economic injustice, poverty and famine, greed and war ravage our world. There is violence and terrorism and the threat of war, particularly nuclear war. Many have to live with HIV and AIDS and suffer from other epidemics; peoples are displaced and their lands dispossessed. Many women and children are victims of violence, inequality and trafficking as are some men. There are those who are marginalised and excluded. We are all in danger of being alienated from our cultures and disconnected from earth. Creation has been misused and we face threats to the balance of life, a growing ecological crisis and the effects of climate change. These are signs of our disordered relations with God, with one another and with creation, and we confess that they dishonour God's gift of life.

3. Within churches we experience a similar tension between celebration and sorrow. There are signs of vibrant life and creative energy in the growth of Christian communities around the world with rich diversity. There is a deepening sense among some churches of needing one another and of being called by Christ to be in unity. In places where churches experience anguish and constant fear of persecution, solidarity between Christians from different traditions in the service of justice and peace is a sign of God's grace. The ecumenical movement has encouraged new friendships forming a seed bed in which unity can grow. There are places where Christians work and witness together in their local communities and new regional agreements of covenanting, closer fellowship and church unions. Increasingly, we recognize that we are called to share with, and learn from, those of other faiths, to work with them in common efforts for justice and peace and for the preservation of the integrity of God's beautiful but hurting creation. These deepening relationships bring new challenges and enlarge our understanding.

4. We grieve that there are also painful experiences of situations where diversity has turned into division and we do not always recognise the face of Christ in each other. We cannot all gather together around the Table in Eucharistic communion. Divisive issues remain. New issues bring sharp challenges which create new divisions within and between churches. These must be addressed in the fellowship of churches by the way of consensus discernment. Too easily we withdraw into our own traditions and communities refusing to be challenged and enriched by the gifts others hold out to us. Sometimes we seem to embrace the creative new life of faith and yet do not embrace a passion for unity or a longing for fellowship with others. This makes us more ready to tolerate injustice and even conflicts between and within the churches. We are held back as some grow weary and disappointed on the ecumenical path.

5. We do not always honour the God who is the source of our life. Whenever we abuse life through our practices of exclusion and marginalization, our refusal to pursue justice, our unwillingness to live in peace, our failure to seek unity, and our exploitation of creation, we reject the gifts God holds out to us.

### **Our shared scriptural vision**

6. As we read the Scriptures together, under the guidance of the Spirit, our eyes are opened to the place of the community of God's people within creation. Men and women are created in the image and likeness of God and given the responsibility to care for life (Gen. 1:27-28). The covenant with Israel marks a decisive moment in the unfolding of God's plan of salvation. The prophets call God's covenanted people to work for justice and peace, to care for the poor, the outcast, and the marginalized, and to be a light to the nations (Micah 6:8; Isaiah 49:6).

7. God sent Jesus Christ, the Incarnate Word of God (John 1). Through his ministry and through his death on the cross Jesus destroyed the walls of separation and hostility, established a new covenant, and brought about genuine unity and reconciliation in his own Body (Eph. 1:9-10 and 2:14-16). He announced the coming Kingdom of God, had compassion on the crowds, healed the sick and preached good news to the poor (Math. 9:35-36; Luke 4:14-24). He reached out to the despised, the sinners, the alien, offering acceptance, and redemption. By his life, death and resurrection, and through the power of the Holy Spirit, Jesus revealed the communion of the life of God the Holy Trinity, and opened to all a new way of living in communion with one another in the love of God (1 John 1:1-3). Jesus prayed for the unity of his disciples for the sake of the world (John 17:20-24). He entrusted his message and his ministry of unity and reconciliation to his disciples and through them to the Church, which is called to continue his mission (2 Cor. 5: 18-20). From the beginning the community of believers lived together, were devoted to the apostolic teaching and fellowship, breaking bread and praying together, caring for the poor, proclaiming the good news and yet struggling with factions and divisions (Acts 2:42; Acts 15).

8. The Church, as the Body of Christ, embodies Jesus' uniting, reconciling and self-sacrificial love to the world on the cross. At the heart of God's own life of communion is forever a cross and forever resurrection – a reality which is revealed to us and through us. We pray and wait with eager longing for God to renew the whole creation (Rom. 8:19-21). God is always there ahead of us in our pilgrimage, always surprising us, calling us to repentance, forgiving our failures and offering us the gift of new life.

### **God's call to unity today**

9. On our ecumenical journey we have come to understand more about God's call to the Church to serve the unity of all creation. The vocation of the Church is to be: foretaste of new creation; prophetic sign to the whole world of the life God intends for all; and servant spreading the good news of God's Kingdom of justice, peace and love.

10. As foretaste God gives to the Church gracious gifts: the Word, testified to in Holy Scripture to which we are invited to respond in faith in the power of the Holy Spirit; baptism in which we are made a new creation in Christ ; the Eucharist, the fullest expression of communion with God and with one another, which builds up the fellowship and from which we are sent out in mission; an apostolic ministry to draw out and nurture the gifts of all the faithful and to lead the mission of the Church. Conciliar gatherings too are gifts enabling the fellowship, under the Spirit's guidance, to discern the will of God, to teach together and to live sacrificially, serving one another's needs and the world's needs. The unity of the Church is not uniformity; diversity is also a gift, creative and life-giving. But diversity cannot be so great that those in Christ become strangers and enemies to one another, thus damaging the uniting reality of life in Christ.†

11. As prophetic sign the Church's vocation is to show forth the life that God wills for the whole creation. We are hardly a credible sign as long as our ecclesial divisions, which spring from fundamental disagreements in faith, remain. Divisions and marginalisation on the basis of ethnicity, race, gender, disability, power, status, caste, and other forms of discrimination also obscure the Church's witness to unity. To be a credible sign our life together must reflect the qualities of patience, humility, generosity, attentive listening to one another, mutual accountability, inclusivity, and a willingness to stay together, not saying 'I have no need of you' (1 Cor. 12:21). We are called to be a community upholding justice in its own life, living together in peace, never settling for the easy peace that silences protest and pain, but struggling for the true peace that comes with justice. Only as Christians are being reconciled and renewed by God's Spirit will the Church bear authentic witness to the possibility of reconciled life for all people, for all creation. It is often in its weakness and poverty, suffering as Christ suffers, that the Church is truly sign and mystery of God's grace.‡

12. As servant the Church is called to make present God's holy, loving and life affirming plan for the world revealed in Jesus Christ. By its very nature the Church is missionary, called and sent to witness to the gift of communion that God intends for all humanity and for all creation in the Kingdom of God. In its work of holistic mission - evangelism and diakonia done in Christ's way - the Church participates in offering God's life to the world.‡ In the power of the Spirit, the Church is to proclaim the good news in ways that awaken a response in different contexts, languages and cultures, to pursue God's justice, and to work for God's peace. Christians are called to make common cause with people of other faiths or none wherever possible, for the well-being of all peoples and creation.

13. The unity of the Church, the unity of the human community and the unity of the whole creation are interconnected. Christ who makes us one calls us to live in justice and peace and impels us to work together for justice and peace in God's world. The plan of God made known to us in Christ is, in the fullness of time, to gather up all things in Christ, "things in heaven and things on earth (Ephesians 1:9-10)."

### **Our commitment**

14. We affirm the place of the Church in God's design and repent of the divisions among and within our churches, confessing with sorrow that our disunity undermines our witness to the good news of Jesus Christ and makes less credible our witness to that unity God desires for all. We confess our failures to do justice, to work for peace, and to sustain creation. Despite our failings, God is faithful and forgiving and continues to call us to unity. Having faith in God's creating and re-creating power, we long for the Church to be foretaste, credible sign and effective servant of the new life that God is offering to the world. It is in God, who beckons us to life in all its fullness that joy, hope, and a passion for unity are renewed. Therefore, we urge one another to remain committed to the primary purpose of the fellowship of churches in the World Council of Churches:

to call one another to visible unity in one faith and in one Eucharistic fellowship, expressed in worship and common life in Christ, through witness and service to the world and to advance towards that unity in order that the world may believe.<sup>iv</sup>

We affirm the uniqueness of our fellowship and our conviction to pursue the visible unity of the Church together, thankful for our diversity and conscious of our need to grow in communion.

15. In faithfulness to this our common calling, we will seek together the full visible unity of the One, Holy, Catholic and Apostolic Church when we shall express our unity around the one Table of the Lord. In pursuing the unity of the Church we will open ourselves to receive the gifts of each other's traditions, and offer our gifts to one another. We will learn to commemorate together the martyrs who witnessed to our common faith. We will continue theological conversations, giving attention to new voices and different methods of approach. We will seek to live out the consequences of our theological agreements. We will intensify our work for justice, peace and the healing of creation, and address together the complex challenges of contemporary social, economic and moral issues. We will work for more just, participatory and inclusive ways of living together. We will make common cause for the well-being of humanity and creation with those of other faith communities. We will hold each other accountable for fulfilling these commitments. Above all, we will pray without ceasing for the unity for which Jesus prayed (John 17): a unity of faith, love and compassion that Jesus Christ brought through his ministry; a unity like the unity Christ shares with the Father; a unity enfolded in the communion of the life and love of the Triune God. Here, we receive the mandate for the Church's vocation for unity in mission and service.

16. We turn to God, the source of all life, and we pray:

O God of life,  
lead us to justice and peace,  
that suffering people may discover hope;  
the scarred world find healing;  
and divided churches become visibly one,  
through the one who prayed for us,  
and in whom we are one Body,  
your Son, Jesus Christ,  
who with you and the Holy Spirit,  
is worthy to be praised, one God,  
now and forever. Amen.

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<sup>i</sup> We pray that as our churches respond to the Faith and Order document, *The Church: Towards a Common Vision* we may be helped to understand more of the visible unity that God calls us to live in and for the world.

<sup>ii</sup> We gratefully acknowledge the many programmes of the WCC that have helped us to understand what it means to be a faithful community where divisions of ethnicity, race, gender, power and status are being confronted and overcome.

<sup>iii</sup> We are thankful for all we have learned through the Decade to Overcome Violence about just peace in God's way focused in *An Ecumenical Call to Just Peace* from the Jamaica Peace Convocation; and all we have learned about mission in God's way, encapsulated in the Commission on World Mission and Evangelism document, *Together Towards Life: Mission and Evangelism in Changing Landscapes*.

<sup>iv</sup> *The Constitution and Rules of the World Council of Churches* as amended by the 9th Assembly, Porto Alegre, Brazil, 2006; III: Purposes and Functions. We remember the words of the First WCC Assembly in 1948, 'Here at Amsterdam we have...covenanted with one another in constituting this World Council of Churches. We intend to stay together

**EXTENDING PORVOO**  
**THE LATVIAN EVANGELICAL LUTHERAN CHURCH ABROAD**  
**AND THE PORVOO COMMUNION**

**[Paper provided to the Porvoo Primates' Meeting October 2013]**

**Summary**

1. The Latvian Evangelical Lutheran Church Abroad (LELCA) has been an observer on the Porvoo Contact Group (PCG) since 2010. They are now looking to be able to sign the Porvoo Declaration having fulfilled the criteria (see point 7) laid down by the PCG and discussed during the last Primates meeting in Wales.
2. The PCG took the decision to invite LELCA as an observer after key discussions with the Evangelical Lutheran Church of Latvia (ELCL). ELCL has been an observer from the birth of the Porvoo Communion of Churches, but has for various reasons not yet taken the decision to sign the Porvoo Declaration. This could still happen in the foreseeable future, since ELCA is an active participant observer on the PCG.
3. The move to have the LELCA as an observer was also a way of encouraging greater unity and closer fellowship between the two Latvian churches.
4. Furthermore several years have lapsed since the Porvoo Declaration was signed and there is a new situation. The Evangelical Lutheran Church in Denmark has signed the Porvoo Agreement (date 2<sup>nd</sup> and 3<sup>rd</sup> October 2010), the Lutheran Church in Great Britain is also an observer on the PCG and is keen to sign the Porvoo Declaration, and the co-operation between the two Latvian churches has greatly improved.
5. The LELCA wishes to now sign the Porvoo Declaration and become a member of the Porvoo Communion. It does not wish to be isolated from the new momentum in the Porvoo Communion. As the former Archbishop of Canterbury in his keynote address to the General Assembly of the Lutheran World Federation has pointed out, *'we start from need – where else can we start?'*
6. Conversations under the auspices of the Lutheran Council of Great Britain (LELCA is a member of the Council) and the Church of England have found no major, church-dividing issues that would stop a church, such as the LELCA, having closer co-operation and moving towards some form of greater unity. The July 2008 report of the Council for Christian Unity (CCU) and the Lutheran Council in Great Britain suggests, for example, 'that those Lutheran churches in England that are able to embrace the faith and order of the Porvoo Agreement and wish to do so, should be welcomed into the Porvoo family of churches' (*Report on Consultation: Relations between the Church of England and the Lutheran Council of Great Britain, 2008, page 1*).

7. The PCG has put in place the following process leading up to full membership:
  - Initial request for Observer status sent to the PCG.
  - Observers invited to attend at least one PCG meeting, a Church Leaders Consultation, and a Primates meeting before applying for full membership.
  - Requirements for full membership include the Church's full knowledge of, and agreement with the Porvoo Common Statement.
  - Decision on full membership made at a Primates meeting.

Note: With regard to the role of Primates, the PCG noted that it is appropriate for such a body to have a key role in a process of restoration of communion among the Churches. One assumes that a Porvoo Primate would know the mind of his or her college of Bishops. If a Church required a synodical decision to enter into communion with a new member Church, the Primate could recommend membership pending synod approval.

8. The Porvoo Primates are requested to consider the possibility of full LELCA membership.

## Background

9. The Lutheran churches of Latvia and Estonia had discussions with the Church of England about intercommunion in the 1930s. The records of the Lutheran Council of Great Britain say: *'An agreement for Altar and Pulpit Fellowship was initialled in 1938 and ratified by the ... the two Baltic churches. Although the outbreak of the Second World War prevented this being done by the Lambeth Conference too, it provided an excellent basis for fraternal cooperation when the Estonian and Latvian refugees arrived in this country in the early post-war years.'*
10. The origins of the LELCA lie in the movement of refugees from Latvia to various countries, including Britain, after the war. The web site of the WCC includes the following information:

*This church is the former Evangelical Lutheran Church of Latvia in Exile which established its headquarters in Germany after the occupation of the Baltic States by the Soviet Union in the first years of World War II. The members of the church, about 120,000 at the time, scattered throughout Europe, North and South America, and Australia. The office of the archbishop moved from Germany to the USA, from there to Canada and again back to Germany in 1994. The church is smaller now but its congregations are still spread widely over 15 countries. The archbishop is assisted by an 18-member church council which has executive powers.*

*During the years of exile the church made a new translation of the Bible in Latvian. It has produced a new hymnal and many theological books. It established a mission in Chennai, India. After the political changes in Eastern Europe the name of the church was changed to Latvian Evangelical Lutheran*

*Church Abroad, to signify that it is seeking to meet the realities and challenges of a trans-regional church in a long-term perspective. The church is in close relationship and cooperation with the Evangelical Lutheran Church of Latvia.*

11. The spiritual head of the Latvian Evangelical Lutheran Church in Great Britain, which is part of the Latvian Evangelical Lutheran Church Abroad, is the Very Revd Dr Andris Abakuks, its Dean. He sits on and is secretary of the church council. In the United Kingdom there are 5 clergy, 7 growing parishes and 20 places of worship, serving the old exile community as well as new migrants of whom thousands have arrived in recent years.
12. The current archbishop of the LELCA, the Most Revd Elmārs Ernsts Rozītis, was consecrated in historic succession in Toronto in 1994 by Bishop Henrik Svennungsson of the Stockholm diocese of the Church of Sweden, with the participation of Archbishop Jānis Vanags of the Church of Latvia and the local Anglican Bishop, Arthur Brown. Since 1994 all ordinations in the LELCA have been performed by Archbishop Rozītis himself.
13. The first archbishop of the LELCA, Dr Grinbergs, was the archbishop of the ELCL. He was deported from Latvia to Germany towards the end of the Second World War, in 1944, as were other key church leaders. He continued his ministry in Germany and as more and more Latvians were deported from or fled the country after the war, Archbishop Grinbergs ministered to the church abroad, which was understood as the continuing Latvian church, though in exile. He was a member of first council of Lutheran World Federation (LWF) in 1947 and at that time the church that he represented was the ELCL. The suffix 'in exile' was not then used, though the archbishop and many members of the church had been forced into exile.
14. In Latvia itself, the church structures were severely disrupted and there was no Lutheran archbishop or other bishops there. The highest post in the church in Latvia was vacant. In 1946, the church consistory in Latvia, in collaboration with the Soviet authorities, did appoint an acting archbishop (though he was not consecrated in historic succession). He was the only pastor left in Latvia who had been an elected member of the consistory before the archbishop was deported. In 1948 a new church constitution was agreed and a new archbishop was elected, with the approval of the Soviet authorities. Since 1969 archbishops of the church in Latvia have been consecrated in historic succession.
15. The LELCA is the heir of the conversations that took place with the Church of England in the 1930s and was also closely involved in the process that led to the Porvoo Agreement, where the representative of the Latvian Lutheran Church was the then Dean of the Latvian Evangelical Lutheran Church in Great Britain, Ringolds Mužiks. It continues to understand itself as the legitimate successor of the Evangelical Lutheran Church of Latvia that existed until the Second World War.

16. Although the ELCL and the LELCA hold different positions in some areas of theology, most notably on the ordination of women (the church abroad does ordain women and the church in Latvia does not), there is close co-operation in a number of other areas and the time has come to give these areas of fellowship greater visibility and encouragement.
17. Both churches are members of the Lutheran World Federation, the World Council of Churches and the Conference of European Churches.
18. Our thanks to the Very Revd Tom Bruch, general secretary of the Lutheran Council of Great Britain and the Revd Eliza Zikmane, pastor of the Latvian Evangelical Lutheran Church in Great Britain for their contributions to this document.

Ms Beate Fagerli  
The Revd Canon Dr Leslie Nathaniel  
PCG Co-Secretaries  
October

2013

**EXTENDING PORVOO**  
**THE LUTHERAN CHURCH IN GREAT BRITAIN**  
**AND THE PORVOO COMMUNION**

**[Paper provided to the Porvoo Primates' Meeting October 2013]**

**Summary**

1. The Lutheran Church in Great Britain (LCiGB) has been an observer on the Porvoo Contact Group (PCG) since 2010. It is now looking to be able to sign the Porvoo Declaration having fulfilled the criteria (see point 7) laid down by the PCG and discussed during the last Primates meeting in Wales.
2. The LCiGB celebrated its 50<sup>th</sup> anniversary in 2011. During the past decades they have worked successfully and worshipped alongside Anglican sisters and brothers in all places where Lutherans found themselves as exiles, students, immigrants and indigenous members of their church. The LCiGB has now grown from a union of 4 congregations to a church that brings together around 20 congregations. The LCiGB anticipates a further expansion.
3. During the last seven years the Lutheran Council of Great Britain (the Council represents a number of Lutheran churches and congregations in England including the LCiGB, but not all are covered by the Porvoo Agreement) and the Church of England have grown to appreciate how close they are as churches in their theology and praxis.
4. Furthermore several years have lapsed since the Porvoo Declaration was signed and there is a new situation. The Evangelical Lutheran Church in Denmark has signed the Porvoo Agreement (date 2nd and 3rd October 2010); the Latvian Evangelical Lutheran Church Abroad is also an observer on the PCG and is keen to sign the Porvoo Declaration.
5. The LCiGB wishes to now sign the Porvoo Declaration and become a member of the Porvoo Communion. It does not wish to be isolated from the new momentum in the Porvoo Communion. As the former Archbishop of Canterbury in his keynote address to the General Assembly of the Lutheran World Federation has pointed out, 'we start from need – where else can we start?'
6. Conversations under the auspices of the Lutheran Council of Great Britain and the Church of England have found no major, church-dividing issues that would stop a church, such as the LCiGB, having closer co-operation and moving towards some form of greater unity. The July 2008 report of the Council for Christian Unity (CCU) and the Lutheran Council in Great Britain suggests in this connection '(a) that those Lutheran churches in England that are able to embrace the faith and order of the Porvoo Agreement and wish to do so, should be welcomed into the Porvoo family of churches or by other means come into a relationship of communion with the Church of England, and (b) that those

churches in England that are already within the Porvoo family should, if they wish, have a more closely integrated relationship with the Church of England' (*Report on Consultation: Relations between the Church of England and the Lutheran Council of Great Britain*, 2008, page 1).

7. The focus of the proposal put forward by the Lutheran Council of Great Britain and the CCU was to achieve 'an integrated relationship, and one of visible communion, between the congregations and churches of the Lutheran Council of Great Britain and the Church of England' (*Report on Consultation*, 2008, p. 2).
8. The Lutheran Council of Great Britain/CCU proposal was discussed in the respective constituencies of the Lutheran Council of Great Britain and the Church of England (March/April 2009). The theological principles contained in the *Report on Consultation* were accepted and discussions continue.
9. The LCiGB is committed to developing its ecclesiology and polity along the lines of the Porvoo Agreement. It is committed to the theology of episcopacy. Its bishops are being consecrated in historic succession through the presence and participation of bishops from churches within the historic episcopate. These include Porvoo Lutheran Churches. All its pastors are being episcopally ordained (see *Report on Consultation*, 2008, p. 13).
10. In the light of the above, the LCiGB feels that the time has come for it to be accepted as a full member within the Porvoo Communion.
11. The PCG has put in place the following process leading up to full membership:
  - Initial request for Observer status sent to the PCG.
  - Observers invited to attend at least one PCG meeting, a Church Leaders Consultation, and a Primates meeting before applying for full membership.
  - Requirements for full membership include the Church's full knowledge of, and agreement with the Porvoo Common Statement.
  - Decision on full membership made at a Primates meeting.

Note: With regard to the role of Primates, the PCG noted that it is appropriate for such a body to have a key role in a process of restoration of communion among the Churches. One assumes that a Porvoo Primate would know the mind of his or her college of Bishops. If a Church required a synodical decision to enter into communion with a new member Church, the Primate could recommend membership pending synod approval.

12. The Porvoo Primates are requested to consider the possibility of full LCiGB membership.

### **The Lutheran Church in Great Britain – An Overview**

13. The LCiGB was founded in 1961 as the United Lutheran Synod, bringing together four congregations (St John's – now St Anne's, Augsburg in High

Wycombe, St Paul's in Corby, Holy Trinity in Hothorpe Hall and surrounding area). Today, almost 50 years after its birth, the LCiGB has 20 congregations/places of worship and 16 pastors (some retired pastors continue to be actively involved). The first Bishop of the LCiGB was Walter Jagucki (2000-2008). Bishop Jana Jeruma-Grinberga was consecrated in historic succession as bishop of the LCiGB on 17 January 2009, succeeding Bishop Walter until October 2012. Bishop Walter currently serves as the interim Bishop until Bishop Martin Lind (formerly Bishop of Linköping, Church of Sweden), is formally installed. The installation is planned for 11<sup>th</sup> January 2014 in Liverpool. From December 2013, the office of the LCiGB will be in a parish church of the Church of England (St Mary at Hill, City of London), which will provide opportunities for good cooperation and collaboration.

14. The LCiGB has an annual synod.
15. The LCiGB worships in 8 languages (Cantonese, English, Finnish, Mandarin, Norwegian, Polish, Swahili and Swedish). The church draws together Christians from all parts of the world by a common shared faith and a Lutheran heritage.
16. In keeping with the Lutheran heritage, the LCiGB believes in the historic creeds of the Christian church (Nicene, Apostles', Athanasian). It believes that the confessional documents of the Church are pure expositions of faith, especially the Augsburg Confession and Luther's Catechisms. It believes that the Bible expresses the Word of God and is the sole reference point for doctrine and faith.
17. The diverse congregations within the LCiGB share a similar liturgy and sing many of the same hymns in many different languages, highlighting the importance of music in many of the Lutheran traditions. Preaching is a vital part of the Lutheran services. The Word of God comes alive through sermons. Holy Communion has a central place as well. Lutherans believe that Christ is really present in bread and wine.
18. The LCiGB provides its pastors with financial support. Continuing education is provided for both pastors and the laity. The church is currently piloting a system of self-appraisal and ministerial development and seeks to provide retreats and meetings for all ministers of the LCiGB together with pastoral support (the bishop ordains pastors and acts as pastors to them).
19. Advice and practical help with financial and governance matters are provided to congregations and their respective councils. Professional expertise is available to them on all constitutional matters and grants provided for special projects through the Lutheran Council of Great Britain.
20. The LCiGB organises events for its ministers and congregation members, such as, pilgrimages, Annual Women's Retreats and seminars dealing with various cutting edge issues. A quarterly newsletter 'The Forum' is published enabling congregations to learn about each other and strengthen the unity of the church.

The church aims to publish other volumes, for instance, on the history of the LCiGB. Pastoral cover for congregations during vacancies is organised. The website is an active source for information and is constantly accessed.

21. The LCiGB is a member of the Lutheran Council of Great Britain, which provides facilities, financial and administrative support and advice for pastors and congregation members, organises individual events, such as, Administrators' Study Days, and also runs the International Lutheran Student Centre. The LCiGB is furthermore a member of the Lutheran World Federation (LWF), which assists and carries out development and mission work through the Department for World Service.

Leslie Nathaniel and Beate Fagerli  
Co-Secretaries  
October 2013

## **CANON FIFTEEN**

### **OF THE ADMISSION OF CLERGY OF OTHER CHURCHES, PROVINCES AND DIOCESES TO OFFICIATE**

The current text of Canon 15, Section 1 is set out below for information. The text which the Episcopal Synod would be asked to add to the Schedule is shown underlined and the text to be deleted is scored through.

1. The Scottish Episcopal Church recognises as in full communion with itself the Churches of the Anglican Communion, the other Churches which are listed in the Schedule to this Canon, and such other Churches as shall be added from time to time to this Schedule by the Episcopal Synod with the prior consent of the General Synod. No person other than the clergy of these Churches shall be permitted to minister in any congregation of this Church except as hereinafter provided.

The Episcopal Synod shall have the power, subject to the consent of the General Synod, should any Church listed in the Schedule to this Canon take such action as shall have rendered itself, in the opinion of the Episcopal Synod, in a state of impaired communion with this Church, to determine its removal from the said Schedule.

### **SCHEDULE TO CANON FIFTEEN**

In addition to The Church of England, The Church of Ireland, The Church in Wales, The Episcopal Church in the United States of America, and all other Churches of the Anglican Communion, the Scottish Episcopal Church recognises as in full communion with itself The Old Catholic Churches in communion with the Metropolitan See of Utrecht; The Church of North India, The Church of Pakistan, The Mar Thoma Church of Malabar, The Church of Bangladesh, The Church of South India; The Church of Norway, The Church of Sweden, The Evangelical Lutheran Church of Estonia, The Evangelical-Lutheran Church of Finland, The Evangelical-Lutheran Church of Iceland, The Evangelical-Lutheran Church of Lithuania, ~~and The Evangelical Lutheran Church in Denmark,~~ the Latvian Evangelical Lutheran Church Abroad and the Lutheran Church in Great Britain.

## MISSION AND MINISTRY BOARD

### Whole Church Mission and Ministry Policy, Ministerial Formation, and Future Governance Structures

General Synod 2014 sees the bringing together of two very significant strands of work in the life of the Mission and Ministry Board: the streamlining and empowering of provincial structures to provide support to the Whole Church Mission and Ministry policy and radical new steps regarding the formation of those training for authorised ministry in the Scottish Episcopal Church.

#### 1. Whole Church Mission and Ministry Policy

In recent years, the Board has reported to General Synod on the steps taken to develop and further mission and ministry across the Province in a “whole church” manner. The Whole Church Policy affirmed the primacy of mission in the life of the Scottish Episcopal Church and, in particular, the recognition of the diocese as the focus for mission, with diocesan bishops acting as leaders in mission. The Board reported to Synod in 2013 on its proposals to establish a range of networks. Since then, the Home Mission Committee has been working towards establishing networks in the following areas: Youth, Children, Mission Action Planning, Stewardship, Spirituality and Rural Issues. It is intended that in future the role of the current Provincial Lay Learning Group would also take the form of a network. The networks are intended to support inter-diocesan collaboration, and the sharing of information, planning and good practice, thus helping to maximise the resources and strengthen the work across the Province. It is expected that they will comprise people with the necessary motivation, skills and practitioner experience from across the dioceses in order to maximise their potential.

The networks will be a means of bringing a degree of provincial coherence to such work, without imposing significant burdens of infrastructure. It is hoped that the networks will operate on a ‘light touch’ basis. In particular, it is not envisaged that the creation of networks will simply add a new layer of committees to existing structures. No particular paradigm of how such networks might operate is prescribed. For example, some might only gather annually – it would be for each network to determine for itself its own means of working. However, it might be expected that they would encourage a sharing of time, talents and resources which are found in the dioceses. They would communicate in whatever way they chose – probably by email/telephone/website - and possibly meeting up occasionally. It is hoped that the development of the new provincial website will offer fresh possibilities for interactive communication and enable greater inter-diocesan working.

The role of the Province in such a context essentially becomes one of broad oversight in relation to the networks, supporting inter-diocesan activity and communication. Bringing together the co-ordinators of the various networks, from time to time would enable connections to be made, where appropriate, between work being undertaken by different networks so that no single network would operate in isolation. It would, therefore, be appropriate for the networks to report regularly to an appropriate provincial body to enable effective oversight.

A further aspect of the emphasis on the role of the dioceses in the Whole Church Policy is the intention that block grant finance might be made available to dioceses in place of the current Grants for Ministry framework. Some preliminary work has already been undertaken on this and it is expected that specific proposals will be brought to General Synod 2015.

## **2. Theological Formation**

In 2013, as was reported to General Synod that year, a report was received from the Ministry Division Quality in Formation Panel (QFP) of the Church of England of the inspection which had been carried out during the autumn of 2012 of the Theological Institute of the Scottish Episcopal Church (TISEC). Following careful consideration of that report, the Mission and Ministry Board established a TISEC Review Working Party to undertake a review, focused on the areas of formation and governance, which had been highlighted by the QFP report. A copy of the Working Party report accompanies this paper. The recommendations in the report have been broadly accepted by the Mission and Ministry Board, the College of Bishops and the Standing Committee. A name for the new Institute envisaged by the report has been agreed as “The Scottish Episcopal Institute – Forming People for Ministry”. The Standing Committee also made some observations regarding the appointment of the proposed new governing body for the new Institute and these are reflected in the proposals now being brought to General Synod. The Mission and Ministry Board has also established an Implementation Group for the purposes of carrying forward the recommendations contained in the Working Party report.

The recommendations of the Working Party report carry certain financial implications. An accompanying paper sets out the financial position in greater detail. In broad terms, the cost of operating the new Institute, on the assumptions set out in that paper, are broadly equivalent to the current costs. The possibility of a significant increase in the amount of curate grant (currently, a grant is provided by the province to cover 50% of curate stipend, national insurance and pension costs – the accompanying finance paper envisages the possibility of curate grant being increased to 100% of such stipend, national insurance and pension contributions) and funding to support a number of full-time ordinands would, however, create a significant additional cost. The rationale for suggesting a significant increase in curate grants is to allow greater opportunity for curate placements. Curate housing normally needs to be provided locally and that need, taken together with the need to fund the remaining 50% of curate employment costs, restricts the number of places where curates can be placed. It is hoped that by increasing the amount of provincial grant, an increased number of good training locations will become a reality. Further consideration will need to be given to how such aspects, including the recommendation for an expanded role for the Provincial Director of Ordinands, are to be taken forward and how in the longer term balanced budgets might be achieved.

## **3. Governance Structures**

The two developments above result in significant proposals for governance change. Put simply, the proposal is to abolish the existing Mission and Ministry Board and create two new boards.

### **a) Institute Governance Structures**

The report of the TISEC Review Working Party recommends the creation of a new entity to act as the governing body for the new Institute. This follows on, in part, from the QFP report

which recommended a review of governance to enable effective vision and strategy for the Institute, and clearer mechanisms for decision-making. The existing structures of TISEC are very complex, and its dispersed nature makes consistency and accountability difficult.

Creating a governing body which would be able to engender a vision, strategy and business plan for the Institute, and also ensure its implementation, was seen as an urgent task by the Inspectors. It was not thought that the Mission and Ministry Board or the Ministry Development Committee were in a place to fulfil this task, and the role of the Provincial Ministry Development Officer was unclear.

It was evident to the Working Party that a new governance structure had to be proposed in order to meet the concerns expressed. The proposals for a governing body are intended to ensure that such a body will have the breadth and skills to provide oversight and strategic planning, and will enable clear lines of responsibility and accountability from staff members. Lines of communication and accountability to the College of Bishops and (ultimately) to General Synod will ground the Institute in the life of the Church. The inclusion of the Provincial Director of Ordinands in the scheme of governance will ensure that formation for ministry begins from discernment (as recommended in the Inspection Report) and that there is continuity through the whole process of ministerial formation and training.

In the discussions of the Working Party report within the Mission and Ministry Board and Standing Committee, there has been general acceptance of the need to create a governing body with the status of a General Synod Board, the convener of which would also *ex officio* be a member of the Standing Committee. The Working Party report envisaged such a board being entirely appointed by the Standing Committee. Standing Committee itself considered that, whilst there was certainly a place for appointments to such a governing body being made on the basis of the necessary skills and experience (rather than on the basis of diocesan representation, as applies to other General Synod Boards), it was appropriate for General Synod itself to be involved in some way in the appointments process. Consequently, the proposals being brought to General Synod envisage appointments being made by the Synod, albeit with Standing Committee having a duty to make nominations (and also having power to fill vacancies arising between meetings of General Synod). Also, the Mission and Ministry Board considered that the term “Council”, rather than “Board”, might be more readily comprehensible within academic circles as terminology more readily in use in educational institutions. Consequently, the proposals envisage the creation of a body with the status of a General Synod Board but which would be known as the “Institute Council”.

The result of the creation of a new governing body is that the current Mission and Ministry Board would no longer have any responsibility for training and formation for authorised or “recognised” ministries and that the Ministry Development Committee, and other bodies associated with it, such as the Board of Studies, would cease to be part of the Mission and Ministry Board structure. (“Recognised” ministries, for these purposes, mean lay ministries for which training and formation would in some way be endorsed or “kite-marked” by the new Institute. Lay education, of a more general nature, would become one of the networks operating under a new Mission Board.)

**b) Mission Governance Structures**

The combination of the proposals for a new Institute and the Whole Church Policy developments referred to above, equally suggest the need for a new board structure for mission. The Mission and Ministry Board recommends that a new Mission Board be created with the following elements: –

1. The new Board would have responsibility for the strategic oversight of provincial mission work of the SEC within Scotland and internationally. It might appropriately be termed the “Mission Board” and would provide provincial oversight to the Whole Church networks.
2. The new Board would have pendant committees addressing issues of mission in the areas of “church in society” and “overseas”. Following consultation with the existing Overseas Committee, it is also suggested that that Committee might be given a new name to replace the somewhat outdated, and arguably somewhat colonialist-sounding, terminology of “overseas”. It is recommended that, in order to reflect better the actual function of the Committee, it be known in future as the “Global Partnerships Committee”.
3. Given the strategic role of the new Board and what would otherwise be an overlap with the role of the current Home Mission Committee, it is recommended that the Board itself take on the role of the Home Mission Committee with that latter committee disappearing from the structure. This would avoid duplication in terms of diocesan representation and also diocesan reporting.
4. The new Board would comprise: –
  - A Convener appointed by General Synod
  - A Bishop appointed by the College of Bishops.
  - The Conveners of the pendant committees of Church in Society, Global Partnerships and Youth (on the basis that all of those bodies carry individual budgets)
  - A representative from each diocese appointed by the diocese
  - Up to three co-opted members appointed by the Board to bring skills and expertise to the Board in any particular areas which might otherwise be lacking. It is suggested that this is a more effective mechanism for bringing such additional skills onto the Board than having places for “General Synod Representatives” as the current Mission and Ministry Board does.

Liaison between the new Board and the networks would be vital. The Board could determine how best to achieve that. It is not intended that the manner of liaison between the Board the networks should be prescribed. The Board would doubtless wish to explore the best ways of working with the networks themselves. However, one might perhaps envisage occasional gatherings of the network co-ordinators with the Board, the provision of written reports from networks to Board meetings or inter-network conferences facilitated by the Board as a means of encouraging and supporting the work going on in dioceses. Interchange between the Board and the networks, and vice versa, would be important so that matters emerging within the networks which needed consideration within the formal provincial structures of the Church could be properly addressed and also so that matters identified within the Board could be fed into the networks, enabling a degree of cohesion

across the dioceses. Similarly, means should be found for liaison between the Board and the new Institute Council so as to ensure that the work of training and formation for ministry is informed by developments in mission.

**c) Procedural Matters**

The process for achieving the above governance changes is a little complex. The creation of two new boards and the abolition of the Mission and Ministry Board require canonical change. Canonical change itself requires a two-year process of first and second readings. A motion for a first reading of the necessary canonical change to Canon 52.23 is set out in the Synod agenda.

The process for fleshing out the precise composition of the new boards, and creating the new committee structure, requires changes to the Digest of Resolutions. Changes to the Digest can be made by simple resolution of the Synod and do not require a two-reading process. Until the second reading of the necessary canonical change to establish the new boards has taken place, it would be premature to propose changes to the Digest of Resolutions. However, in order to give Synod members a picture of the proposals which it would be intended to bring to General Synod 2015, the text of the Digest changes expected to be proposed to Synod 2015 is set out below.

A consequence of the above is that the period between the General Synods of 2014 and 2015 is essentially one of transition. During that year, considerable work will require to be undertaken in relation to the implementation of the recommendations set out in the Working Party report. It is suggested that in order to prepare the way for the new arrangements, the transitional period between General Synods 2014 and 2015 be addressed by the creation of a “shadow” Institute Board, appointed by the Standing Committee. That “shadow” body would take the place of the existing Ministry Development Committee following General Synod 2014 and pave the way for the new arrangements formally taking effect from General Synod 2015. A motion to give authority to the proposed new “shadow” body is set out in the Synod agenda.

The Mission and Ministry Board commends to Synod the various proposals set out in this paper.

The Most Rev David Chillingworth  
Convener, Mission and Ministry Board

April 2014

## **DRAFT OF PROPOSALS FOR CHANGES TO THE DIGEST OF RESOLUTIONS LIKELY TO BE BROUGHT TO GENERAL SYNOD 2015**

### **Section 2.1 and 2.2 of the Digest would be altered as highlighted below**

#### **2.1.2 Appointment of Board Conveners**

- (a) Conveners of Boards of the General Synod shall be appointed by the General Synod. Unless the Standing Committee proposes to recommend to the General Synod that the term of office of a Board Convener should be extended beyond the date on which he/she would otherwise demit office, the Secretary General shall, not later than three months before the date on which a Board Convener is due to demit office, so inform Diocesan Secretaries and invite nominations for the post to be submitted, in writing, to the Secretary General, accompanied by relevant biographical details of the nominee, by a date not earlier than three weeks after the date of such invitation.
- (b) Nominations may be submitted by Diocesan Synods or their respective Standing Committees (or equivalent) and by members of the General Synod save that in the case of a nomination from a member of General Synod, the nomination shall be signed by at least five members of General Synod.
- (c) The Standing Committee may make a nomination or recommend acceptance by General Synod of a nomination made by others.
- (d) The Board in question shall be entitled to make representations to the Standing Committee regarding the matter and any nomination or recommendation by the Standing Committee shall be made following prior consultation with the Board in question.
- (e) Details of the nominations and of the Standing Committee's recommendation (if any) shall be circulated, if not earlier, to General Synod members present at the commencement of the meeting of General Synod at which the appointment is to be made.
- (f) In the event that General Synod fails to make an appointment to a particular convenership, or in the event of a casual vacancy arising at any time in the post of any Board Convenership, the Standing Committee shall be entitled to fill the vacancy save that the person appointed shall retire at the next meeting of the General Synod and the procedure set out above shall be repeated. A person appointed as Convener by the Standing Committee shall be eligible to be re-appointed at that next meeting of the General Synod but such appointment shall be for a period not exceeding four years.

- (g) The foregoing paragraphs (a), (b), (c), (e) and (f) shall apply to the appointment of the Convener of the Standing Committee as if references to the Convener of a Board were references to the Convener of the Standing Committee.

(h) Notwithstanding the foregoing, the Convener of Board of the Scottish Episcopal Institute shall be a Bishop, nominated by Standing Committee to General Synod, and the provisions of paragraphs (b), (c) and (d) above shall not apply to the convenership of that Board.

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## 2.2 Standing Committee and Pendant Committees

- 2.2.1 The **Standing Committee** of the General Synod shall consist of a Lay Convener appointed by the General Synod, the Primus, a Bishop other than the Primus (appointed by the College of Bishops) and the Conveners of the Administration Board, the Mission ~~and Ministry~~ Board, the Information and Communication Board and the Board of the Scottish Episcopal Institute. In addition, notwithstanding the provisions of Section 2.1.5(b), the House of Clergy of the General Synod shall elect two members and the House of Laity of the General Synod shall elect one member. No such elected persons shall be concurrent members of a General Synod Board, any of their pendant committees or any other provincial body as determined from time to time by the Standing Committee. Unless the General Synod otherwise resolves, the period of office shall be four years (with the possibility of re-election for one additional such term). The Standing Committee itself may make nominations to the Synod in relation to the two clerical posts and the one lay post.

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**Section 2.4 of the Digest of Resolutions would be repealed in its entirety and be replaced by the following:-**

## 2.4 Mission Board and Pendant Committees

- 2.4.1 The **Mission Board** shall consist of a Convener appointed by the General Synod, a Bishop appointed by the College of Bishops, one representative of each Diocese as appointed by each Diocesan Synod, the Conveners of its pendant Committees, and up to three further members co-opted by the Board.
- 2.4.2 The Mission Board shall have responsibility for the strategic oversight of provincial mission of the Church within Scotland, the United Kingdom and abroad.
- 2.4.3 The Mission Board shall appoint the following pendant committees each of which shall consist of a Convener and not more than six other members (not including ex officio members) as the Board shall determine (except that the composition and

manner of appointment of the Youth Committee shall be determined by the Mission Board from time to time):-

- (a) the Church in Society Committee;
- (b) the Global Partnerships Committee;
- (c) the Youth Committee.

The Convener of the Committee for Relations with People of Other Faiths shall, ex officio, be a member of the Church in Society Committee.

Notwithstanding the foregoing power to appoint pendant committees, the Mission Board shall have power to appoint other working groups and to delegate such powers to any such group as it considers appropriate for the better facilitating of its work. With the consent of the Board, the Board's pendant Committees may likewise appoint working groups and delegate powers.

**2.4.4** The Church in Society Committee shall appoint a sub-committee, the Committee for Relations with People of Other Faiths, consisting of a Convener and other members all as determined by the Church in Society Committee.

**2.4.5** The **Church in Society Committee** shall have responsibility for the promotion of the mission of the Church in relation to social or national issues and, unless otherwise resolved by the Mission Board, for the oversight of the Church in Society Committee Fund.

**2.4.6** The **Global Partnerships Committee** shall have responsibility for the promotion, on behalf of the provincial Church, of mission, aid and development projects overseas and shall liaise with the Scottish Episcopal Church Mission Association (Links). It shall also have responsibility, unless otherwise resolved by the Mission Board, for the oversight of the Global Partnerships Committee Fund.

**2.4.7** The **Committee for Relations with People of Other Faiths** shall have responsibility for the oversight of matters appertaining to relations with people of other faiths at provincial level.

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**A new Section 2.6 of the Digest of Resolutions would be inserted as follows (and the existing sections 2.7 to 2.10 would be renumbered accordingly):-**

**2.6 Board of the Scottish Episcopal Institute and Pendant Committees**

**2.6.1** The **Board of the Scottish Episcopal Institute** (known as the Institute Council) shall consist of a Convener, being a Bishop appointed by the General Synod on the nomination of the Standing Committee, one other Bishop appointed by the College of Bishops, and up to ten additional members appointed by the General Synod on the nomination of Standing Committee (such nominations to be made

following consultation with the College of Bishops) of whom up to two need not be communicant members of the Scottish Episcopal Church. Any member appointed as a student representative or external quality adviser or who is not a communicant member of the Church shall be entitled to speak but not vote. In addition to the foregoing membership, the Convener of the Board of Studies shall, ex officio, be a member of the Board of the Scottish Episcopal Institute.

In the event that General Synod fails to make an appointment to positions of membership on the Board of the Scottish Episcopal Institute, or in the event of a casual vacancy arising at any time in a position on the Board which would normally be filled by an appointment by the General Synod, the Standing Committee shall be entitled to fill the vacancy save that the person so appointed shall retire at the next meeting of the General Synod (and that person shall then be eligible to be appointed by the Synod but such appointment shall be for a period not exceeding three years).

- 2.6.2** The Board of the Scottish Episcopal Institute shall have responsibility for the strategic oversight of the Scottish Episcopal Institute and of the delivery of the formation and training for authorised ministry in the Scottish Episcopal Church and other ministries as may be recognized from time to time by the College of Bishops, shall act as its governing body and shall be responsible for the oversight of such funds as may be provided to it in terms of the budgets of the General Synod.
- 2.6.3** Unless the Convener of the Board of the Scottish Episcopal Institute shall otherwise require, the Principal and Director of Studies of the Scottish Episcopal Church Institute and the Provincial Director of Ordinands shall normally be in attendance at meetings of the Board.
- 2.6.4** The Board of the Scottish Episcopal Institute shall appoint a Board of Studies with such duties and such membership as are considered appropriate from time to time.
- 2.6.5** Responsibility for matters pertaining to the recruitment and selection of ordinands shall lie with the College of Bishops who shall be entitled to appoint a Provincial Director of Ordinands.

**Scottish Episcopal Church  
TISEC Review Working Party Report  
Part 1: Introduction  
Remit and Composition**

**Remit**

In the light of the content and recommendations contained in the Inspection Report of the Quality in Formation Panel of the Ministry Council of the Church of England on the Theological Institute of the Scottish Episcopal Church (September to December 2012) the Mission and Ministry Board agreed to establish a TISEC Review Working Party, operating in consultation with an Advisory Group, for the purpose of addressing issues of governance and formation, with the following remit:-

- 1.(a) To review the current overall governance structure of TISEC including but not limited to any perceived systemic weaknesses in the management structure of dispersed TISEC which impede effective quality assurance and evenness in the quality of the student experience in all aspects of dispersed TISEC. This will include consideration of whether the current dispersed structure remains appropriate for the future as well as exploring whether the principal role of TISEC should be as “provider” of training or as “broker” and whether there should be a single governing body for TISEC.
- (b) To define, having regard to good practice elsewhere, “ministerial formation” and the components of such formation which should be requisite for those training for ordained or lay reader ministry in the Scottish Episcopal Church. This will include an overview of how respective aspects of formation should be addressed at the various stages on the continuum of recruitment and selection, IME, CMD1-3 and CMD4+ but will give particular focus to formational requirements to be undertaken during IME.
2. It being recognised that there is an inter-relation between how TISEC is structured and how formation requirements are actually delivered, the Working Party was asked to provide a preliminary report on its findings in relation to formation by not later than 30th September 2013 for discussion and consultation with the Mission and Ministry Board and the College of Bishops.
3. Following agreement by the College of Bishops and Mission and Ministry Board regarding an appropriate definition of “ministerial formation” and of the requirements therefor, the Working Party shall proceed to:-
  - to finalise specific recommendations as to an appropriate set of requirements with respect to formation to be met by candidates for ordained and lay reader ministry at the respective stages of recruitment and selection, IME, CMD1-3 and CMD4+;

- in relation to formation within IME, to review current TISEC practices against the requirements identified above, and against the recommendations of the Inspection Report, and propose actions to be taken in pursuit of those recommendations;
- to make specific recommendations as to governance structures and lines of accountability for TISEC;
- to make specific recommendations as to the appropriate future staffing requirements of TISEC, including job descriptions, and the nature and spread of skills required by those involved in the governance of TISEC.

4. Whilst it is recognised that this remit is broader than the specific recommendations of the Inspection Report, it is equally recognised that it is important that the work of the Working Party should be such as to enable appropriate responses to be made to specific recommendations contained in the Inspection Report. Accordingly, the Working Party shall specifically address and formulate responses:-

- to recommendations 47 to 56 contained in the Inspection Report (broadly concerning matters of governance)
- to recommendations 5, 6, 7, 8, 27 and 41 (broadly concerning matters of formation)
- to recommendations 14, 15, 17, 19, 20-22, 34 and 35 (broadly concerning aspects relevant to the role of diocesan advisers)

and make specific recommendations regarding their adoption and, if thought fit, implementation. This may include identifying individuals or groups to be tasked with the execution of specific actions, including time lines for adoption and/or further actions.

In the event of the Working Party recommending that action should not be taken to implement an Inspection Report recommendation, either in whole or in part, it shall give a clear account of the rationale for such a recommendation.

5. It being recognised that this remit for the Working Party involves consideration of a number of inter-relating issues, the Working Party is specifically authorised:-

- to make such interim reports to, and take such soundings of, the Mission and Ministry Board and the College of Bishops as it considers appropriate;
- to address some aspects of this remit more quickly than others where that is considered necessary or desirable and where that is possible without pre-empting the outcome of fundamental aspects of the remit;

- to devolve consideration of certain aspects of its remit to appropriate sectors of its membership, having regard to their respective skills and experience;
  - to take advice from external parties as considered necessary or desirable;
  - to be mindful of the interrelation of:-
    - the need to respond to the Quality in Formation Panel on the Inspection Report within a reasonable timescale;
    - the fact that implementation of changes arising from the Working Party's recommendations will require to be effected in the context of TISEC's ongoing work in delivering IME and the pre-existing timetable of academic sessions/residential weekends/summer school etc and that implementation of alterations will require appropriate lead-in times.
6. To report on a regular basis to the Mission and Ministry Board on its progress and submit a final report by not later than 31<sup>st</sup> December 2013 to the Mission and Ministry Board and College of Bishops for final adoption with a summary of proposed courses of action, individuals responsible, etc.
7. The Working Party shall during the course of its work consult from time to time as it considers appropriate with an Advisory Group but shall in any event undertake such consultation prior to the submission of its preliminary and final reports.

### **Composition**

The Working Party shall comprise:-

- a Convener with experience in the delivery of theological education and formation
- a member of the College of Bishops
- a further member with experience in governance and provincial funding structures
- the Provincial Director of Ordinands

To the extent not already included in the membership of the Working Party, the Advisory Group shall comprise:-

- a member of the Board of Studies
- a member of the Ministry Development Committee
- a Warden of Lay Readers

- two members drawn from within the following groupings: staff members at IME Residential Weekends; Module Co-ordinators; TISEC diocesan Co-ordinators
- a member drawn from within TISEC's ecumenical partners (but in the event that such a member cannot be identified, the Working Party shall consult ecumenically)
- an external moderator appointed for their knowledge of and participation in formational issues in the Church of England or other parts of the Anglican Communion

The Working Party should also seek opinion from the Provincial Ministry Development Officer.

### **Membership**

The following were appointed to serve on the Working Party:

- The Rev Canon Anne Dyer, Rector, Holy Trinity, Haddington (Convener)
- The Rev Terry Joyce, Diocese of York
- Mr David Palmer, Convener, Standing Committee
- The Right Rev Kevin Pearson, Bishop of Argyll and the Isles
- The Rev Canon Dr Alison Peden, Rector, Holy Trinity, Stirling and Provincial Director of Ordinands

## **Part 2: Formation**

### **Formation for Discipleship and Ministry**

#### **What is 'Formation'?**

Christian formation shapes the whole person to be like Christ. This formation takes place in the context of Christian communities engaged in worship and mission.

All Christian people are called through their baptism to be Christ-like. Collectively and individually they are the dwelling place of the Holy Spirit, who, especially through the grace of the Sacraments, is the agent of formation. Together they are Christ's body, revealing the fullness of his love to the world. Individually, they are called to maturity of Christian living, so that they can be faithful to Christ in the variety of contexts and challenges of life.

Formation implies that every Christian person has to learn habits of holiness, no one comes to Christ fully formed. Every Christian has to learn to love God and their neighbour, learn to be a witness to Christ and God's Kingdom in the world. Formation, first of all, is about Christian discipleship. Those who have come to Christ have to learn to be his. They must learn to love God: understanding the importance of regular worship and prayer, reading Scripture and desiring holy living. They must learn to love their neighbours: practising hospitality, forgiveness, alms giving and intercession. They must learn how to make the love of Christ known through word and deed. They must learn to seek the Kingdom first of all, recognising both its presence and absence.

Many people are involved in the formational process: parents and godparents, teachers, role models and Christian friends, as well as authorised and ordained ministers of various kinds. In the life of the church Christ gives gifts of ministry to those who are called to particular roles in supporting the formation of others so that all might come to 'the measure of the full stature of Christ'.

### **Formation – Transformation, not conformation**

Christ calls his disciples to live in the world but to not be of it. Christians are called to life in all its fullness, living lives enriched by all that is good, knowing that the source of that life is God. Each Christian is called to resist that which would act to conform them to the world's values seen in patterns of thinking and acting. Instead Christians are to be transformed through the renewing work of the Holy Spirit. This activity of God should lead to the formation of people who live lives that are a challenge to the society and contexts in which they live. God's people are a sign of something different, God's own Kingdom in the world.

This formational challenge is not a static thing, but changes from place to place. It is both historical and contextual, requiring that what it means to be a disciple has to be reflected upon and reinterpreted by each generation in each new context.

This task is demanding, and the people of God have to be led in this activity by those who have significant gifts in theological reflection and interpretation. The task requires that those leading the people of God know and inhabit the Christian tradition of which they are a part, knowing what must be valued and protected and what can be reinterpreted.

### **The task of the church**

The challenge for the Scottish Episcopal Church as it supports its members in their Christian formation is three fold:

- To foster the formation of Christian Disciples
- To enable these Disciples to understand and interpret the times and contexts in which they live, so that they are enabled to live faithfully to Christ
- To grow denominational identity, so that SEC members understand the tradition of which they are a part, confident of the roles that congregations and individuals can make in establishing the Kingdom of God and in the life in Scotland generally.

### **The role of TISEC**

The role of TISEC is to understand this three-fold task, and through its activities support the formation of Christian Disciples in the SEC. TISEC should oversee the formation of all specific ministries, approved authorised or ordained, understanding the diversity of these ministries and their purposes with regard to the formation of the people of God and the mission of the church in the world. This will involve the fostering of vocations, supporting rigorous processes of selection, providing a variety of pathways for formation and training, and developing best-practice with regard to the on-going support and formation of ministers with a diversity of roles and responsibilities.

### **Formation for Ministry**

*it is important to devise and ensure a suitable formation,  
one which will provide persons able to step into the night*

*without being overcome by the darkness and losing their bearings;  
able to listen to people's dreams without being seduced and to share their  
disappointments without losing hope and becoming bitter;  
able to sympathize with the brokenness of others without losing their own strength and  
identity.*

(Pope Francis, 2013, to the Bishops of Brazil)

## **1. Introduction**

Formation for ministry is concerned with shaping the person for ministerial functions (roles and responsibilities). It is concerned with ensuring that the person's being has sufficient maturity in Christ to carry the prescribed functions for any ministry.

In the consultations undertaken by the TISEC Working Party across the province, considerable concern was expressed concerning the formation of ministers for the roles and responsibilities as they are now, and as they are becoming in a changing church. Much of this concern focuses at present on ordained ministers, but also relates to the ministry of Readers and other ministries recognised by the church.

## **2. Personal formation of ordained ministers**

The three aspects of personal formation most commonly mentioned in consultations across the Scottish Episcopal Church are these.

- **Prayerful** – established deep and habitual patterns of prayer which sustain the person in life and ministry
- **Integrated** – high levels of personal integration established through attention to experience and theological and personal reflection.
- **Resilient** – essential for those ordained. Able to withstand the pressures of ministry that come from leadership roles, engagement with mission and through the sustained leadership of change. Able to manage the volume and diversity of roles and tasks.

To form people in the above requires time. This formational experience begins in the period of initial vocation and continues through ministry.

## **Formation of the people of God**

The primary formational task of the church is to form disciples. This is a whole church activity, expressed through provincial, diocesan and congregational involvement. For the majority of church members formational activities will be congregation based. However, where congregations are small, where the age profile makes activities with specific age groups difficult, and where the dispersed nature of the church is a challenge, then many of the most routine formational activities can be a challenge.

- where the numbers of children and young people are very small, and there are insufficient appropriately gifted people to lead them, then offering church based formational activities for younger Christians is a great challenge.

-where congregation members are older or immobile, and travel in inclement weather or in the evening difficult, then sustaining any pattern of meeting for prayer, Bible reading or study in house groups can be difficult.

Activities which are easy to sustain in well attended and resourced city churches become much more difficult as the SEC becomes more dispersed. Good practice would

include looking at what might be done by churches working together to share resources, and how dioceses and the province might offer special day events, conferences and residentials that encourage the whole people of God. Good practice in formation for mission will include shared projects which are possible for churches to take on when working together, for example, food banks and credit unions as well as sharing opportunities for those enquiring about the Christian faith to come together.

The most important time of formational input for the majority of Christians is Sunday worship. Excellent liturgy, beautiful music and high quality preaching are profoundly formational. These things require well formed and theologically literate ministers to lead them, as well as congregational resources that can sustain worship which both honours God and lifts the hearts of minds of worshippers.

Sunday (or mid-week) worship, properly prepared and resourced and embedded in the liturgical year is another challenge for smaller and dispersed congregations. These things become a greater challenge still for congregations that do not have consistent ordained leadership.

**Priorities in the area of whole church formation:**

- taking time and care in the preparation of services: liturgy, music and preaching
- supporting the discipleship of all Christians through age specific activities
- looking for opportunities for congregations to work together and share resources for formational activities and for mission.
- diocesan and provincial resources invested in people and events to support the formation of all disciples.

**3. Vocational exploration**

As Christian disciples grow in Christ it is a common experience to begin to ask vocational questions. These can take the form of wondering how to better serve Christ in family life, in work or in the neighbourhood. They can also be the beginnings of stirrings in a more complex vocational journey which might lead to a specific and focussed ministry of some kind – authorised, licensed or ordained. However, the majority will be those asking questions about how to live faithfully to Christ in their own contexts. A minority will be concerned with exploring specific ministries of some kind.

Good practice would see vocational advisors working intentionally to support the formation of the majority of those asking general vocational questions. Theological reflection, properly resourced through the reading of Scripture, a developing life of prayer and a deepening understanding of Christian theology are aspects of vocational support.

For those wondering about a vocation to a specific ministry, be this an authorised minister (for example, a youth worker, communion assistant) a licensed minister (Reader) or ordained minister, it is essential that across the province those assisting those with vocational questions are working with provincially developed definitions of these ministries. Those considering Reader ministry should know what this is and what it is not. Those considering ordained ministry need to be well informed from their earliest explorations of how ordained ministry in the Anglican tradition is understood. In addition vocation is assisted by a clear description of the shapes of ordained ministry, particularly the varied roles and responsibilities carried in the local congregation and in the diocese by stipendiary ordained ministers. If ministries are not described clearly

then it is easy for a fantasy ministry to be carried within a person's imagination that bears little relationship to what the church requires.

**Priorities in the area of vocational support:**

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| <ul style="list-style-type: none"><li>- vocational support for the majority as they explore the call of God in their own contexts</li><li>- provincial descriptions of specific ministries, especially those of readers and ordained ministers</li><li>- the development of life sustaining patterns of prayer and theological reflection a priority</li></ul> |
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**4. Good practice for Directors of Ordinands**

Individuals who might be sensing a call to a specific ministry that requires careful selection and training will be directed to a Director of Ordinands. The call might have arisen within the person themselves, or commonly be seen in them by others, especially the priest to their congregation.

Whatever the outcome of the time with a Director of Ordinands, priorities will be:

- taking time to get to know a person through listening to their story
- encouraging and deepening a sustaining life of prayer
- further developing skills in theological reflection
- exploring and forming denominational identity
- ensuring the person is working with provincial definitions of ministry roles and responsibilities

A good DDO (Diocesan Director of Ordinands) will ensure that sustainable patterns of prayer are part of a person's life prior to selection. Directed reading, which uses a focussed reading list (which has been read by the DDO) and requires follow-up reflection through conversation and writing, establishes theological reflection during the vocational discernment period. Similarly, a well planned series of visits to a variety of churches, including meetings with a variety of clergy operating in different styles, helps candidates to reflect on the models of ministry that they implicitly carry within them. The routine practice of theological reflection has to be established during this period of vocational discernment.

For many people, the denomination in which God calls them to ordained ministry is accidental. Some will have been well formed as Christians, but in their life of prayer and habits relating to church might be a long way from Episcopalian. This does not mean that they are not called to the SEC, but means that the task of formation will be more demanding, possibly requiring a good number of habits to be reshaped and assumptions to be reflected upon with care.

Young candidates might not have much formal ecclesial experience. For many the primary experience of conversion and discipleship is in peer groups (at university and elsewhere). These candidates come with passion and energy, and are a challenge for those responsible for their formation. Such candidates, once selected, will require

carefully chosen training pathways, with excellent placements and placement supervisors.

It would be good practice for the Province to invest further in the role of the Provincial Director of Ordinands, with this person seeing every candidate at the start of their formal exploration, and the same PDO seeing a candidate before they go to a selection panel as well as preparing their selection papers. The more candidates a PDO works with, the more the expertise can be built up, and the wide variety of candidates and their needs understood.

The dispersed nature of the Province, and the number of candidates, would mean that after a first extensive interview, the PDO responsibility is delegated to someone local, but always with a clear brief for progression. These associate DDOs also need to be sufficiently informed and engaged to be growing in their understanding and expertise.

The PDO role does not end at selection, but should involve working with associate DDOs and the Principal of TISEC to identify the preferred training pathway. The PDO and associate DDOs should monitor, through meetings and other aspects of an ongoing relationship, the progression of an ordinand through IME 1-3, and advise at the time of identification of an appropriate curacy. The role of PDO and associate DDOs ends at ordination.

Through ongoing contact with and oversight of a variety of ordinands through differing training pathways the PDO and associate DDOs can learn a great deal about how candidates grow and change through training. They will see patterns in formation, and this will inform the judgements they make in their dealings with others beginning the vocational process.

#### **Priorities relating to Directors of Ordinands:**

- the Provincial Director of Ordinands has sufficient time resource to see all candidates and establish wide ranging expertise
- Diocesan Directors of Ordinands work to agree processes to develop expertise in all areas related to working with candidates, particularly related to developing skills in theological reflection and deepening denominational identity
- specific needs of a wide range of candidates, especially those that are young, are understood and responded to with wisdom and enthusiasm

#### **Diversity in ordained ministry**

Across the Anglican Communion a diversity of ordained ministries is recognised – stipendiary with responsibility, stipendiaries who are assistants, non-stipendiaries, priests in secular employment, self-supporting priests, and so on. In the SEC the pragmatic need for priests has led to the licensing of some who are ill-equipped because of experience or giftings for the roles that they are required to carry. This might suggest that all priests should therefore be universally deployable and so more uniform in ministry ability and formation. However, this is unrealistic and at the very least restricts those in whom a call can be discerned.

Good practice recognises a variety of calls, a variety of forms of priestly ministry, and makes the move from pragmatism towards some principles about deployability. No priest should change category to be redeployed without a formal assessment followed by appropriate approvals. Approval of re-categorisation for deployment might require further training or formation, and set out criteria that need to be satisfied.

It is good practice for all ordained ministers considering a change of category to be approved for such changes, with ongoing training needs assessed and resourced. This requires a dedicated candidates' committee, chaired by a bishop with the PDO as executive secretary. Each category of ordained ministry requires a clear description of typical roles and responsibilities, with the necessary formational outcomes required in order to exercise the particular ministry.

Every ordained minister changing post or taking on new roles and responsibilities has training needs. These can be met through ministerial accompaniment (for example an advisor), through mentoring or supervision, or through specific training events. It should be routine that these are described and resourced for every ordained minister, and related wherever possible to an annual ministerial review process.

**Priorities related to ordained ministers in different categories:**

- a variety of categories of ordained ministers encouraged, with clear descriptions of roles, responsibilities and formational outcomes related to each
- a provincial candidates committee to scrutinise every ordained minister being considered for a change of category.

**Theological learning – training pathways**

God calls a variety of people to ordained ministry, whose gifts and skills, experience of life and church, differ considerably. Ordinands have very different learning styles (activist, pragmatist, reflectors, theorists), so that the relationship between theological learning and ministerial practice is not consistent from person to person. What helps one person to thrive can dampen the vocation of another. In addition, careful consideration has to be given to the responsibilities that an ordinand carries in life, especially relating to family and employment.

Ministerial formation takes time. There must be sufficient time and space in an ordinand's life to develop a life of prayer and to be engaging in theological reflection. When people are over tasked and too much demanded of them then it is common for prayer to be squeezed out and very little integration taking place because of a lack of theological reflection. Personal relationships can suffer or individuals under perform at their place of work. One serious outcome can be a lack of confidence in the institution of the SEC itself. Responding to God's call is costly, but the cost asked of individuals cannot be more than they can bear.

Describing a training pathway for each potential ordinand before training begins is essential. One size does not fit all, so each ordinand requires a training plan. Each plan would include the following elements:

- a clear description of whether the individual is training full or part time
- for full time ordinands, clear description of how this will be resourced financially
- details of the theological programme (which degree, where)
- an outline of how the ordinand is to be supported in deepening a life of prayer, especially through use of the Anglican offices
- description of the types of placements that would be suitable for the ordinand, including where appropriate time in another part of the Anglican Communion.

- description of the dedicated formational activities such as residential weekends

The training of ordinands needs to involve the commitment to ensuring that each ordinand engage in the highest level of theological education that they can sustain. However, ordinands learn differently, some leading with their theological acquisitiveness others with their vocation to practical ministry. Having a variety of options for training pathways enables a wider spectrum of ordinands to thrive.

Good practice would include:

- theology department degrees (BA, MA, PhD) for those who are able to study in this way. This would normally be a full time route through training.
- a part time course offered by TISEC, delivering ordinands at level 2 by the point of ordination
- mixed-mode training (two days study, four days as interns) in partnership with TISEC
- very occasional use of distance learning programmes

Mixed-mode training is a pathway through training emerging in other parts of the Anglican Communion. Large churches are able to offer their resources to become centres for theological learning for one or two days each week. Those training in this way are full time ordinands, As well as two days of study each week each ordinand serves as an intern in a church. This mode of training is very attractive to young ordinands and to those who learn best when there is a close connection between theological learning and ministerial practice.

The quality of provision of the TISEC (and future mixed mode) course would be raised by having specialisms taught by experts, that is those who are actively researching and teaching at faculty level. There needs to be a clear commitment to progression through academic levels that is not just measured in assessment, but experienced in teaching and discourse.

This would reverse the present pattern by having the more difficult to resource subjects taught by experts when a cohort is together, and teaching the more easily resourced subjects in dispersed or local mode.

The introduction of Common Awards in England, the theological programme for all Church of England ordinands and the candidates of many ecumenical partners, provides an opportunity to raise the standard of the provision in Scotland. Quality assurance for Common Awards is provided by Durham University. In addition, using the standard module sets for ordinands of different kinds as well as Reader candidates will be beneficial in standardising the shape of training and increasing ministerial distinctiveness.

#### **Priorities related to theological learning and training pathways:**

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| <ul style="list-style-type: none"><li>- enabling a number of pathways gives the best support to a diverse group of ordinands</li><li>- the TISEC provision should move to be part of Common Awards</li><li>- teaching on TISEC should utilise high level expertise as much as possible, especially for the most difficult to resource subjects which should be taught centrally.</li></ul> |
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## **SEC identity**

There are a number of matters relating to SEC identity that should be part of ministerial formation of ordinands as a matter of routine:

- engagement with and reflection on the ordinal on a regular basis
- careful reflection on the outcomes required at the point of ordination
- a variety of placements that encourage exploration of diverse contexts and challenges
- regular contact with bishops who are articulating vision and direction for the church
- long and deep experience of the daily offices as a pattern of prayer

Good practice would suggest that a regular, say annual, conference for all ordinands and curates with the bishops would deepen relationships, build denominational identity, and encourage the development of a shared leadership vision.

### **Priorities related to SEC identity for ordinands:**

- formational provision should be engaging with the ordinal and prescribed outcomes throughout training
- the bishops should look for creative opportunities to spend time with ordinands for formational purposes

## **Personal support of candidates through training**

For a number of reasons the support of candidates through training has become fragmented. Any one candidate can at various times be working with a vocational advisor, the PDO, a DDO, placement supervisors, differing Diocesan Advisors in IME 1-3 and 4-6, training incumbents and so on. All of these are in addition to sending incumbents, Christian friends and spiritual directors. All of these relationships take time, and few at present experience consistent care and deep knowledge and understanding of their persons through the process.

The three most essential relationships for ordinands & curates during training are:

- with a DDO (or the PDO). This relationship should begin at the time of initial vocation and continue with regular meetings through to the point of ordination. In this relationship the candidate is known (person and story) as well as the DDO having a good sense of the person's capacities, pressures in life and relationships, and personal resilience.
- with a personal tutor during theological study who enables theological reflection and personal integration related to vocation and future ministry.
- with a training incumbent. This is a relationship established through a shared pattern of prayer, supervision of work and theological reflection together.

For a Reader candidate, the Warden of Readers will take up a role equivalent to that of the DDO for ordinands.

If the roles above have been filled with people with appropriate skills, who are open to continuing learning and training themselves, then the role of Diocesan Advisor might not be required at all.

**Priorities related to personal support of candidates through training:**

- provincial attention given to the selection and training of those who are DDOs and training incumbents to provide consistently high quality support through the process of selection and training.

**Curacies and IME 4-6**

The six years of training, currently IME 1-3 and CMD 1-3 are best understood as one six year unit. Renaming this as IME 1-6 makes this implicit (IME 1-3 is training, IME 4-6 curacy or the first three years of licensing).

Some considerable attention should be given to the content of IME 4-6 (currently CMD 1-3). It is good practice for curates to be required to read and write during their first years of ordained ministry. Ceasing to study suggests that learning was for the period before ordination only, and not a life long pattern of ministry.

Planning the IME 4-6 years carefully can take some of the formational pressure off IME 1-3 when the whole six years are seen as one unit.

Those who are ordained without degrees can use the three years of their curacy to complete their award. This is now routine practice in the Church of England, but requires commitment and some resourcing to achieve.

**Priorities related to IME 4-6:**

- theological study, including reading and writing should continue through this period

**Formation of Readers**

There is currently a lack of clarity with regards to a number of aspects of Reader ministry. It would be a great help if the following were in place across the Province:

- a clear description of the content of Reader ministry
- clear criteria relating to selection and licensing
- a robust process for selection
- a described training pathway, allowing for a variety of placements and ministry experiences
- commitment to three years as the norm for Reader training
- the requirement that Reader candidates achieve a level 2 (diploma) qualification preferably before licensing, but certainly by the end of IME 4-6.

Where Readers exercise other ministerial responsibilities, for example the taking of funerals or leading a service using reserved sacrament, then authorisation to exercise this ministry should be preceded by appropriate training.

A number of Readers come to the Scottish Episcopal Church from other provinces, most commonly the Church of England. There is some good practice around concerning these transitions. There should be clear guidelines concerning induction into the SEC and assessment regarding further training that might be necessary.

**Priorities related to Reader ministry:**

- clear provincial descriptions of the content of ministry and selection processes are required, together with the normal training pathway for candidates
- Readers moving into the province should be routinely assessed in a systematic way to identify training needs

**Clergy and Readers – training and formation**

It is good practice to form candidates for specific ministries in single ministry groups. Ordinands should be given attention to formation in ordinand groups, Reader candidates in Reader groups. The long standing commitment to doing everything together has led to wide spread confusion about the shape and boundaries of various ministries, and has disabled the exploration of what is distinct and specific to each type of ministry. Doing some things separately does not signify lesser importance, but rather allows the specific vocations of candidates to be worked with in theological and formational activities.

Theological learning, which of course has a strong formational element, can be done in mixed groups, although the overall pathways (modules required) might differ between the two groups.

In IME 4-6, some activities can be done together, but much formational work is best done separately to enable curates in particular to engage with their differing roles and responsibilities. This is of particular importance for those who are preparing to be responsible for a Charge.

**Priorities related to training together:**

- good ministerial formation requires some elements of training pathways to take place in single ministry groups.
- some elements of IME 1-3, IME 4-6 and CMD generally should include both those called to ordained ministry as well as Readers, but the content of these should be considered carefully to ensure relevance to all.

**Recommendations regarding Formation**

**A TISEC – ethos, values, overview**

- TISEC should be consciously shaped around 'Formation', rather than education.
  
- The Principal of TISEC should be a person who understands, and inhabits for themselves, a deep understanding of Christian formation, which extends from the formation around catechesis and baptism and the development of Christian disciples, to a formational approach to the description of, and selection and training for, authorised and ordained ministry. *This is a full-time post of significant seniority.*

- TISEC should develop and retain a high level understanding of Christian and ministerial formation, shared among all core staff (paid and voluntary).
- TISEC should be concerned with identifying and fostering good practice in all areas of Christian and ministerial formation. This involves understanding what it means for the whole church, congregations and individuals to be learning through the experience of prayer and theological reflection.
- TISEC should be committed to the provision of the highest possible quality of theological education. This applies to programmes delivered through TISEC and those used by ministerial students for a variety of training pathways. Where possible specialisms (e.g. Biblical studies, Christian Doctrine, etc.) should be taught by specialists, with attention given to good progression through learning levels.
- That TISEC have a 'Director of Studies' to oversee the programme offered in the Province to support the training of Readers and Ordained Ministers. *This is a full-time post.*
- That TISEC would identify a variety of training pathways for Readers and Ordained Ministers, that include: (i) degrees taken in University Theological Departments (ii) mixed-mode training (iii) Distance learning (iv) a TISEC part-time programme
- That the TISEC programme should be part of Common Awards offered in the Church of England out of Durham University (as should Mixed-mode and Distance Learning).
- That the routes through Common Awards identified for the training of Readers and Priests in the Church of England be adopted by the SEC through TISEC.
- A mixed-mode training pathway should be developed on the model of the St Barnabas Scheme in Yorkshire, which is run out of three large churches in partnership with the Yorkshire Ministry Course (e.g. Ps&Gs in partnership with TISEC)

## **B Scottish Episcopal Church: Ministry**

- That the SEC work to common ministry descriptors for the ministries of Reader, Assistant Priest and Priest, benchmarked through selection, authorisation or ordination, and the end of IME 4-6. Revised versions of those used in the Church of England (already used in the SEC for selection) would be a good place to start. These ministry descriptors should take priority in programme planning.
- That the training period from selection to the completion at the end of what is currently CMD 1-3 is seen as a whole, and so re-labelled IME 1-6.

- That for each ministry there is a clear description concerning what formation and training should take place in IME 1-3, and what belongs to IME 4-6.
- That there is a radical rationalisation of the processes and people involved in supporting the development of ministers to allow consistency in care, and for those involved to grow in experience and expertise.

### **C Director of Ordinands and vocational support**

- The Provincial Director of Ordinands should be a full-time post, to allow the office holder to grow sufficient experience and expertise to manage a diverse cohort of candidates and ordinands. It would be good to achieve this in the next three/five years.
- Attention should be given to the selection, training and resourcing of assistant (diocesan) DDOs, so that they can together develop good practice focussed on formational and theological reflection.
- The role of DDOs should extend from first interviews with those expressing vocation through to the point of ordination. They should be committed to learning from the oversight of candidates and ordinands through the whole period.
- Vocational advisors should be concerned primarily with supporting the Christian vocations of the laity in their various contexts, but should have a good knowledge and understanding of the provincial descriptors for specific ministries, lay and ordained.
- There should be a training pathways committee to which the PDO is executive secretary, attended by the Principal of TISEC which gives attention to the design and resourcing of the training pathway for each ordinand.
- Careful attention, again possibly through a committee chaired by a bishop, should be given to all matters relating to curacies, for example matching curates to curacies, training of training incumbents, preparing charges to receive curates, the resourcing of curacies across the province (including matters relating to housing and stipends).

### **D Bishops**

- The bishops should consider carefully using the opportunities they have, individually and collectively, to describe the tasks of the church in worship and mission, and to describe the ministries that are required to lead the church at this time. This should be done with clarity.
- The bishops should be actively involved with vocational activities, at day events, conferences and the like. They should be actively calling forth a variety of ministries.

- The bishops should identify the key points in the vocational and training processes where Episcopal oversight and decision making are required. This might include the following: meeting sponsored candidates as they progress through the selection process, chairing a committee concerned with training pathways, chairing a committee related to the details of curacy planning.
- The bishops should give time and attention to ordinands and curates, taking time to speak about ordained ministry, what it is and what it is becoming. They should look for opportunities to form vision and direct the energies of those training and newly ordained for the good of the church.
- The bishops should consider how they might develop a Provincial wide culture among the clergy of prayer, theological reflection, and a commitment to portfolio working for the sake of mission.
- The bishops should expect the above to generate more vocations, with knock on costs for training, and the demand for more curacies. Resourcing the development of the next generation of clergy will need to be a priority.

### **Part 3: Governance**

#### **Introduction**

After taking account of the recommendations in Part 2, the TISEC Review Working Party recommends the following changes to improve governance and to meet the recommendations in the Inspection Report .

#### **Governing Council**

- A Governing Council (suitably named, possibly the Ministry Council ) should be established, with responsibility and oversight of all formation and training of clergy and laity .
  - The Council should be responsible for strategic vision, Provincial training programmes, standards and accountability for all resources, including finance and staff.
  - This Council should have the same status as other SEC Boards and also be responsible to the Standing Committee.
  - The Convener of this Council will be a member of the Standing Committee.
  - All Provincial training funding should be the responsibility of the new Governing Council
  - All existing Committees dealing with ministerial training should be abolished or, if this is not possible, their remits amended to exclude formation and training

- Apart from the Governing Council, no other permanent committees are envisaged. Ad hoc groups can be temporarily set up to consider specific issues as needed.

### **TISEC name**

- The existing title - TISEC- should be changed to a more appropriate one, possibly the Scottish Episcopal Institute for Ministry (SEIM).

### **Governing Body Membership**

- The membership of the Governing Council should comprise between 10 to 12 members, with the three key staff (the Principal, Director of Studies and PDO) in attendance at meetings.
- Appointments to the Governing Council shall be made by the Standing Committee, in consultation with the College of Bishops.
- Membership should comprise the following or have the relevant skills:
  - 2 Bishops (one to be the Convener, elected by General Synod)
  - Senior Cleric (with experience of formation)
  - Educationalist
  - Outsider perspective: Church of England or Ecumenical representative
  - Finance expert
  - Management/strategic development and implementation expertise
  - Lay person (with significant experience of the SEC and its practices)
  - Student

### **Lines of Responsibility/Duties**

- The Principal will be responsible to the Convener of the Governing Council for the Council's programme and responsibilities and to the Secretary General for GSO management issues. Other lines of responsibility are shown in the table shown at the end of the Report
- The Director of Studies, in consultation as appropriate, will determine who carries out training and where.
- The responsibilities of the 3 key staff cover the following:

- **Principal:**
  - General running of the training function/body
  - Training programmes
  - Formation of ordinands and lay readers
  - Personal and spiritual development of students
  - Curacies
- **Director of Studies:**
  - Training pathways
  - Academic programme and standards
  - Academic monitoring of candidates
  - Lay learning
  - Curacies (complete degrees, etc)
- **PDO:**
  - Development of vocation strategy
  - Formation in discernment.
  - Theological reflection
  - Panels
  - Continuing support of candidates
  - Curacies
  
- The College of Bishops share responsibility, with the above staff, for Ordinands.

### **Timing**

- The planning towards implementing the new arrangements shall start in January 2014, with implementation phased in from mid 2014.
- The members of the TISEC Review Working Party should, if practical, be fully involved in planning the implementation of the Working Party's recommendations.

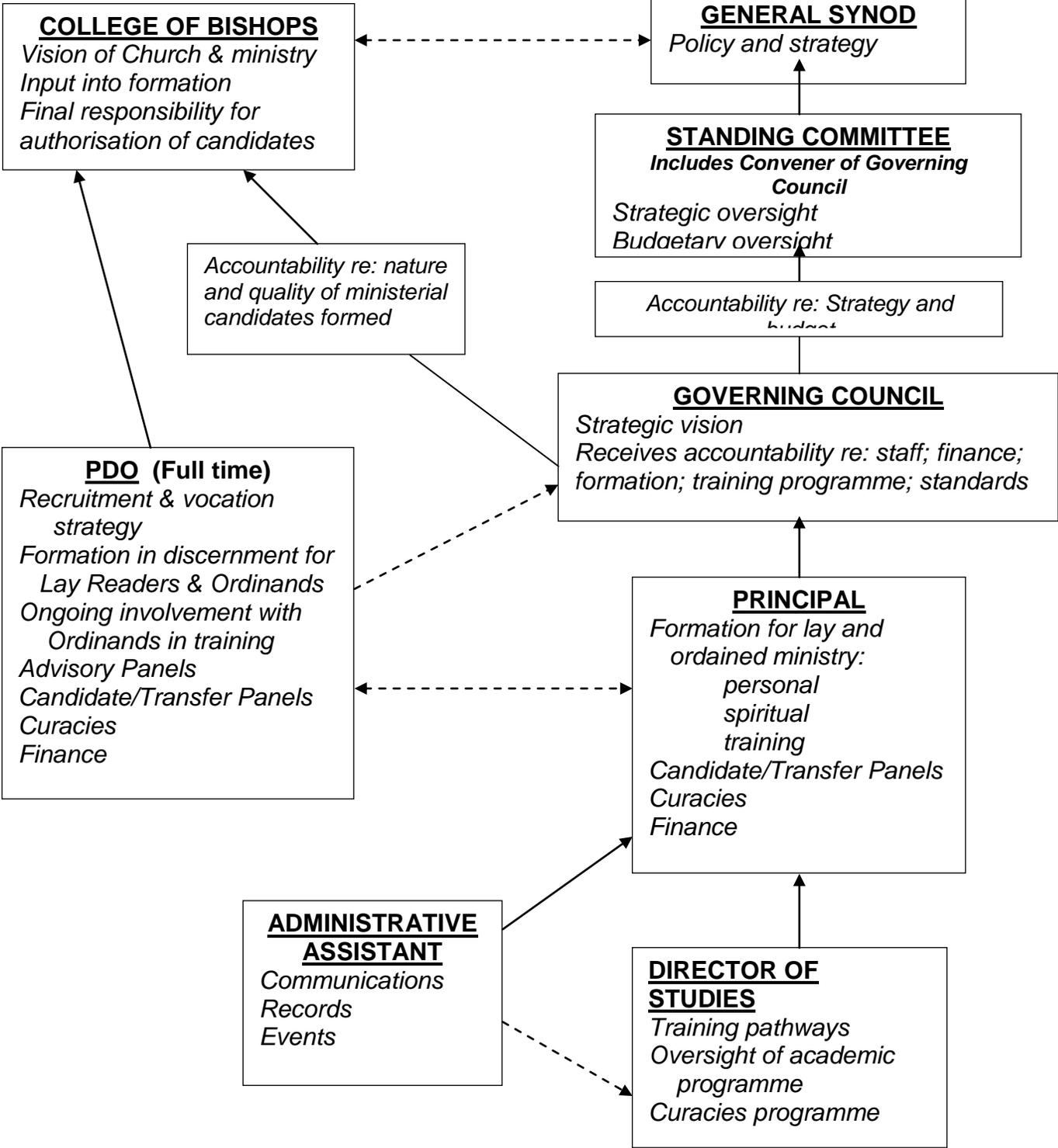
## **Part 4:**

### **Conclusion**

Finally the members of the Working Party would like to thank the members of the College of Bishops and the Mission and Ministry Board and all those who were consulted and gave their views during the preparation of this Report, including the students. The input of all those involved was most important in helping the Working Party to formulate its views.

The Working Party commends the recommendations in this Report to the College of Bishops and the Mission and Ministry Board.

30 December 2013



**KEY**  
 Direct  
 accountability:  
 Liaison/reporting:  
 →  
 Liaison/reporting:  
 →

## **Board of the Scottish Episcopal Institute - Financial implications**

### **1 Introduction**

This paper seeks to outline an indicative budget for the proposed Board of the Scottish Episcopal Institute (the Institute Council). It is assumed that the following activities will be included within the Institute Council's budget:

- All costs associated with running Scottish Episcopal Institute (SEI) and delivery of training to ordinands and lay readers
- Full-time ordinands – University fees and maintenance grants
- Curates grants
- Recruitment and Selection / Provincial Director of Ordinands costs
- Institute Council meeting costs

The Indicative Budget is prepared to illustrate the likely cost of the various proposals and aspirations outlined in the recent TISEC Review Working Party Report. Various assumptions have been made in producing the budgets. It is recognised that there are a number of areas of uncertainty and the budget will inevitably be revised as the method of operation of SEI becomes more clearly established and decisions are made in relation to issues such as the appropriate funding arrangements for curates.

It will take a number of years for some of the proposals, particularly those relating to training of full-time ordinands and increased funding for curate training, to have their full financial impact. Phased budgets have therefore also been produced to illustrate the likely financial impact of the proposed changes in the period 2015 – 2018.

Consideration has yet to be given to the possibility of charging fees for attendance at SEI. It is however considered unlikely that any fees will be charged to SEC students and therefore no fee income is included in the budgets. The implications of mixed mode learning referred to in the TISEC Review Working Party Report have not been fully considered and are therefore not reflected in budgets. If anything, such arrangements are likely to slightly reduce the costs borne by the Institute Council given the involvement of local congregations in the provision of training.

Possible transitional costs are also considered.

Earlier drafts of this paper have been considered and endorsed by both the Mission and Ministry Board and the College of Bishops.

### **2 Indicative Budget – Funding Gap**

An Indicative Budget has been produced to show what the Institute Council's likely costs would have been in 2014 had it been fully operational throughout the year and there had been a full complement of full-time ordinands and curates. The Indicative Budget, below, suggests the total annual cost for 2014 would have been £842,700. The 2014 budget for the equivalent areas of expenditure (including the grants

currently paid to dioceses in respect of Dispersed TISEC) is £438,210. There therefore appears to be a funding gap of almost £405,500. Much of the difference could be considered to be as a result of the assumed changes in curate numbers and curate grant provision which results in an increase in curate grant costs of £382,250 over that budgeted for 2014. If the assumptions used in preparing the Indicative Budget are correct the proposed changes (including the creation of a full-time Provincial Director of Ordinand post and training of full-time ordinands) are therefore broadly cost neutral.

It should be noted that growth in curate numbers was already a factor in the increasing budget deficits which would have had to have been addressed. As explained at 5.2 the additional cost associated with the assumed change in curate funding arrangements is £245,250 thus increasing the size of future deficits and the scale of the financial problem to be addressed.

Savings will therefore need to be identified elsewhere in provincial budgets or additional sources of income identified.

It is recognised that the financial implications of the proposed changes are significant and that it would be imprudent to implement some of the proposals before an appropriate basis for funding them has been identified. Changes in relation to the funding of curates, the introduction of full-time ordinands and the expansion of the role of the Provincial Director of Ordinands are issues that will require further detailed consideration before changes are implemented. It is acknowledged that without sufficient funding it will not be possible to fully implement the proposals or achieve the aspirations outlined in the TISEC Review Working Party Report. It would be unfortunate if this were the case and a number of funding options will therefore be considered including increasing Quota and a fundraising appeal specifically targeted at providing funds for clergy training costs (such as a “Train a Priest” Fund). Standing Committee will work with the College of Bishops and the shadow Institute Council with a view to developing proposals to bridge the funding gap for consideration by General Synod in 2015.

## Institute Council – Indicative Budget

	Indicative	Existing
<b>A Institute Council</b>		
Meeting costs	3,250	3,250
<b>Total Institute Council</b>	<b>3,250</b>	<b>3,250</b>
<b>B Scottish Episcopal Institute</b>		
<b>Staff Costs</b>		
Salaries, pensions etc	135,500	140,500
Travel expenses	2,000	1,150
staff training / development	1,000	1,000
<i>Total staff costs</i>	<u>138,500</u>	<u>142,650</u>
<b>Training costs</b>		
Residential weekends	37,600	8,650
Placement costs	1,500	-
Local tutor / mentor costs	5,000	-
Module teaching staff	6,000	10,400
Course materials / moodle costs	4,000	4,000
Common awards (YSJ)	15,000	9,000
<i>Total training costs</i>	<u>69,100</u>	<u>32,050</u>
<b>Other costs</b>		
Library	5,000	5,000
Admin / publicity	700	700
<i>Total other costs</i>	<u>5,700</u>	<u>5,700</u>
<b>Total SEI costs</b>	<b>213,300</b>	<b>180,400</b>
<b>C Full-time ordinands</b>		
University fees	10,650	-
Maintenance grants / housing	66,000	-
<b>Total full-time ordinands</b>	<b>76,650</b>	<b>-</b>
<b>D Curate funding</b>		
Curate grants	490,500	108,250
<b>Total curate funding</b>	<b>490,500</b>	<b>108,250</b>

	Indicative	Existing
<b>E Recruitment and Selection</b>		
PDO stipend / salary	51,500	5,825
PDO expenses (travel etc)	2,000	1,475
Provincial panels etc	4,000	2,500
Training	1,000	-
materials etc	500	160
<b>Total Recruitment and Selection</b>	<b>59,000</b>	<b>9,960</b>
<b>F Dispersed TISEC</b>		
Grants to Dioceses (excluding "Special Bids Pool")	-	136,350
<b>Total Dispersed TISEC</b>	<b>-</b>	<b>136,350</b>
<b>TOTAL COSTS</b>	<b>842,700</b>	<b>438,210</b>

### 3 Scottish Episcopal Institute

#### 3.1 Staff costs

It has been acknowledged for some time that there was a need to recruit additional staff to augment the current two members of provincial TISEC staff. Consideration of staffing issues was however deferred pending the outcome of discussion regarding the Whole Church Mission and Ministry Policy and the Ministry Division Quality in Formation Panel Report. The existing Ministry Development Committee / TISEC budget therefore already allows for two full-time academic staff plus one full-time Administrator. The proposed SEI staffing structure does not therefore represent any increase in budgeted staff costs. (Indeed, the proposed salary structure represents a small saving over that originally budgeted.) It has been assumed that the current administration resource will be sufficient. It is however recognised that the situation may need to be reviewed once the new staff and structures are in place. It has been assumed that staff travel costs will be higher than currently budgeted due to the need for more travel throughout the province.

#### 3.2 Training Costs

##### 3.2.1 Residential weekends / summer school

The costs of Residential weekends / Summer school borne by the SEI are likely to be greater than under the current arrangements for three reasons:

- Currently dioceses pay for their students to attend. Given that some may use Dispersed TISEC funding to meet such costs it is anticipated that dioceses will not be required to fund such costs in the future. All the costs of the residential courses are therefore reflected in the SEI budget.
- Teaching will be more centralised in the new regime and therefore it is possible that there may be more residential weekends. In preparing the indicative budget it has been assumed that there will be seven weekends each year in addition to the summer school. (Typically there are five weekends at present.)
- There is likely to be increased involvement of bishops in the residential courses.

### **3.2.2 Local tutor / mentor costs and Module teaching staff costs**

Further work will need to be done to determine the pattern of local teaching / mentoring and responsibility for Module development under Common Awards before establishing the basis on which such tasks will be undertaken and remunerated. The indicative budget assumes total costs of £11,000 – slightly more than the current total provision of £10,800 for module co-ordinators within the TISEC / MDC budget.

### **3.2.3 Common Awards**

We have been advised that participation in the Common Awards scheme will incur an annual fee of £5,000 and a fee of £400 per student. There are currently 25 TISEC students and the indicative budget therefore assumes a total annual cost of £15,000. (By way of comparison the annual fee currently paid to York St John University in respect of its validation of the current TISEC course is £9,000.)

## **4 Full-time Ordinands**

There is an aspiration to fund training for full-time ordinands. The hope would be that up to two new ordinands could be funded each year for a three year university course. A total of six full-time ordinands would therefore be in training at any time.

The costs could vary between students depending on their circumstances. Provisional figures suggest that the maximum annual cost per student might be in the region of £12,775. In preparing the budgets it has been assumed that the total annual costs of six full-time ordinands would therefore be £76,650.

## **5 Curate Funding**

### **5.1 Current policy**

Curate stipends are equivalent to 90% of Standard Stipend in year 1 – increasing to 92.5% in years 2 and 3.

The current maximum provincial curate grant is 50% of curate stipend plus related pension and national insurance contributions. The grants are currently paid from the Grants for Ministry Fund administered by the Finance Committee.

At 2014 stipend rates the annual grant is therefore approximately £16,100 (first year) or £16,500 (years two and three).

There is a notional limit of five curates being appointed each year and therefore a theoretical maximum of 15 curates in training at any time. Recent experience has been that two or three new curates are appointed each year. It is however currently anticipated that 5 curates will be appointed in 2014.

The current potential maximum annual cost of curate grants is therefore approximately £245,500.

## 5.2 Future policy

Concern has been expressed that the current provincial grant provision limits the number of charges that are able to train curates and that alternative funding arrangements should therefore be considered. Whilst there are significant cost implications in increasing provincial support for curate training, enhanced grant provision would increase the number of appropriate training places available. Further discussion of this issue will be required before any enhanced funding package is agreed. The budgets assume that provincial grant support will be doubled to provide for all stipend and related pension and national insurance costs rather than the current 50% limit. If such a policy were adopted the level of individual grant would increase to approximately £32,700.

The total annual cost of 15 curates would therefore be £490,500.

(If an average of four new curates a year was assumed then there would be 12 in training each year – total annual cost £392,400.)

The maximum annual additional cost of implementing the recommended grant policy (at 2014 stipend rates) is therefore £245,250.

## 5.3 Current curate grants budgets

The Grants for Ministry budgets agreed in Autumn 2013, which assume five new curates in 2014 and four new curates in both 2015 and 2016, are:

	£
<b>2014</b>	108,250
<b>2015</b>	168,000
<b>2016</b>	208,000

A significant increase in curate grant funding is therefore already assumed in the current budgets and is one of the contributory factors to the increasing budget deficits.

(The total expenditure on curate grants in 2013 was £77,000. The average annual cost over the last 10 years was £85,000.)

## **6 Recruitment and Selection / Provincial Director of Ordinands**

### **6.1 Current position**

The Recruitment and Selection budget (currently a separate “committee” budget under the auspices of the Mission and Ministry Board) is for annual expenditure of about £10,000. Most of this cost relates to the payment made in respect of the PDO’s time. The PDO is assumed to work on average a day a week on PDO activities. The PDO’s charge is reimbursed for this time and is paid one sixth stipend plus national insurance and pension contributions.

Other costs are related to running provincial selection panels and training sessions for Diocesan Directors of Ordinands etc.

### **6.2 Future Costs**

#### **6.2.1 PDO**

There is an aspiration to extend the PDO post to full-time. Further discussions in relation to this will be required. The indicative budget however assumes a full-time PDO remunerated on the same basis as the proposed Director of Studies.

#### **6.2.2 PDO assistant**

It is assumed that there will be no change to the current arrangements for provision of assistance to the PDO (assumed to be approx five hours per week on average by a member of the General Synod Office staff) and that costs will continue to be absorbed in GSO budget. It is recognised that the arrangement may need to be reviewed once a full-time PDO is in place.

#### **6.2.3 PDO expenses Panels / Training, materials etc**

It is assumed that if number of hours and general PDO activity increases then all other costs are likely to increase. Indicative budget assumes that total annual costs will increase from £2,660 to £5,500.

## **7 Property and overhead costs**

The Indicative Budget assumes that there will be no change to the current arrangements with regard to property and general overhead costs and that no specific charge will be made for the use of Forbes House which TISEC currently shares with the General Synod Office. Such costs will continue to be absorbed into

the Standing Committee budget. Arguably the full cost of SEI (and PDO) are therefore not fully reflected in the Indicative Budget. It is recognised that should there be any further expansion of staffing that required additional accommodation that this arrangement may need to be reviewed.

## 8 Transitional costs

In addition to the cost associated with the recruitment of the Principal and Director of Studies and the discontinuation of the post of Provincial Ministry Training Officer, a number of other transitional costs will be incurred, including:

- Continuing validation by York St John University for existing students. (Anticipated that this will be required for academic year 2014 / 2015 – likely cost in 2015 in region of £10,000.)
- Continuing payments to existing module co-ordinators etc to ensure completion of current courses (likely cost in 2015 in region of £10,000).
- Payments to dioceses – phased withdrawal of Dispersed TISEC funding (see 8.1 below)

### 8.1 Dispersed TISEC funding

Dioceses currently receive funds from the Ministry Development Committee to assist them in meeting the costs of Dispersed TISEC activities. Dioceses use these funds in a variety of ways with much of the funding being used to meet staffing costs – either by direct employment by dioceses or by reimbursement to charges for clergy time spent on Dispersed TISEC activities. It is recognised that there is a need for appropriate transitional arrangements which provide dioceses sufficient time to adapt to the new arrangements particularly with regard to staffing. Discussions have yet to take place with dioceses but it is anticipated that transitional funding arrangements will provide dioceses with funding in 2015 equivalent to that they have received in 2014 and that further funding of 50% of that amount will be made available in 2016.

The following maximum funding is proposed:

	<b>2015</b>	<b>2016</b>
Aberdeen	18,700	9,350
Argyll	8,300	4,150
Brechin	11,850	5,925
Edinburgh	36,450	18,225
Glasgow	26,800	13,400
Moray	13,850	6,925
St Andrews	20,400	10,200
	<b>136,350</b>	<b>68,175</b>

## 9 Phased budgets

As previously noted it will take a number of years for some of the proposals to have their full financial impact. Budgets for 2015 – 2018 are provided at Appendix 1. As mentioned in section 2 above further discussions will need to be undertaken before any final decisions can be taken in relation to the funding of increased curate grants, the introduction of full-time ordinands and the expansion of the role of the Provincial Director of Ordinands. In producing the budgets for 2015 – 2018 a number of assumptions have therefore been made in relation to these issues. The budgets reflect the anticipated gradual increase in both curate numbers and full-time ordinands and the assumed introduction of enhanced curate grant for curates commencing in 2015. It is assumed that the first full-time ordinands will commence training in 2016. The budgets assume that PDO post will become half-time from 2015 with a further annual increase of a day a week until a full-time post is achieved in 2018. Allowance has also been made for increases in both salaries and stipends (which impact on curate grants) from 2014 levels. (An annual increase of 2% is assumed.)

The total budgeted costs are:

	<b>Budgeted total cost (excluding transitional costs)</b>	<b>Current equivalent budget</b>	<b>Difference</b>
<b>2015</b>	413,513	503,230	(89,717)
<b>2016</b>	587,881	550,940	36,940
<b>2017</b>	736,650	-	-
<b>2018</b>	845,509	-	-

Although the costs for 2015 indicate a reduction of almost £90,000 from the current equivalent budget this will be absorbed by the transitional costs noted at section 8 – particularly the ongoing payment of funds to dioceses in lieu of Dispersed TISEC funding. Costs increase significantly from 2016 reflecting the assumed increase in curate grants for curates commencing training in 2015.

David J Palmer  
Convener, Standing Committee  
April 2014

**Appendix 1**

**Institute Council – draft budgets**

	Indicative	2015	2016	2017	2018
<b>A Institute Council</b>					
Meeting costs	3,250	3,250	3,250	3,250	3,250
<b>Total Institute Council</b>	<b>3,250</b>	<b>3,250</b>	<b>3,250</b>	<b>3,250</b>	<b>3,250</b>
<b>B Scottish Episcopal Institute</b>					
<b>Staff Costs</b>					
Salaries, pensions etc	135,500	138,210	140,974	143,794	146,670
Travel expenses	2,000	2,000	2,000	2,000	2,000
staff training / development	1,000	1,000	1,000	1,000	1,000
<i>Total staff costs</i>	<u>138,500</u>	<u>141,210</u>	<u>143,974</u>	<u>146,794</u>	<u>149,670</u>
<b>Training costs</b>					
Residential weekends	37,600	18,800	37,600	37,600	37,600
Placement costs	1,500	750	1,500	1,500	1,500
Local tutor / mentor costs	5,000	5,000	5,000	5,000	5,000
Module teaching staff	6,000	6,000	6,000	6,000	6,000
Course materials / moodle costs	4,000	4,000	4,000	4,000	4,000
Common awards (YSJ)	15,000	15,000	15,000	15,000	15,000
<i>Total training costs</i>	<u>69,100</u>	<u>49,550</u>	<u>69,100</u>	<u>69,100</u>	<u>69,100</u>
<b>Other costs</b>					
Library	5,000	5,000	5,000	5,000	5,000
Admin / publicity	700	700	700	700	700
<i>Total other costs</i>	<u>5,700</u>	<u>5,700</u>	<u>5,700</u>	<u>5,700</u>	<u>5,700</u>
<b>Total SEI costs</b>	<b>213,300</b>	<b>196,460</b>	<b>218,774</b>	<b>221,594</b>	<b>224,470</b>
<b>C Full-time ordinands</b>					
University fees	10,650	-	3,550	7,100	10,650
Maintenance grants / housing	66,000	-	22,000	44,000	66,000
<b>Total full-time ordinands</b>	<b>76,650</b>	<b>-</b>	<b>25,550</b>	<b>51,100</b>	<b>76,650</b>

*Mission and Ministry Board  
Board of SEI – Financial implications*

	Indicative	2015	2016	2017	2018
<b>D Curate funding</b>					
Curate grants	490,500	182,478	297,086	407,663	477,894
<b>Total curate funding</b>	<b>490,500</b>	<b>182,478</b>	<b>297,086</b>	<b>407,663</b>	<b>477,894</b>
<b>E Recruitment and Selection</b>					
PDO stipend / salary	51,500	23,825	35,720	45,544	55,745
PDO expenses (travel etc)	2,000	2,000	2,000	2,000	2,000
Provincial panels etc	4,000	4,000	4,000	4,000	4,000
Training materials etc	1,000	1,000	1,000	1,000	1,000
	500	500	500	500	500
<b>Total Recruitment and Selection</b>	<b>59,000</b>	<b>31,325</b>	<b>43,220</b>	<b>53,044</b>	<b>63,245</b>
<b>TOTAL COSTS</b>	<b>842,700</b>	<b>413,513</b>	<b>587,880</b>	<b>736,650</b>	<b>845,509</b>
<b>Current equivalent budget</b>		<b>503,230</b>	<b>550,940</b>		
<b>“Saving”</b>		<b>89,717</b>			
<b>Additional cost</b>			<b>36,940</b>		

**CANON FIFTY TWO  
OF THE GENERAL SYNOD**

The current text of Canon 52, Section 23 is set out below for information. The text to be added is shown underlined and the text to be deleted is scored through.

**23 BOARDS AND COMMITTEES**

Without prejudice to its right of appointment of Special Committees, the General Synod shall appoint with such duties as it sees fit, a Standing Committee, a Faith and Order Board, a Mission Board, an Administration Board, an Information and Communication Board, a Board of the Scottish Episcopal Institute (to be known as the Institute Council), and the Provincial Buildings Committee as provided for under Canon 35, Section 1 and which shall include persons with expert knowledge of architecture, ecclesiastical artefacts and liturgy.

## **DIOCESE OF ABERDEEN AND ORKNEY**

### **Background to Motion from Diocesan Synod**

The current statistical return, completed at the close of the liturgical year, accurately measures the number of marriages, baptisms, confirmations, funerals conducted. It also accurately measures the numbers of communicants who receive communion during Easter as well as the number of attendees at church on the Sunday next before Advent.

What the statistics do not do is accurately measure the life, and in many cases the vibrancy, of weekday activities such as 'café church', messy church, or other forms of outreach such as prayer groups, nursing home activity, prayer space in schools and so on. Nor does it accurately record what might additionally be called 'fresh expressions' ministry and mission (such as Street Pastors) or more *ad hoc* ways of being church that are outwith the normal and familiar Sunday pattern.

An attempt at such a statistical return has been included in the last two years' return for the Aberdeen and Orkney Diocese and can be seen in the attached.

Whilst our church's statistics show a continuing slow decline this does not agree with what we see on the ground which is lots of things happening such as high Christmas figures and special services and events etc. Our church needs figures to guide our mission work and be a basis for our interactions with the press as well as with other outside bodies. It will also inform our internal bodies.

+Robert Gillies  
Bishop of Aberdeen and Orkney

**Diocese of Aberdeen & Orkney**

**12<sup>th</sup> December 2013**

**Fresh Expressions Statistical Return for 2011 to 2012**

Providing a statistical return for the diocesan figures based on the present accounting system has caused some difficulty for the Fresh Expressions Ministry. The present system doesn't appreciate the diverse nature of a Fresh Expressions and was intended to serve the established model of church.

I have created a system to provide statistical information to enhance our accountability to the diocese and to enable the diocese to publish a form of figures to communicate to the wider church. These figures will fall into three categories as explained below. Each will include an, 'up' dimension, which is to worship God, an, 'in' dimension in receiving teaching and in some settings communion and thirdly, an outward dimension where mission/evangelism is taught and modeled.

1. An act of worship – This would be recognizable as church service but may take place in a secular venue, a home or a church building. On these occasions Communion maybe shared.

Gatherings	Attended	Communion
53	422	318

2. Evangelistic Event or gathering – where there is a clear invitation to an event where an aspect of the Gospel is heard or discussed and pray is offered

Gatherings	Attended
3	87

3. Training – which includes worship and prayer as part of the format.

Gatherings	Attended
19	203

Provided by... *Gerry Bowyer*

Rev Capt Gerry Bowyer

**FAITH AND ORDER BOARD  
DIACONATE WORKING GROUP**

**REPORT FOR GENERAL SYNOD 2014**

*The Pilot Scheme in Moray*

Our Working Group, having made recommendations, firstly, about criteria for discerning a call to the distinctive diaconate and, secondly, for a potential training syllabus now waits for both to be tested.

A number of people are presently exploring their diaconal vocation in Moray, Ross & Caithness and they represent our 'pilot project' under the oversight of Bishop Mark. Four members of our group visited Moray in February to see how the 'College of Deacons' is taking shape. We visited the Cathedral in Inverness where a permanent Deacon already ministers; we visited another city charge where a lay person is beginning to inhabit a diaconal role (leading and shaping the congregation's outward-facing mission) and to articulate a diaconal calling; we met with others from around the diocese who have been part of a process of exploration which will, for some, be tested through a Provincial Panel. We gained a real glimpse of how things are developing on the ground and the qualities of the people involved. Here was one diocese of the SEC applying ancient forms to contemporary challenges, moving forward in a way that is appropriate to but not at all confined by context.

In short, we are getting there. The proposals in the review of TISEC for a differentiation of training pathways and ministerial roles are perhaps timely as we begin to anticipate the emergence of a small group of vocational deacon ordinands.

*Other work*

Lisa Eunson is developing a course on ministry and the diaconal calling of the whole church – usable in discussion groups during Advent, Lent and at other times.

Meanwhile, the issue of the diaconate continues to bubble up in ecumenical discussions. I recently attended a meeting with the Church of Scotland that was exploring how deacons are trained. We also spent time at our last meeting hearing from members of the Anglican- Lutheran Commission about its report, *To Love and Serve the Lord*. This explores the ministry of *diakonia* (service) as an apostolic commission received in our baptism and an expression of the unity of the church.

During this coming year we shall continue to monitor the Pilot Project and will seek an early conversation with the new Principal of the Institute about appropriate training pathways for distinctive deacon ordinands.

+John  
Convener, Diaconate Working Group

## **RULES OF ORDER OF THE GENERAL SYNOD**

(Amended 12 June 1997, 7 June 2012)

### **1 Application**

These rules of order shall apply to the proceedings of the General Synod whether sitting as one body or in separate Houses of Bishops, other Clergy and Laity.

### **2 The Chair – Powers and Duties**

Deference shall at all times be paid to the authority of the Chair. All points of order shall be addressed to the person occupying the Chair, stated briefly and audibly, and raised immediately the perceived irregularity occurs, otherwise the person occupying the Chair shall disallow them. Points of order shall not introduce new subject matter. Speeches shall not be allowed on points of order. Where, in the view of the person occupying the Chair, the matter raised does not constitute a point of order, the person occupying the Chair shall rule accordingly. On all points of order the ruling from the Chair shall be final and not open to discussion. When the person occupying the Chair rises to speak, any member of the Synod who is addressing the meeting shall sit down.

It shall be the responsibility of the person occupying the Chair to preserve order and secure that members obtain a fair hearing, to decide all matters of order arising at meetings of the Synod and to decide, if two or more members rise in their places, which to call to speak. In the event of disorder arising at any meeting of the Synod, the meeting may be adjourned by the person occupying the chair who shall also, then or subsequently, fix a time for its reconvening. Quitting the Chair in such circumstances shall, without further procedure, have the effect of a formal adjournment of the meeting.

### **3 Order of Debate**

Members desiring to speak shall rise in their places. Those called upon to speak shall address the Chair. Speeches shall be directed to the motion or amendment being proposed, seconded or otherwise under discussion or to a question of order. No member shall be allowed to speak more often than once on any subject under discussion, save on a point of order or, with consent of the Chair, to make an explanation, but the mover of a motion shall have a right of reply. A member who is speaking when a question of order is raised shall sit down until the question of order has been decided by the person occupying the Chair.

### **4 Matters Taken in Private**

The Synod may decide by a majority of those present and voting that:-

- (a) any business shall be taken in private;
- (b) the Synod shall go into Committee for the informal discussion of any subject;
- (c) the Synod shall go into groups for the informal discussion of any subject (in which case minutes of such informal discussion need not be taken).

Notwithstanding the foregoing, the Chair shall have power to direct that the Synod shall break into small groups, for a period not exceeding 10 minutes, for the informal discussion of any subject (in which case minutes of such informal discussion need not be taken).

## **5 Adjournment**

- (a) Any meeting of the Synod may be adjourned to such other place, time or day and hour as may be set by the person occupying the Chair.
- (b) Any meeting of the Synod may be adjourned to a later time on the same day and such an adjournment may be made on the direction from the Chair, or failing such direction, on the motion of any member, the vote on which motion, on being seconded, shall without amendment or discussion be taken by a show of hands as one House.

## **6 Quorum**

The Quorum of the Synod shall be one half of the eligible membership of the House of Clergy and of the House of Laity and not less than three members of the House of Bishops, but no business shall be invalid because transacted without a quorum being present, unless the attention of the Chair has been called to the absence of a quorum. The person occupying the chair shall then ascertain, in such a way as seems fit, that no quorum is present, and declare the fact. This shall be a responsibility of the person occupying the chair, whose declaration, whether or not a quorum is present, shall be final. If it has been declared from the Chair that no quorum is present, no business shall be transacted until a quorum is declared from the Chair to be present except: (a) the consideration of a motion to adjourn; (b) such non-contentious business as the meeting, with consent of the person occupying the chair, sees fit to transact. If, however, a division is challenged on any subject other than on a motion for adjournment, the same shall not be dealt with by the meeting. No motion for adjournment shall be submitted until at least fifteen minutes after the declaration from the Chair that a quorum is not present, except with the consent of the person occupying the Chair.

## **7 Obstructive or Offensive Conduct**

- (a) In the event of any member at any Synod meeting disregarding the authority of the Chair, or being guilty of obstructive or offensive conduct, a motion may thereupon be moved and seconded to suspend

such member for the remainder of the sitting. The motion shall be put without discussion.

- (b) The person occupying the Chair shall warn any member of the public who interrupts the proceedings at any meeting. If that member of the public continues the interruption the person occupying the Chair shall order the person concerned to leave the meeting, and not return.

## **8 Duration of Speeches**

The mover of a motion shall not speak for more than ten minutes except with the consent of Synod. All other speakers taking part in the discussion on the motion or amendment shall not normally speak for more than five minutes, subject to the discretion of the person occupying the Chair. The mover of the original motion shall have the right to speak for five minutes in reply, but shall not introduce any new matter into the debate. Thereafter the discussion shall be held closed and the question shall thereupon be put from the Chair.

## **9 Motions**

- (a) The Synod shall consider only the following motions:-
  - (i) motions which have been included in the agenda and papers for that meeting;
  - (ii) motions which the Synod has agreed to consider in terms of Rule 10;
  - (iii) formal or procedural motions.
- (b) All motions and amendments shall be stated, immediately on their being proposed to the meeting, by the mover, before being spoken to. All motions under Rule 9 (a) (ii) and all amendments shall be submitted in writing, signed by the mover and seconder and delivered to the Secretary General immediately on being moved.
- (c) Every amendment shall be relevant to the motion on which it is moved. A motion may be amended by the mover with the consent of the meeting, which consent shall be by the majority of those present and voting. In the case of a motion emanating from a Diocesan Synod or from a Board or Committee of the General Synod, the mover of that motion shall have the power, unless specifically denied it by the body from which the motion has emanated, to accept the amendment to that motion, thus altering the text of the motion on which the Synod is asked to vote.
- (d) A motion or amendment may be withdrawn by the mover with the consent of the seconder of the motion or amendment, but the Synod shall have power by simple majority of those present and voting to refuse to allow such withdrawal, in which case the motion shall stand.

- (e) Motions or amendments which are not seconded shall not be discussed or inserted in the minutes.
- (f) If, in the opinion of the person occupying the chair, more than one motion deals with the same subject matter, only the motion first lodged with the Secretary General (whether by hand delivery or by post) shall be considered and if, in the opinion of the person occupying the chair, any motion deals with a matter already under consideration by a Board or Committee, that motion shall not be considered.
- (g) If a member who has submitted a notice of motion is not present to move the motion, the motion shall fall, unless Synod agrees that another member may move the motion.
- (h) No motion of any kind which involves a grant of money shall be competent unless it is printed in the programme of business with the observations of the Board or Committee within whose budget the grant would fall, with power to the Chair on special occasions to take the sense of the meeting with reference to matters appearing in the programme of business and, if satisfied, to dispense with the necessity of observations by the appropriate Board or Committee. Except as above provided, no motion (other than votes of thanks) shall be entertained unless notice has been given to the Secretary General in reasonable time to enable it to be entered in the programme of business, unless the person occupying the Chair sees fit to put the question to the meeting that want of notice shall be dispensed with and interprets it as the evident sense of the meeting that this be allowed. There shall be no poll on the question, but a show of hands may be taken to assist in coming to a decision.

## **10 Rule 10 Motions**

- (a) Notice of Rule 10 motions should normally be given in writing (to the Secretary General) before Synod starts.
- (b) The motion shall be in writing, and signed by the mover and seconder, and supported by the signatures of twelve members (excluding the mover and seconder of the motion) of Synod who are present at the meeting.
- (c) The mover of a motion under this Rule shall be given the opportunity to address Synod briefly (maximum of two minutes) as to why the Synod should consider the motion at that time before a vote is taken on whether the Motion should be considered.
- (d) Subject to any contrary provision in the Code of Canons, in order for a Rule 10 motion to be considered by Synod, a two thirds majority of those present and voting shall vote in favour of its being considered.

**11 Motion: “That the Question be now put”.**

- (a) The amendment called “The previous question” shall not be allowed.
- (b) It shall be competent for any member who has not spoken on the question before the meeting to move “that the question be now put”. On this being seconded, if it seems to the person occupying the chair that the question before the meeting has been sufficiently discussed, a vote shall be taken, without amendment or discussion. If the motion is carried, the mover of the original motion shall have a right to reply, and the question under discussion shall then be put to the meeting. If the motion “that the question be now put” is not carried, a similar motion may be made after every three additional members have spoken.

**12 Voting**

- (a) After the question on which the vote is to be taken has been announced, and voting has commenced, no member shall be permitted to offer an opinion, or ask a question, except on a point of order, or otherwise interrupt the proceedings until the result of the vote has been intimated.
- (b) Save as otherwise provided, all motions and amendments shall be passed by a majority of the members of the Synod present and voting.
- (c) The person occupying the chair shall have a deliberative but not a casting vote. Where the matter which is the subject of the vote relates to the appointment of a member of the Synod to any particular office or committee, voting shall be by ballot.
- (d) When the question is put to the vote, tellers shall be named from the Chair and shall give in their report of each division taken. Except where otherwise stated in these Rules of Order, the vote may be taken in the first instance on a show of hands, the result, in the opinion of the person occupying the chair, being declared therefrom. In all cases of doubt the vote shall be taken by counting the hands held up. On any question, if one third of the present and voting members of any House so wish, voting shall be by ballot.
- (e) When voting by Houses, the Houses must meet separately if one third of the present and voting members of any House so wishes. When the Synod votes by Houses, the numbers of the vote in each House shall be recorded, and a majority of those present and voting shall be required in each House for the passing of the motion.
- (f) A challenge to the accuracy of the minutes shall be made by way of amendment to the motion that the minutes be approved. Only those members who were present at the previous meeting to which the minutes relate shall be entitled to vote on the said amendment.

**13 Election, Selection or Appointment of Members to Office**

In the case of election, selection or appointment by Synod of a member of the Synod or of any other person to any office where the number of candidates nominated exceeds the number of vacancies, the member or person to be elected, selected or appointed as the case may be shall be determined by a vote (or votes) by ballot in (each of) which members will be entitled to vote for as many candidates as there are vacancies. No member may record in the ballot more than one vote for any candidate. The candidate or candidates having the highest number of votes shall be declared duly elected. If there is equality of votes for the last vacancy, this shall be resolved by ballot or by a show of hands.

**14 Assessor**

The Standing Committee of the General Synod shall nominate an assessor, who may be a member of the Synod, but the assessor shall intervene as assessor only on the call of the Chair, without prejudice to the right of the assessor when a member of the Synod to speak and vote as such.

**15 Suspension of Rules**

The application of any or all of these Rules of Order may be temporarily suspended or amended by a majority amounting to two-thirds of those present and voting. Voting shall be as one House.

.....  
**RULE 10 MOTIONS: PRACTICE NOTE**

Before considering presenting a motion Synod members are encouraged to liaise with the Secretary General in order to consult with the Board to whom the matter will be delegated if the motion is passed. It is expected that in a majority of cases this will result in a co-operative response where the matter is taken on to the Board's agenda, and the need for a Rule 10 Motion will pass. Most matters can be dealt with using this process during the year through consultation with the relevant diocesan representative.

## GENERAL SYNOD: A REFLECTION ON MORNING AND EVENING PRAYER

*You make the dawn and the dusk to sing for joy (Psalm 65.8)*

Within the daily rhythm of life, we become aware, when day breaks and when night falls, of moments of significance. A day begins and a day ends, never to return. Time has moved on during that day, and we have drawn a little nearer to whatever our end will be. Tomorrow will be another day, with a significance of its own. It will not be merely a repeat of today, no matter how many similarities there may be. Each day thus comes to us as a distinctive gift. We do not make it. We can only receive it. We may learn to receive it with gratitude and to return thanks for it to the God of creation, the giver of life.

*Every day will I bless you  
and praise your name for ever and ever. (Psalm 145.2)*

Thus it is that human beings, whatever their religious persuasion, have instinctively offered prayer at each day's beginning and ending. At daybreak, prayer expresses gratitude for the passing of the night and for the gift of the new day. It offers to God all that is to be done and experienced as the day runs its course. At nightfall, prayer again expresses gratitude for what the day has brought and invites reflection on our use or perhaps misuse of it, entrusting our lives once again to God's care during the hours of darkness.

*Father, hallowed be your name, your kingdom come. (Luke 11.2)*

Prayer becomes part of the rhythm of life, of waking and sleeping, of working and resting. The sun and the moon, as time's markers, bring the further seasonal rhythms of winter and spring, summer and autumn. All these rhythms lead us to celebrate and reflect on the mystery of life itself, of our waking to life and of the coming sleep of death. Faith leads us further, to see in the passage from light to darkness and from night to morning an image of Christ's surrender to death and, with his being raised from death, the promise of a new creation, the goal towards which all our labours, as people of faith, are directed.

*Rejoice always, pray without ceasing, give thanks in all circumstances,  
for this is the will of God in Christ Jesus. (1 Thessalonians 5.16f)*

Morning and Evening prayer thus form the frame within which the activities of each day take place. They are the beginning and the ending of each day's work. When, for example, the General Synod of our Church meets, Morning Prayer begins the day's business and Evening Prayer brings it to a conclusion. Both express the context of faith which informs the entire work of Synod. Both offer us the opportunity to draw deeply on the words of the sacred writings (psalms, canticles, readings and prayers) and allow them to become the voice of our own prayer.

*"[The Psalms] are the bright mirror in which we become more deeply conscious of what is happening to us". (Cassian, conferences X,11)*

Both Morning and Evening Prayer are there, not as optional extras for the piously inclined, but as the means by which we are reminded, as we begin and as we end the business of Synod, of the heart of the matter: the God through whom, in whom and for whom we exist.

*"He prays unceasingly who combines prayer with necessary duties and duties with prayer. Only in this way can we find it practicable to fulfil the commandment to pray always. It consists in regarding the whole of Christian existence as a single great prayer. What we are accustomed to call prayer is only a part of it." (Origen, On Prayer)*

Note: Copies of the most recent edition of *Daily Prayer* (which includes Morning and Evening Prayer, Night Prayer (Compline) and the Psalter) are available from the General Synod Office, Price £9.00.

## Social Media Guidelines for General Synod

Over the past two years, the business of General Synod has been shared in 'real time' through a Twitter Stream. The official 'twitterer' for General Synod tweets '@secsynod'. Members of Synod floor may also wish to use the hash tag #pisky to join in conversation and share the experience of Synod with those who watch from afar.

### What is Twitter?

Twitter is a form of social networking that allows for very fast communication, through posts that are no longer than 140 characters. The brevity and speed of twitter allows for 'real time' conversation, as well as efficient sharing of information. By using 'hash tags' a group of people can form a shared conversation that is open to anyone who wishes to join. You can find the conversation by setting up a 'search' for a particular hashtag (e.g. #pisky) and you can join in the conversation by using the hash tag in your own posts.

### Guidelines

The speed of twitter is both its delight and its danger. As with any form of communication, things can go wrong and misunderstandings can occur. The following guidelines are offered by the Information and Communications board to help us use Twitter well during General Synod.

#### 1. Be Creative

- Twitter is a great way to share good news. If you are excited about being at Synod, impressed with the conversation, stimulated by new ideas, or delighted with the worship: tell people by using #pisky.
- Perhaps your gift is humour, or observation, or precision of thought. You may be able to help others stay focused, understand better, or share in debate by tweeting your perceptions of what is happening on Synod floor.
- Twitter is an easy way for people on the margins of the Church to 'watch' how Episcopalians communicate and relate. A good, fast, insightful, compassionate and amusing 'conversation' on Twitter might just be the encouragement someone needs to give the Church a try.

#### 2. Be Responsible

- Twitter can help us engage more deeply with what is happening at Synod; but it can also be distracting. Please be aware of those around you and of your own responsibilities as a representative of your diocese.
- Twitter is a very public medium. Anyone, anywhere can see what you write using the #pisky hash tag. Therefore, please remember that your reputation and the reputation of the Church are at stake when you tweet.
- If you wouldn't say it aloud, then you shouldn't tweet it.
- Remember that it's hard to catch tone online, especially in 140 characters.

- Remember that you are a General Synod member and when you tweet on Twitter you are speaking in public.

### **3. Be Kind**

- Twitter works well for offering praise, encouragement and support.
- It is not a helpful vehicle for criticism and complaint.
- Be kind to speakers: stay on topic, quote carefully.
- If something does go wrong, acknowledge it and let it go. If you make a mistake, apologize and move on. If someone else does, give them a chance to apologize and move on.

### **4. Be Yourself**

- The reputation of the Church is as poorly served by over-restraint as by carelessness. We need to be seen to be human.
- It's OK to joke, to tease gently, to express what you are feeling; but remember not everyone will read things the same way.
- There's an old saying: 'God has something to say that can only be said through you.' Who knows? Maybe what God has to say can be shared in 140 characters or less.

Happy Tweeting!

April 2011

## **GENERAL SYNOD MEMBERS 2014**

Most Rev David R Chillingworth  
Rt Rev Dr John A Armes  
Rt Rev Dr Gregor D Duncan  
Rt Rev Dr Robert A Gillies  
Rt Rev Kevin Pearson  
Rt Rev Dr Nigel Peyton  
Rt Rev Mark J Strange

Mr David Palmer  
Mr Michael Lugton  
Very Rev Kelvin Holdsworth  
Very Rev Richard Kilgour  
Mrs Anne P Jones  
Rev Canon Malcolm Round

### **Aberdeen Clergy**

Rev Prof David Atkinson  
Rev Captain Gerry Bowyer  
Rev Neil Brice  
Rev Samantha Ferguson  
Rev Canon Peter Mander  
Very Rev Dr Emsley Nimmo  
Rev Canon Dr Isaac Poobalan

### **Aberdeen Clergy Alternates**

Rev Canon John Walker  
Rev Anne James  
Rev Paul Watson

### **Aberdeen Laity**

Miss Mary Allardyce  
Mrs Dilys Grant  
Dr Alistair Mason  
Miss Mary McKinnell  
Ms Lesley Platford  
Mr Michael Price  
Mrs Jane Selwyn Bailey

### **Aberdeen Laity Alternates**

Mr John Palmer  
Dr Ian Findlay  
Dr Nicola Mills

**Argyll Clergy**

Rev Adrian Fallows  
Rev Canon Hugh Lee  
Rev Sister Clare Lockhart SC      Not attending  
Rev Simon Mackenzie  
Very Rev Nicola McNelly  
Very Rev Andrew Swift

**Argyll Clergy Alternates**

Rev Daniel Davies  
Rev Charles Tongue

**Argyll Laity**

Ms Catriona Beel  
Dr Geoff Headden  
Dr Peter Kemp  
Brig John Macfarlane  
Mrs Christine McIntosh  
Mr John Roberts

**Argyll Laity Alternates**

Dr Mac Armstrong  
Ms Alison Clark  
Mrs Maureen McKellar

**Brechin Clergy**

Very Rev Jeremy Auld  
Very Rev Dr Francis Bridger  
Rev Canon Fay Lamont  
Rev David Mumford  
Rev Kirrilee A Reid  
Rev Michael Turner

**Brechin Laity**

Mr Steven Cassells  
Mr George Masson  
Mr William Neill  
Mrs Judith Robinson  
Mrs Vina Strachan  
Mrs Karen Willey

**Brechin Laity Alternate**

Mr Gordon Aitken

**Edinburgh Clergy**

Rev Markus Duenzkofer  
Rev Canon Zachary Fleetwood  
Rev Dean Fostekew  
Rev Peter Harris  
Rev Ruth Innes  
Rev Canon John Lindsay  
Very Rev Susan Macdonald  
Rev Canon Allan Maclean  
Rev John M McLuckie  
Rev David Richards  
Rev Canon Prof John Richardson  
Rev Martin Robson  
Rev Willie Shaw  
Rev Canon Fred Tomlinson  
Rev Alison Wagstaff  
*One further name to be advised*

**Edinburgh Clergy Alternate**

Rev Canon Ian Paton

**Edinburgh Laity**

Mrs Caroline Daye  
Mrs Pamela Gordon  
Mrs Pat Gordon  
Mr Michael Green  
Mrs Helen Hood  
Mr Ian Kerry  
Miss Sheila Kidney  
Mrs Margaret Kieran  
Mrs Ruth McGrath  
Mrs Janet McKinnell  
Mrs Rachel McLean  
Mr Matthew Pemble  
Mr Alex Stewart  
Mr Neil Stewart  
Mr Howard Thompson  
Mrs Susan Ward

**Edinburgh Laity Alternates**

Mrs Pat Boyd  
Ms Zoe van Zwanenberg

**Glasgow Clergy**

Rev Cedric Blakey  
Rev Roger Cutler  
Rev Paul Fletcher  
Rev Dan Gafvert  
Rev David McCarthy  
Rev Canon James Milne  
Rev Andrew Richardson  
Rev Canon Dr Scott Robertson  
Rev Jane Ross  
Rev Andrew Sheridan  
Rev Canon Dr Anne Tomlinson

**Glasgow Clergy Alternates**

Rev Dr Tom Wilson  
Rev Canon Dr Nicholas Taylor  
Rev Kenneth Macaulay

**Glasgow Laity**

Mrs Lilian Bancroft Not attending  
Mr Kennedy Fraser  
Mr Jim Gibson  
Mrs Margaret Hanley  
Mr Graeme Hely  
Mr Richard Horrell  
Mrs Carol Lovett  
Dr Beth Routledge  
Mr Alan Rumble  
Miss Jenny Whelan  
Mrs Linda Whitby

**Glasgow Laity Alternates**

Miss Trudy Hill  
Mrs Susi Cormack-Brown  
Prof Rob Smith  
Mr Kevin Boak

**Moray Clergy**

Rev Patricia Lockhart  
Rev Christopher Mayo  
Rev Christine Mylne  
Rev Sarah Murray  
Rev Clifford Piper  
Rev Pamela Shinkins  
Rev Canon Alison Simpson

**Moray Laity**

Mr Colin Gregory  
Mrs Norma Higgott  
Mrs Jane McDowall  
Mr Alan McLeod  
Mr Christopher Phillips  
Mrs Gail Sanderson  
Mrs Jenna Shaw

**St Andrews Clergy**

Rev Paddy Allen  
Rev Dr Andrew Barton  
Very Rev Hunter Farquharson  
Rev Richard Grosse  
Rev Canon Dr Bob Harley  
Rev Anne Haselhurst  
Rev Canon Dominic Ind  
Rev Canon Jonathan Mason  
Rev Prof Trevor Hart

**St Andrews Clergy Alternates**

Rev Christine Fraser  
Rev Andrew Frearson

**St Andrews Laity**

Mr Drew Corrigan  
Mr James Gardner  
Mr Brendan Grimley  
Mrs Nan Kennedy  
Mrs Shirley Mann  
Mrs Kate Sainsbury  
Mrs Ruth Warmer  
Prof Alan Werritty  
Mrs Sue White

**St Andrews Laity Alternates**

Mr Alastair Williamson  
Mr Alan Thornton  
Mr David Stacey

## **SCOTTISH EPISCOPAL CHURCH**

### **REPRESENTATION ON OTHER BODIES/ORGANISATIONS**

There follows a list of current representatives appointed to represent the Scottish Episcopal Church on a variety of other bodies and organisations.

Most positions are held by volunteers but in a few cases the SEC is represented by staff members and the list is annotated to show this.

Vacancies arise from time to time in the positions in question and if you have an interest in serving in any of the areas in question, please make your interest known to the General Synod Office.

John F Stuart  
Secretary General  
April 2014

# REPRESENTATION ON OTHER BODIES/ORGANISATIONS

## APRIL 2014

Body/Organisation	Representative	Appointing Body	Start Date
<b>ABERLOUR CHILDCARE TRUST</b>	Vacant	Mission & Ministry Board	
<b>ANGLICAN COMMUNION</b>			
Anglican Consultative Council	John Stuart <sup>2</sup>	Standing Committee	2005 <sup>3</sup>
Anglican Communion Networks and Commissions: -			
Family Network	John Rea	Mission & Ministry Board	2007*
Environmental Network	Alan Werritty, Bishop of St Andrews (Episcopal Rep)	Mission & Ministry Board College of Bishops	2003* 2008*
International Refugee and Migrant Network	Rev Donald Reid	College of Bishops	2012*
Network for Interfaith Concerns and for the Anglican Communion	Rev Andrew Richardson	CRPOF	2007*
Peace and Justice Network	Angela Daye	Overseas Committee	2010*
Women's Network	Vacant	Mission & Ministry Board	
Youth Network	Sarah Tomlinson	Provincial Youth Network	2004*
<b>ACTS (Action of Churches Together in Scotland)</b>			
Trustee Board	Helen Hood	Faith and Order Board	2008 <sup>4</sup>
Members' Meeting	Bishop of Aberdeen and Orkney Rev Canon John Lindsay (Alternate) Elspeth Davey <sup>5</sup>	Faith and Order Board	2013 2013
Education	Mrs Pat Boyd	Church in Society	2005*
Finance Committee	Mr Nick Cooke	ACTS	2014*
Scottish Churches Racial Justice Group	Rev Timothy Njuguna	Church in Society	2007*
Scottish Churches' Rural Group	Rev Prof David Atkinson (acting)	Home Mission Committee	2012
Working with Children in the Community Care Group	Ian Findlay	Home Mission Committee	2010
<b>CAIRS (Churches Agency for Interfaith Relations in Scotland)</b>	Vanessa Stark	CRPOF	2009*
<b>CEAS (formerly Scottish Sunday School Union)</b>	Sue Pollard	Home Mission Committee	
<b>CHURCH OF ENGLAND/METHODIST CHURCH</b>			
Joint Implementation Commission 2	Rev Canon Prof John Richardson	Faith and Order Board	2008*
<b>CHRISTIAN AND SCOTTISH COMMITTEE</b>	Elizabeth Doig	Mission & Ministry Board	2012*

\* No Fixed Term Date

<sup>2</sup> Standing Committee appointed the Secretary General on the recommendation of the previous representative.

<sup>3</sup> Attended 3 meetings of the ACC from 2005.

<sup>4</sup> Fixed Term - 2008 -2014

<sup>5</sup> Church Relations Officer appointed as third SEC Representative. The position is non-voting. Officer presence helpful because of general overview of ecumenical relations.

Body/Organisation	Representative	Appointing Body	Start Date
<b>CHURCH OF SCOTLAND</b>			
Church Art and Architecture	Rebecca Cadie Alex Stewart (Alternate)	Building Committee	2008* 2005*
Church in Society Council	Vacant	Church in Society	
<b>CTBI (Churches Together in Britain and Ireland)</b>			
CRJN (Churches Racial Justice Network)	Rev Timothy Njuguna	Church in Society	2008*
Church and Society	Vacant	Church in Society	
Consultative Group on Ministry Among Children	Lorraine Darlow	Home Mission Committee	2013*
Senior Representatives Forum	John Stuart <sup>7</sup>	ex officio Secretary General	2007
Global Mission Network	Rev Eileen Thompson	Overseas Committee	2008
<b>FAITH IN COMMUNITY SCOTLAND</b>	Very Rev Ian Barcroft	Mission & Ministry Board	2011*
<b>FAITH IN COMMUNITY SCOTLAND ACTION FUND</b>	Rev Canon Fay Lamont	Church in Society (annual reappointment)	2001
<b>GLENALMOND COUNCIL</b>	Primus Bishop of Glasgow and Galloway	ex officio College of Bishops	2014*
<b>INTERFAITH GROUP ON DOMESTIC VIOLENCE</b>	Rev Dr Elizabeth Koepping	Church in Society	2012
<b>INTER-FAITH SCOTLAND</b>	Rev John Conway	CRPOF	2014*
<b>JOINT FAITHS ADVISORY BOARD ON CRIMINAL JUSTICE</b>	Rev Paul Romano Rev Canon Duncan McCosh	Church in Society	2006* 2012*
<b>JUBILEE SCOTLAND</b>	Anne Pankhurst	Overseas Committee	1999
<b>MEISSEN COMMISSION (Celtic Churches Observer)</b>	Currently held by Wales	Inter-Church Relations Committee	
<b>MISSION TO SEAFARERS</b>	Bishop of Brechin	College of Bishops	2012*
<b>NHS SPIRITUAL CARE DEVELOPMENT COMMITTEE</b>	Rev Carrie Applegath Sister Clare Lockhart (Alternate)	College of Bishops	2004* 2006
<b>PARTNERSHIP FOR WORLD MISSION</b>	Gill Young	Overseas Committee	3 Years
<b>PORVOO CONTACT GROUP</b>	Elsbeth Davey <sup>8</sup>	Inter-Church Relations Committee	2003*
<b>REULLY CONTACT GROUP</b>	Very Rev Alexander Gordon	Inter-Church Relations Committee	2005*
<b>SCOTLAND4PEACE STEERING GROUP</b>	Very Rev David Mumford	Church in Society	2008*
<b>SCOTTISH CHURCHES COMMITTEE</b>	John Whittall John Stuart <sup>9</sup>	Admin Board	2013* 1996*
<b>SCOTTISH CHURCHES COMMITTEE SAFEGUARDING GROUP</b>	Donald Urquhart/ Daphne Audsley	Ex officio	2007*

\* No Fixed Term Date

<sup>7</sup> The Forum comprises senior denominational officers ex officio

<sup>8</sup> Officer appointed on the recommendation of previous Contact Group representative. Officer well placed within the denomination to act as liaison point with the Porvoo Communion.

<sup>9</sup> Much of the agenda of the Committee issues of a legal/regulatory nature. The two SEC representatives have traditionally comprised one officer and one other.

Body/Organisation	Representative	Appointing Body	Start Date
<b>SCOTTISH CHURCHES HERITAGE RESEARCH</b>	Richard Fawcett	Building Committee	2005*
<b>SCOTTISH CHURCHES HOUSING ACTION</b>	Joe Cassidy	Church in Society	2009*
SCHA Affordable Housing Group	Elliot Glen-esk	Building Committee	2012
<b>SCOTTISH CHURCHES NATIONAL SPONSORING BODY</b>	Rev Canon John Lindsay Elspeth Davey/John Stuart <sup>11</sup>	Faith and Order Board	2011 2004*
<b>SCOTTISH CHURCHES PARLIAMENTARY OFFICE</b>			
Advisory Group	Elspeth Davey	Church in Society	2006*
<b>SCOTTISH JOINT COMMITTEE FOR RELIGIOUS AND MORAL EDUCATION</b>	Patricia Boyd	Church in Society	2003*
<b>SCOTTISH PILGRIM ROUTES FORUM</b>	Margaret Pedersen	Home Mission Committee	2013*
<b>SCOTTISH STAINED GLASS SYMPOSIUM</b>	Edwina Proudfoot	Building Committee	2012*
<b>UNITY ENTERPRISE</b>	Rev Les Ireland	Church in Society	2013*
<b>US COUNCIL</b>	Rev Eileen Thompson John Rea	Overseas Committee	2007 2008
<b>WORLD COUNCIL OF CHURCHES ASSEMBLY</b>	Elspeth Davey John Lindsay	Faith and Order Board	for 2013 Only
<b>WORLD DAY OF PRAYER (Scottish Committee)</b>	Rev Jeanette Allan	College of Bishops	2012
<b>WORK PLACE CHAPLIANCY SCOTLAND</b>	Vacant	Mission & Ministry Board	

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\* No Fixed Term Date

<sup>11</sup> The constitutional arrangements for the NSB envisage it including general secretaries or equivalent. Since the body oversees LEPs, throughout Scotland, it is appropriate that the Church Relations Officer, as the ecumenical officer for the SEC, should also participate in this. This is mirrored in appointments from other denominations.

**ATTENDANCE SLIP**

**GENERAL SYNOD 2014**

**Name:** \_\_\_\_\_

**Diocese:** \_\_\_\_\_

**Please put this in the box provided at the Synod**

# GENERAL SYNOD 2014 TRAVEL AND MEALS CLAIM FORM

Travel: £

\_\_\_\_\_ miles at 45p/mile  
Public Transport (receipts must be attached)

**Overnight Accommodation:**

Bed and Breakfast only:

\_\_\_\_\_ nights at £\_\_\_\_\_ (up to max of £65 per night)  
(receipts must be attached)

Dinner, Bed and Breakfast:

\_\_\_\_\_ nights at £\_\_\_\_\_ (up to a max of £75 per night)  
(receipts must be attached)

**TOTAL COSTS**

**Offset by:** \_\_\_\_\_  
Synod Dinner (payable by all members attending the dinner) (27.00)

Balance due to/from Scottish Episcopal Church (delete as necessary) \_\_\_\_\_

Name (please print): \_\_\_\_\_

Address: \_\_\_\_\_  
\_\_\_\_\_

Payment of any net sum due by Scottish Episcopal Church will be by cheque or electronic bank transfer. If you wish payment to be made by bank transfer, please indicate as follows:

**Either:** Use my bank details already provided to General Synod Office\*  
**Or:** Use the following bank details\*:  
\* Delete as appropriate

Account in the name of: \_\_\_\_\_

Bank sort code: \_\_\_\_\_

Bank account number: \_\_\_\_\_

Email address: \_\_\_\_\_

Signed: \_\_\_\_\_

Date: \_\_\_\_\_

**(see notes overleaf)**

**NOTES:**

- 1 Please ensure that this form is returned to the General Synod Office, 21 Grosvenor Crescent, Edinburgh, EH12 5EE, with remittance (if due) no later than 1 July 2014. (Cheques should be made payable to the Scottish Episcopal Church).
- 2 If you have decided not to claim expenses, please return the form marked accordingly.
- 3 Please state if attending as an alternate.
- 4 Notification of payment of expenses made by electronic transfer will be sent be email.

## GENERAL SYNOD 2014 (GS14)

### FEEDBACK FORM

The Standing Committee values the comments of General Synod Members on the operation of the General Synod. If you have any comments, which you would like to have considered by the Standing Committee, you are invited to complete this Feedback Form and place it in the box at the exit when you leave after the final session of this General Synod. If you wish to make additional comments there is space at the end of the Feedback Form for that purpose. The Feedback Form can be submitted anonymously.

Please **CIRCLE** your multiple choice response and **PRINT** any other information

- |    |  |              |                |                 |
|----|--|--------------|----------------|-----------------|
| 1. | Sessions were generally chaired competently and clearly  | <b>AGREE</b> | <b>NEUTRAL</b> | <b>DISAGREE</b> |
| 2. | Sitting at round tables for the business sessions with GS14 members speaking in debate from their seats enhanced the proceedings                                       | <b>AGREE</b> | <b>NEUTRAL</b> | <b>DISAGREE</b> |
| 3. | I found the table discussion groups a useful means of discussing Synod business  | <b>AGREE</b> | <b>NEUTRAL</b> | <b>DISAGREE</b> |
| 4. | (Applicable to those with experience of Synod at Palmerston Place Church)<br>I preferred the use of St Paul's and St George's to Palmerston Place as a venue for Synod | <b>AGREE</b> | <b>NEUTRAL</b> | <b>DISAGREE</b> |
| 5. | I would prefer more time in Synod to be given over to decision making rather than presentations of information   | <b>AGREE</b> | <b>NEUTRAL</b> | <b>DISAGREE</b> |
| 6. | I found the additional financial information included in the General Synod papers helpful and informative  | <b>AGREE</b> | <b>NEUTRAL</b> | <b>DISAGREE</b> |
| 7. | The inclusion of such additional   | <b>AGREE</b> | <b>NEUTRAL</b> | <b>DISAGREE</b> |

financial information in future General Synod papers would be useful

- |     |   |              |                |                 |
|-----|---|--------------|----------------|-----------------|
| 8.  | I appreciated the worship at General Synod                            | <b>AGREE</b> | <b>NEUTRAL</b> | <b>DISAGREE</b> |
| 9.  | I liked the layout used for the Opening Eucharist                     | <b>AGREE</b> | <b>NEUTRAL</b> | <b>DISAGREE</b> |
| 10. | I consider the Forum style meetings a good use of the lunchtime break | <b>AGREE</b> | <b>NEUTRAL</b> | <b>DISAGREE</b> |

- |                                      |            |           |
|--------------------------------------|------------|-----------|
| I attended a lunchtime Forum meeting | <b>YES</b> | <b>NO</b> |
| Thursday                             | <b>YES</b> | <b>NO</b> |
| Friday                               | <b>YES</b> | <b>NO</b> |

11. I would have liked to have seen the following on the agenda:

12. If I could make *one change* to the way General Synod meets it would be:

- |     |   |            |           |
|-----|---|------------|-----------|
| 13. | I enjoyed the General Synod Dinner        | <b>YES</b> | <b>NO</b> |
| 14. | My Diocese held a pre-Synod meeting       | <b>YES</b> | <b>NO</b> |
| 15. | I attended my Diocese's pre-Synod meeting | <b>YES</b> | <b>NO</b> |
| 16. | I am a new member of General Synod        | <b>YES</b> | <b>NO</b> |
| 17. | My Diocese allocated me a "Buddy"         | <b>YES</b> | <b>NO</b> |

I am from the Diocese of

- Aberdeen & Orkney
- Argyll & the Isles
- Brechin
- Edinburgh
- Glasgow & Galloway
- Moray, Ross & Caithness
- St Andrews, Dunkeld & Dunblane

I am a member of the House of

- Laity
- Clergy
- Bishops

If you would like to include your contact details: name, address, e-mail then please use the space below:

Thank you for completing the Feedback Form.

***Please remember to put it in the box at the exit before you leave for home on Saturday.***

*If you have any further comments you wish to make please do so in the space below:*