

GENERAL SYNOD 2014

DISCUSSION GROUPS – FLIPCHART MATERIAL

THURSDAY 12 JUNE 2014 – MORNING SESSION

Scottish Identity and the SEC

1. How does the forthcoming Referendum affect your thoughts about the role and identity of the Scottish Episcopal Church and what the SEC is able to offer?
2. What values do you most wish to see embedded in Scottish life?
3. What can we do to help embed these values?

Group A

1. Identity of SEC and what it can offer

SEC seen as English, but is inclusive and can help in the aftermath of a divisive referendum.
2. Values to be embedded
 - Inclusivity and healing
 - Non judgemental (especially of poorer people)
3. [we never got there!]

Group B

- 1, 'English Church' not necessarily a negative tag in an independent Scotland which seeks to find its place in the world. May lead to a greater emphasis on the particular role of the Church as a source of peace/unity.
2. The Church should be at the forefront of critiquing the wealth divide and other social divisions (eg food banks).

Importance of the place of family in civic society.

Dangers of short-term thinking in various areas of political/civic discourse. A need to move away from 'self-absorption' to a more neighbour-orientated philosophy/mentality.

3. Recovery of confidence.

A move away from fear to greater political engagement.

Group C

1. Community of tolerance.

No need for change in identity (already seceded!).

Opportunity to strengthen individual and Scottish identity.

Interfaith – beauty in music and church; liturgical tradition; set prayers can be interpreted; open Church to society and interfaith.

CoS status in society/political establishment of churches if Yes.

Break down in barriers since WW2.

2. Tolerance – acceptance of others.

No labels/diversity.

Open to all (immigrants).

Ministering to those that perceive they have lost.

Freedom of choice/enfranchisement.

Justice with compassion.

Freedom of conscience/thought.

3. Working together interfaith, ecumenical.

Calming influence on public discussion.

Encourage thoughtful approach to issues.

Influence historically beyond numbers.

“It’s good to talk”.

Group D

1. Referendum “what can we offer?”

- 18/19 Sept does it change?
- What are assumptions of us
- Model DIVERSITY
- Differing views

This is WELCOME

- Anxiety in churches among English members post Yes.
- Leadership of communities of which you are not historically part. Can model this.

Group E

1. Living with diversity well.
2. Welcoming and open (eg asylum seekers, Eastern Europe).

Everyone is valued by God and us.

3. Model them.

Group F

1. - How we communicate values of the Church to the secular world.
 - Education system }
 - }
 - Laws/legal systems } All Scottish
 - }
 - Scottish Church }
 - History/tradition made up by the people of the Church.
 - Less multi-cultural society now.
 - Being the Church in mission – going out.
 - Society becoming more secular - churches
 - communities
 - Must still communicate with others (churches).

2. - Justice
 - Caring for all people young and old
 - Equality for ALL
 - Keep communicating
3. - Keep communication doors open.

Group G

1. Realise SEC is Scottish.

Many in Shetland have an ambivalent attitude towards Scotland.

Church may need to offer healing post-Referendum.

2. SEC may teach a lesson on how to have different opinions without confrontation.

Holding tensions.

Offer healing.

3. Values embedded in culture and structures.

Some of these outside SEC.

Group H

1. - Respond to it.
 - Outgoing rather than inward looking.
 - “English Church” is pejorative as is “Chapel” for RC.
 - Avoid reactive only.
 - Referendum divides – but our identity before is God unchanged
 - No matter what happens – churches (all) can offer healing and reconciliation.
 - SEC has particular role and identity in Scotland – able to express views, not “toed line”, liberal and progressive.

2. Just, caring, not all about money/material, compassionate, inclusive, liberal, outward looking, loving, generosity, patriotic not nationalistic, internationalistic, communitarian, ethical – formally, rooted in social/socialist, Christian roots in eg housing.
3. Vote – “Yes” } In the
Vote – “No” } Referendum

Welcome

Lay reader – preach

eg Lent lunches to Blythswood Foodbank, homeless

[Embody integrity]

Group I

1. Church needs to be reconciliatory – provide healing.

We all hold political views – how does the SEC minister to these? – provide peaceful, healing apolitical discussion.

We need to accept and embrace all viewpoints.
2. Freedom of religious expression.

Respect of small minority groups and “the weak”.

Welcoming of all nations – sense of wider world.

Integrity in politics.

What is a Scot?

Scottish culture.

Christian constitution.
3. *This question was left blank*

Group J

1. - Something to do with the “Scottishness” of the SEC.

- More could be done to emphasise that the SEC is more than a branch of the CofE; we do things differently. Have our “own Saints”.
 - How we relate to the Church of Scotland (issue of Third Article Declaratory).
 - Referendum isn’t changing the ethos of the SEC and won’t. The SEC has a distinctly Scottish flavour.
 - Care taken over how we accentuate our Scottishness (Jacobite history might be thrown back at us).
2. - Care for the least, the last and the lost.
- Tolerance.
 - Inclusion – a feature of Scottish life. In Scotland, more of a community emphasis (is this just rural or apply to cities too?).
 - There is a strong sense of closeness to origins.
 - Jock Tamson’s bairns: underlies our attitude to identity.
3. - SEC: too much pomp which may alienate people.
- Can we continue to be the catalyst locally to “bring people round the table”?
 - Conciliation after the Referendum – we have a role in that locally.
 - Modelling how we deal with these issues; method of listening, not binary and adversarial (we are modelling that in the very way we are meeting today).

Group K

1. Distinctive message to offer. More important than brand name.
- Church should be apolitical/neutral.
- No change – SEC already defined by Scottish borders.
- Role of Church in civilising what is a vicious debate.
- Role in bringing together society post-Referendum.

We are a Scottish church going back centuries – lost some of our Scottish identity in recent years.

“English Church in Scotland” – how will we affirm our identity? People who come from England may think they are joining an extension of the English Church/think that Church of Scotland is equivalent.

2.

Tolerance
Respect
Not sectarian
Secular
Fairness

Courageous
Moderate

3. Offering excellent pastoral care.

Not excluding people from the Church.

Provide a safe space for people to talk about what is important to them.

Choosing good leaders (Bishops).

Group L

1. Role

- No different
- If a “Yes” vote does our Scottishness get highlighted more? Would it cause problems with CofE?
- Need to be more educated about our history – not the English Church. Have confidence in our history.
- Will the Referendum help clarify the position of the Church in Scotland; relationships between Provinces?

2. Values

“piscie values”

- The nature of reconciliation post-ref – significant work will need to be done to help the country hold together. Facilitation of conversations.
- Holding creative tensions together – honouring different integrities.
- Recognise what we hold in common. Ability to disagree, amicably/agreeably.

3. What Can We Do?

- Help individuals identify what values matter to them and why – encourage creative, reflective thinking.
- Need to lead by example/show society what we can do/do already.
- Don't forget we offer a prayerful approach to issues – have our churches open as a space to think/pray/reflect – “Be there”
- Not about winners/losers.
- Modelling the values we believe to be fundamental; live them quietly and effectively. Post-ref people may look to the Church for a lead.
- “Cascade” type event for people nationally and locally. Positive conversations. Talk NOW. Counter polarisation. Create/promote loving and accepting community.

Group M

1. Bijou Church

Small

“English Church” – assumptions made about how we might be voting. Independence should not affect the values we treasure.

Will independence make us more marginalised?

How can we help with maintaining a helpful and courteous debate?

Encourage the highest possible turnout.

2. Care and compassion for the whole of life.

We do have slightly different values.

A society in which people matter.

Question of faith in a written constitution.

Tolerance.

Considerable anxiety and instability in the next few year.

How do we live with the vote?

3. Church has had to deal with deep division – we can lead with this.

England feels diminished.

Group N

1.

- Encourage people to think about issues and to vote and to respect different views.
- Recognise the significance of this vote.
- Courage to reveal our identity contains multiple perspectives.
- Churches have to continue to welcome and to support everybody.
- Our churches are physical spaces away from politics
- Our churches (spiritual) are communities where people can be safe – and after can be spaces to express hurt, joy (and points on continuum).
- We can offer impartiality.
- Primus' charge to be disseminated.
- To urge people to consider issues/values before voting.
- Be prepared and point out secular agenda to promote alternative faith agenda.

2.

- Respect for all views – inside and outside Church.
- Look after the hurt.
- Integrity.
- Compassion.
- Permission for multiple perspectives.
- To care outside/inside the Church.
- Freedom of speech/thought.
- Inclusion.
- Courage.
- Love for others/neighbour, enemies.

3.

- To be seen to be working with other churches and other communities/faiths (non-churched).
- Model all the values noted in Q2 inclusion, etc, respect.
- Not out on a limb – but part intrinsically of society.
- Lose the word “Anglican!” [tension in 2 parts] and keep it for guidance to incomers.
- Consider our identity.

Group O

1. Contribution of SEC to society – to independence outcome. Conversation in changing/secular society.

Comment the Episcopal Church USA.

2. Values – secularity, national identity, youth religion (history).

Models of identity.

Church of Scotland – national.

3. Embed values.

Raise profile – branding, identity.

Distinctive.

Descriptors: small scale – national.

Group P

1. Breadth

Diverse?

- Managed could be offered to others.

2. Respect

Truth }

Compassion } on

Integrity } mace

Justice }

Dignity

Equality

Inter-dependence

Generosity

Forgiveness

Hospitality

3. Live and witness the values.

Embrace diversity – remain united.

Dialogue – interfaith

– no faith

“Family” teaching.

Group Q

Values

- Society in which love more possible.
- Non-violence.
- Erenic
- Compassionate.
- Enabling human flourishing.
- Therefore: Armed forces/Trident?; ensuring structural justice; adequate benefits; living wage; full employment; socially useful goods/services; sustainability; NHS; pensions; culturally welcome asylum seekers - structurally not always supported.
- RADICAL HOSPITALITY

Group R

- Will Scotland/RUK become more right wing/left wing post Yes vote?
- Should RUK have a vote?
- Often not what is said as perception/way it is received.
- Loyalism – homogeneity of Scotland/UK? Eg Western Isles/Orkney/Shetland and Borders.
- Who gets what % of cake?
- Blurred boundaries.
- Fear.

- Use of language important.
- Use of greater conversation in churches.
- Polls indicate economics (undecideds)
 - ↓
 - May be not wider values
- Values affect definite “yes” and “no” voters.

Group S

- Sense of history – continuity.
- Danger of a written constitution constraining the role of the churches/secularisation but potential to take the opportunity to expand mission.
- Distinctive – not established church.
- Working with other churches post-Referendum: and reconciliation on an ecumenical basis.
- More Scottish and less “Anglican”/make more of Gaelic, Scots/Lallands roots. Less “imported Anglicanism”. Rediscovering roots including Celtic.
- Helping future generations – inequality needs addressing. Churches with advocacy voice.
- Imbue with “Kingdom Values”
- If become more Scottish must take care not to deter visiting Anglicans “Acting as a bridge”.
- Scotland is skewed towards focusing on the “underdog” – SEC there for the people of Scotland.

Group T

1.

- Territoriality – throughout Scotland
- In all places
 - Collegiate
 - Workshops of prayer from which people go
 - Mission churches

2.

4 arms of the mace

Justice wisdom

Compassion integrity

- “Church that will take anyone”, the hurting, etc
- Know each other

Servanthood – being there for people

Welcome and openness

Opening up the space to others – friendly

Openness of mind, not just buildings – foundation of mission

Hospitality

3.

- Continually review the values
- Have greater courage to talk about it – mission.
- Proactive about promoting our values in our communities
- Proactive about being inactive in our communities
- Healing
- Is the rest of society open to us doing this?
- Ability/confidence to talk about “our experience of God”
- Quality of values of experience.
- Some places SEC is the only Church and therefore what we do has to be for all.

FRIDAY 13 JUNE 2014 – MORNING SESSION

TISEC Review

1. What qualities do you hope to see in your clergy?
2. Should ordination training be purely academic or practical as well?
3. What skills do clergy need in today's Church and society?
4. What is the best way of equipping those training for ministry to become effective ministers and leaders?

Group A

1. - Vision for mission and expanding the Kingdom, not maintenance
- Understanding of the context into which they come
- Sound theological training (to degree level)
- Leadership and people skills (x 3)
- Capacity for keeping unity within a charge
- Managerial skills
- Vision for growth and ability to lead people in that direction
(“Monks got it right”; not all qualities in one person – ought to be teams which encompass this range of skills)
- “Clergy being broken, so that they can empathise with our pain”
- Lead worship that people want to attend
- Help others to think, by steps, about worship leading
(leadership can mean a variety of things)
2. (Definition of “practical”: not just money/fabric, but understanding of the demands of the job)
- Practicalities of pastoral aspects of the job very necessary
- “Academic” is a conjoined concept; theology and praxis are integrated in essence - all academic training should be rooted in real life “practical theology”
- So does this mean there needs to be a minimum age for ordination so that you have life experience? (You can train people to do this “joined up” training). Internships are a good way in and so are parish placements (training of supervisors crucial). Curacies will be funded (it is hoped) across the spectrum, not just those who can afford to have them
- Financial management needs to be taught and building matters

4. - Personalised programmes of training (IDPs): eg different set of modules for different modules (sic) (eg rural)
 - System that allows for people to change tack in training
 - Individualisation of the training plans
 - Mentoring network of retired leaders
- (financial support available so no one is marginalised)

Group B

1. Engagement – congregation/wider society
Leadership/listening
Self-differentiated – person/self/issues
Exemplar – spiritual practice
Communicating/preaching
Professional delivery
2. Vocation – skills – knowledge – continuum
Life-long learning
Specific skills – clinical pastoral homiletics
Discernment – pathway formation nurture
Vocations
3. Knowledge/grasp – finance
Charity regulation – buildings
Organisational analysis
4. Focussed training
Experience “community”
Experience (eg robust placements; hands on)

Group C

1.
 - Could this be a clergy “wish list”
 - Enthusiasm, grounding/connected – theology and world
 - Being good with people – good communicator
 - Being able to mediate

- Facilitator – able to help others into ministry, etc
 - discernment
 - able to challenge and encourage
- Compassionate
- Obedience – to their calling not being afraid
 - collaborative
 - leadership
- Model how to be with others/God – work alongside
- Leadership – have to earn it } collaborative
 - two way accountability } decision taker

2.

- Important to have a degree of theological rigour
- Wisdom needed – the outworking of theory in practice
- Both academic and practical needed
 - placements important to learn skills
- Different routes in training
 - academic into practical
 - practical into academic
- Not “one size fits all” – recognise what individuals are “called to”
- Curacies need to be longer than two years ~ second curacies useful
- Prioritise funding → tailor curacies better

Group D

“Questions seem to be just about clergy and mostly about stipendiaries”

1. Qualities: self-awareness; enabler of others; people skills; communication; theological reflection
2. Academic/Practical? Training should be shaped to individual. Should be both practical and academic.
3. Financial competence. IT literacy.
4. Starting from where you are. Continuing supervision. Formation takes place within community.

? Is Durham a suitable place to run Scottish process

Group E

1.
 - Teacher
 - Leader with authority
 - Able to lead a team
 - Communicator
 - Practical and down-to-earth
 - Leadership skills
 - Know their limitations
 - Able to delegate
2.
 - Yes – it has to be both
3.
 - Able to relate to non-Church goers
 - Able to master technology and willingness to use it
4.
 - Inspirational trainers
 - Good selection process
 - Good communication from DDOs and PDO
 - Not doing training on cheap

Group F

1.
 - Demonstrably “a man or woman of God” – personal relationship with God and spirituality: personal devotion and worship
 - Should aspirants for ministry be “generalist” or should training recognise “specialisations”?
 - Process of discernment – more nuanced nowadays
 - Deep theological training in the Scriptures

2.
 - To relate to people in other churches, organisations and of other faiths: grounded in theological understanding
 - Intermingle practical/person skills with academic/theological training
 - Need to be good communicators
 - Training never ceases but continues; CPD principle in changing society
 - Role of vestries in understanding needs of clergy development

Group G

1. Independence, faith, patience, prayerfulness, kindness, gentleness, maturity – self-knowledge/confidence, inspirational/charisma, prophetic, resilient, courageous, approachable
2. Both – mixed-mode learning
3. Communication, liturgical leadership, collaborative worker, managerial skills → management of volunteers, entrepreneurial skills, social skills.
4.
 - Importance of a coherent, integrated programme
 - Emphasise the value of placements

Group H

Should be agreed by Synod before implementation?

1. Down to earth; integral; missional leadership skills; collaborating qualities
2.
 - LCM
 - Healthy lay education system
 - Being inspirational
 - Team worker/player
 - Second year now lick (sic) at TISEC – need both
 - Education/academic and practical go together
 - Lay readers go to 3 years
 - Ordinations go to 4 years
3.
 - Communication
 - Being able to network
 - To be prophetic

4. Total process supported
 - Network days/weekends
 - Look at workload to help students through the experience

Group I

1.
 - Collaborative team player
 - Good communicator verbal and otherwise
 - Relationship with God – holiness/spirituality
 - Listener
 - Emotional health
2.
 - Don't necessarily need degree but theological training
 - Need both
 - Not an academic job but need a certain intellectual rigour and ability to reflect theologically
 - Currently training involves both
4. Don't split training for ordination and readers?
 - Managerial references to leadership difficult
 - Centralisation of leadership? Less role at diocesan level – has it gone too far?
 - Formation ongoing

Group J

Q1&3 People skills

- Someone who will love us
- Good solid theological formation
- Ongoing training is important
- Ability to interpret world
- Ability to listen
- Quality of spiritual integrity – alongside others
- Balance of skills and qualities
- Vision – sense of the whole, wider picture
- Doesn't need to be an expert on buildings or finance

Q2&4 Should be both theological and practical

- Best way to equip? Residential training?
- What are we offering younger clergy: in training and in future package of benefits?
- Should be prepared to pay for right training
- Be clear about future ministry needs
- Good training incumbents are needed
- Curacies in urban and rural as well as “leafy”
- Need for formation and character development in non-residential training too

Group K

1.
 - Empathising for pastoral care
 - Proven leadership and competencies currently in place
2.
 - Clergy training curates need to be competent
 - Congregations too need to be responsible for formation
 - Curates in training need some positive experiences

Should have been talking about diaconate and lay training too!!

3.
 - Risk taker
 - Experience of transformational skills
 - Management skills:
 - Oversee a building
 - Chair a board of governors
 - Be able to delegate to laity
4.
 - Clear support available for clergy in training and thereafter
 - Diocese and the Institute need to be competent and support well the clergy training the curates

Group L

1.
 - Being a Christian
 - Positive and enthusiasm
 - Prayerful
 - Having integrity
 - People person
 - Worshipper as well as leader of worship
 - Sense of calling
 - Facilitator and delegator
2.
 - Different contexts
 - Integration of academic/praxis
 - Evidencing/framework
 - “Hind” competencies
 - Resource limitations
3.
 - “Business brain”? or is that too hard?
 - Conflict management skills
 - Liturgical skill
 - Meeting skills?
4.
 - Collegiality/togetherness but not “one” size fits all

Group M

1.
 - Experience of life
 - Tension between having experience of life (older people) and younger people who make their whole profession ordination
 - Humility and openness to learn
 - Openness
 - Quality of theological reflection
 - Sensitivity to context
 - Being a part of Church community

- Sensitivity to urban/rural settings
 - Women and men
 - Sensitive to female and male strengths and need to meet congregations needs
 - Outward looking to wider world
 - Good listeners
 - Critical thinking – courage to speak against dominant view
 - Good at confidences (a confidant)
 - People of prayer
 - Compassion – people of compassion
 - People with a sense of calling
- 2.
- To be both academic (placements, curacies) and practical, eg listening skills, baptising babies, IT skills
- 3.
- Practical skills for leading worship/listening/strategic planning/IT skills
 - Dreaming dreams
 - Preaching – and other means how to share Gospel with wider society
4. Not a reasonable question to ask us in this limited time (see answers above)

Group N

1. Qualities in clergy

- Lifelong formation
- Clergy serving mission of Church

- To respond to changing needs
- Openness
- Not just clergy doing it – risk to clergy change

3. Skills – considerably different now?

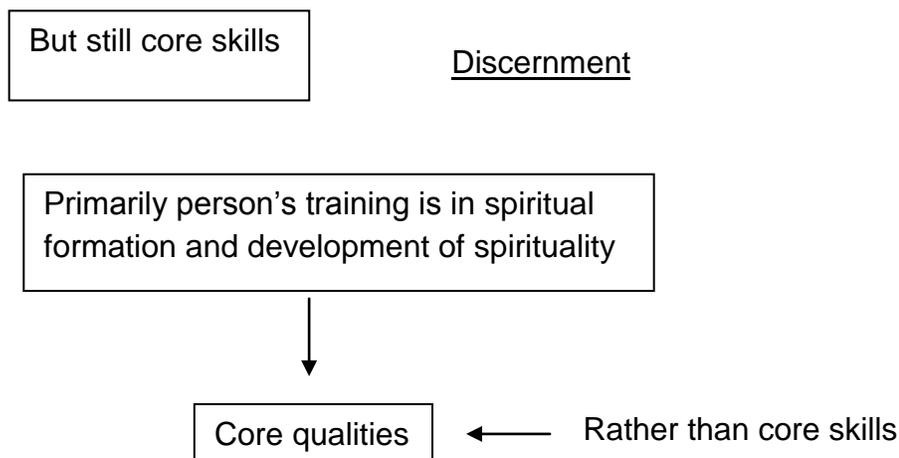
- Clergy as facilitators
- Must be both/and on academic/practical
- Dealing with whole person aspect in training

How are clergy viewed:

- Need to earn credibility nowadays
- Each place will have own characteristics and styles, etc – same with each cleric too → are there core skills?
- Chairing meetings – charity law know how
- Some developed through learning on job
- Breadth of Church and areas, etc (so variety of skills but some core)
- Knowing how to connect with society (vocabulary)

4.

- Being able to identify people and positions in Church
- Equipping → train lay people to lead too
- Humility
- Should be more variety of placement (geographically urban/rural)
- Giving practical experience
- Important to move around



Group O

1.

- Communication skills
- Spirituality
- Sense of humour
- Leadership
- Realistic
- Evangelistic

- Missionary
- Engaged with their community
- Thick skinned
- Hands on
- Personality
- Open to growth

2.

- Training needs to be individual but consist of both academic and practical issues
- Not a box ticking exercise
- Developing attitudes which will carry you through ministry
- Best practice in developing robust internal spirituality

3.

- Innovation
- Tolerance/care/compassion
- Relevant – aware of demands of today's society
- Making connection between the big issues of faith and practical issues of today
- Creative/entrepreneurial
- Business savvy
- Risk taker
- Know the context of where your congregation is in terms of moving forward
- Empowering the leadership of the congregation
- Partnership working

4.

- Good role models
- Mentors
- Width/depth of experience during training
- Good training for training rector
- Don't stick the curate where the money is!
- Don't become too settled too soon

Group P

1. Holiness, positive example, trustworthy, collaborative leadership, team player, inspiring, integrity, realistic expectations, humanity, theological scholarship (but GPs not surgeons), charisma. Enabling and communicating appropriate confidence.
2. “This is not a skills course”. Must have practical elements throughout training.
3.
 - People skills, holiness enabler, imagination, entrepreneurship
 - Vocation modelled to congregation
 - Conflict management
4.
 - Assisted and personal reflection
 - Business level training
 - Rigorous academic study
 - Practical and applied placements

Group Q

1.

Entrepreneurial	Social concern
Faith	Social skills
Prayer	Mediating skills
Contemplation	Love
Evangelist	Flexibility
Communication skills	Compassion/caring
Leadership	Hopefulness
Humility	Confidence
	Resilience
 2.
 - Must be both
 - Connect with wide variety of ministries not necessarily pisky
 - Mustn't lose vocation and how to articulate that
- Q. Will selection process remain the same?
Or do we still have to go to CofE?

3.
 - See qualities list ...
 - Discipler
 - Thinking out of the box
 - Proactive, self-sustaining and can look for support (and that support is available)
 - Collegiality – need desire for that
4.
 - Good formation
 - Support and more support after ordination and licensing
 - Know how and who to go for help
 - Mentoring

Group R

1.
 - Self-offering
 - Servanthood
 - Prophetic
 - Open
 - Challenging – “afflict the comfortable”
 - Courage
 - Leading the way forward
 - Enabling, encouraging of other ministries
 - Visibility/availability to all
 - Calling to be “sent” somewhere
 - Understanding context
2.
 - Being able to be with the people – is vital
 - Practical theology
3.
 - Buildings!
 - Resilience – understanding isolation

4.
 - Network of colleagues through training
 - Work/life balance
 - Supportive environment – space to reflect
 - Basic understanding of “church”

Group S

1.
 - Follower as well as leader
 - Ecumenical understanding
 - Spiritual groundedness
 - Theological literacy
 - A good “lover” – relationship builder
 - Ability to interact/engage with contemporary culture
 - Mental toughness
2.
 - Both
 - Academic vital – where can the practical happen? (Curacy)
3.
 - Pastoral
 - Awareness of religion being embedded in schools
 - Management
 - Empathy
 - Leadership
 - Facilitation
 - Listening
4.
 - Rigorous assessment
 - Grounded in prayer
 - Effective resources
 - Collegiality and mentoring
 - Commitment of whole Church to training/formation
 - Interchange with diaconal programme (developing)
 - Internet based resources/other denominations

FRIDAY 13 JUNE 2014 – AFTERNOON SESSION

Mission and Ministry Board - Same-Sex Relationships Discussion Process

1. What did you see and hear in the conversation which has just taken place?
2. What has shaped your views about same-sex relationships over the years?
3. What considerations should the SEC take into account when exploring whether to incorporate same-sex marriage into its life?

Group A

1. What did we hear/feel/see whilst the conversation took place
 - Deeply moving hearing people discussing what had been divisive in the past so in such a respectful way
 - Listened sensitively
 - Realised something different had to happen
 - Sense of importance of strengthening our communion despite differences
 - ** Need to ensure no dilution of Pitlochry process as it “cascades” **
 - Relationships with other people
 - Inhabiting a world with gay people enables empathy
 - Younger children can be quite accepting as we are now more open
 - What it means in understanding of being a Christian
2.
 - Canons, Scripture
 - History of Church
 - Doctrine of marriage
 - SEC accepted state definition on other issues, eg divorce
 - Relationship between civil partnerships and marriage
 - Clear understanding of what marriage is
 - Bring in Scripture; views of wider Christian community
 - Liturgical issues/prayer book
 - Provision for those who are against

Group B

1.

- Tradition roles
- Exposure
- Personal relationships/experiences
- Scripture
- Views of parents/carers
- Generational differences
- Understanding the gender spectrum

We do not live in
a should world

2.

- Being careful not to compartment people
- Being careful not to label people
- We did have a conversation not a conversation about a conversation

Group C

Honesty: with self
 with others

Honesty leads to trust

Need to have compassion for each other

Group D

Finding a way for living with difference

Group E

Recognised path with recognised time route starting tomorrow

Group F

Need to think doctrinally about what “marriage” means:

- In language
- In liturgy

Group G

- Do some good theology on the subject – make it available, critiqued, not just justification
- What was actually talked about in Pitlochry?
- Struggling with term “marriage”
- Most Church not talking about this in this way
- Give us a process and timetable
- Political – legal implications – to be allowed to do this?
- Safeguards for those not happy/able to reconcile

Group H

- Helpful if the grounds for choosing people for Pitlochry could be made public
- Ensure next Cascade conversations include ordained, gay people

Group I

- Same-sex marriage is already a part of the Church life
- The pain of same-sex couples who are committed to the Church

Group J

- Is there a way of asking Q1 that includes all of our experiences?
- Value in Cascade only if all are involved and have time to establish trust

Group K

- Stumbling block is the word “marriage”: underpinned by Scripture
- Need for reconciliation

Group L

- Important to honour the places we have come from
- Important to be prepared to reflect upon those places
- Important to be prepared to reflect upon sacred texts
- Important to reflect upon the nature of marriage
- Importance of genuinely encountering people