

Scottish Episcopal Church

Agenda and Papers



General Synod 2023

Scottish Episcopal Church

GENERAL SYNOD 2023

Agenda and Papers

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GENERAL SYNOD 2023 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 8 June for new members of Synod

Thursday 8 June 2023

10:30 Opening Eucharist at St Paul's & St George's Church
Offering for the Scottish Refugee Council (online offering only)
Constitution of General Synod

Coffee will be available following the Eucharist

SESSION ONE: THE MOST REV THE PRIMUS IN THE CHAIR

12:00 **Primus: Welcome to delegates and guests**

During this session Synod members will be invited to introduce themselves to each other in their table groups

Housekeeping announcements and training session on how to vote

Preliminary Business (Page 17)

Appointment of Tellers

Motion 1: That Malcolm Bett, Miriam Weibye and Neil MacLennan be appointed as tellers for the meeting.

Appointment of Prolocutors

Motion 2: That the Very Rev Sarah Murray be appointed as Clerical Prolocutor for the meeting.

Motion 3: That the Very Rev Margaret Campbell be appointed as Clerical Vice-Prolocutor for the meeting.

Motion 4: That Dr Anthony Birch be appointed as Lay Prolocutor for the meeting.

Motion 5: That Jeanette Whiteside be appointed as Lay Vice-Prolocutor for the meeting.

Permission to speak

Motion 6: *That the Rev Jim Benton-Evans, the Rev Elizabeth Crumlish, Canon Alistair Dinnie, the Rt Rev Sally Foster-Fulton, Cathy Johnson, the Rev Kim Lafferty, Lexy Plumtree, Robert Woodford, the Rev Dr Michael Hull, Elizabeth Mills, Jadon Rongong, Olivia Smith, and other members of the Provincial Youth Committee, and invited representatives from other churches and faiths be given permission to speak to Synod.*

Minutes of General Synod 2022 (Page 18)

Motion 7: *That this Synod approve the minutes of the meeting of the General Synod held on 9-11 June 2022.*

Synod Rules of Order

Proposed changes to Rules of Order (Page 65)

Motion 8: *That Rule 12 (c) of the Rules of Order of the General Synod be altered by the deletion of the words “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.”*

Motion 9: *That the Rules of Order of the General Synod be altered by the addition at the end of Rule 12 (d) of the following words:*

“The Chair may direct that votes be taken electronically. Where the meeting is being conducted by members being present by an audio or audio-visual link, votes may be cast by some form of visual indication, or by use of a voting button or similar, or by way of a message sent electronically - and providing the Chair has no reasonable grounds for suspicion as regards authenticity, any such action shall be deemed to be a vote cast personally.”

12:45 Lunch break

SESSION TWO: THE REV CANON DAVE RICHARDS IN THE CHAIR

14:00 **Standing Committee – Accounts, Budget and Quota Overview**

Accounts

Motion 10: *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 2022.*

Budget and Quota Overview (Page 71)

Board and Committee Work Plan (Page 95)

14:25 **Investment Committee**

Presentation

14:55 **College of Bishops**

God's Church for Scotland? - Presentation by the College and discussion in table groups

15:25 **Anglican Consultative Council**

Report on ACC-18 in Ghana

15:45 Tea

SESSION THREE: THE RT REV THE BISHOP OF BRECHIN IN THE CHAIR

16:15 **Standing Committee - Provincial Environment Group**

Paper from Standing Committee (Page 119)

Net Zero Action Plan (Page 121)

Motion 11: *That this Synod, having expressed in 2020 the need for urgent action in relation to the global climate emergency and having resolved to work towards achieving net zero carbon emissions by 2030, receive the Net Zero Action Plan (2023-2030) for the Scottish Episcopal Church and affirm the direction of the Plan as enabling fulfilment of that resolution.*

Motion 12: *That this Synod request the Standing Committee to approve the provision of such funding as the Committee considers appropriate, in consultation with the Provincial Environment Group, to support implementation of the Net Zero Action Plan (2023-2030) for the Scottish Episcopal Church.*

17:15 Evening Prayer

19:15 Synod Dinner at the Royal Scots Club 29-31 Abercromby Place,
for 19:30 Edinburgh

Friday 9 June 2023

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

09:00 Morning Prayer

09:20 **Mission Board**

Introduction

Season for Christian Life (Page 154) (including table group discussions)

Local Mission Development Committee (Page 156)

Motion 13: That the Digest of Resolutions be amended:

- *By the insertion after section 2.4.3 (c) of the words:
“(d) the Local Mission Development Committee.”*
- *By the insertion of a new section 2.4.6 as follows:
“The Local Mission Development Committee shall have responsibility for offering support to those catalysing, developing and nurturing local mission and shall undertake particular projects relating to local mission development as requested by the Mission Board or College of Bishops.”*

10:25 Address from Moderator of the General Assembly of the Church of Scotland, the Rt Rev Sally Foster-Fulton

10:45 Coffee

SESSION FIVE: THE VERY REV SARAH MURRAY IN THE CHAIR

11:15 **Faith and Order Board**

Inter-Church Relations Committee

Canons for first reading (Page 158)

Canon 15 (*Of the Admission of Clergy of Other Churches, Provinces and Dioceses to Officiate*) (Page 167)

Motion 14: That the amended text of Canon 15 be read for the first time.

Canon 16 (*Of Others who may be Permitted to Officiate in Churches*) (Page 171)

Motion 15: *That the amended text of Canon 16 be read for the first time.*

11:45

Faith and Order Board

Committee on Canons

Canon for second reading: Canon 4 (*Of the Calling and Election of Bishops to Vacant Sees*)

Points to Note for Second Reading of Canon 4 (Page 173)

Text of Canon 4 (including Resolutions and Appendices 1-3B) (Page 175)

Commentary on Canon 4 (Page 195)

Guidelines on Canon 4 (Page 200)

Opinions from Dioceses (Page 203)

Motion 16: *That the amended text of Canon 4 be read for the second time.*

Amendments to be proposed to first reading text

Amendment 1:

To add at the end of the above motion for second reading:

“subject to the following alterations:

- *That section 10(d) be amended to read “Recipients of the Summons should also receive a copy of the Mandate, the Guidelines and the Commentary with a copy of this Canon attached.”*
- *That the reference in section 28(a) to Appendix 3 be replaced by a reference to Appendix 3A*
- *That the reference in section 30(a) to Appendix 3 be replaced by a reference to Appendix 3B.”*

Amendment 2:

To add at the end of the above motion for second reading:

“subject to adding at the end of section 29(b) the following sentence: “The purpose of this meeting shall be to consider the reasons why the Electoral Synod was unable to complete the electoral process and also to discuss the particular needs of the diocese, including mission and ministry and spiritual oversight.”

If Canon 4 receives a second reading the following motions will be proposed for adoption.

Motion 17: *That Resolutions 1-3 under the former Canon 4 be deleted.*

Motion 18: *That the following be adopted as a new Resolution 1 under Canon 4:*

“The General Synod shall adopt Guidelines which are to be followed by Electoral Synods for implementation of the Electoral Process.

The Guidelines may be adopted or amended from time to time by resolution of General Synod on the recommendation of the Faith and Order Board.”

Motion 19: *That the following be adopted as a new Resolution 2 under Canon 4:*

“The General Synod shall adopt a Commentary for all parties involved in the Electoral Process.

The Commentary may be adopted or amended from time to time by resolution of General Synod on the recommendation of the Faith and Order Board.”

Motion 20: *That Appendices 1, 2, 3A and 3B, as set out in the Synod Papers, be adopted as new Appendices to the Code of Canons, in substitution for the existing Appendices 1, 2 and 3.*

If Resolution 1 above is adopted by Synod, the following motion will be proposed:

Motion 21: *That the Guidelines set out in the Synod Papers be adopted as the Guidelines referred to in Resolution 1 under Canon 4.*

If Resolution 2 above is adopted by Synod, the following motion will be proposed:

Motion 22: *That the Commentary set out in the Synod Papers be adopted as the Commentary referred to in Resolution 2 under Canon 4.*

13:00 Lunch

14:00 **Meet the Board Conveners**

Opportunity in break out rooms to hear from the Board Conveners about their Board's workplan and ask questions. Synod members are free to choose which session they wish to attend.

SESSION SIX: THE RT REV THE BISHOP OF ARGYLL AND THE ISLES IN THE CHAIR

14:30 **Institute Council**

Presentation on developments in lay learning, new Masters Courses and new Initial Ministerial Education 2 programme

15:10 **Administration Board**

Introduction

Buildings Committee

Report (Page 207)

Health and Safety

Motion 23: *That Resolution 1 under Canon 42 be amended to read:*

"It shall be the duty of the Dean of the Diocese to inspect the registers, inventories and records (including the risk register and risk assessment records) of the congregation, including the Communicants' Roll and the Roll of members as defined by Canon 41, at least once in every four years and to report the result of the inspection to the Bishop in Synod unless the Bishop shall have stated publicly in Diocesan Synod that this duty, or a specified portion thereof, will be undertaken by the Bishop. Without prejudice to the foregoing requirement, the Dean shall inspect the registers, records, reports and inventories

together with the Communicants' Roll and Roll of Members, as soon as possible after the intimation of the resignation, or the death of a cleric in charge, so as to have them in order for the person succeeding to that charge."

Motion 24: *That the section 7.2.1 of the Digest of Resolutions be amended by the inclusion of a new paragraph (d) to read:*

"(d) arrangements for risk assessment and management;"

and by the re-lettering of the existing paragraph (d) as paragraph (e).

Net Zero changes

Canon for first reading: Canon 35 (*Of the Structure, Furniture and Monuments of Churches and the Due Care Thereof*) (Page 208)

Motion 25: *That the amended text of Canon 35 be read for the first time.*

Motion 26: *That section 7.2.2 of the Digest of Resolutions be amended to read:*

"Each Vestry, which failing the diocese on behalf of the Vestry, shall appoint an architect, chartered surveyor or other suitably qualified person to supervise the buildings under the Vestry's charge and notify the Diocese of any change in such appointment from time to time and the Vestry shall obtain a written report, including an energy performance certificate, in respect of these buildings, at least every five years. The report shall also confirm that the building's energy performance certificate is up-to date."

Appeals under Canon 35

Motion 27: *That Resolution 7 under Canon 35 be amended to read:*

"Within six weeks of a decision having been made by the Bishop and Diocesan Buildings Committee, an appeal, lodged in writing with the Secretary General of the General Synod, may be made to the Provincial Buildings Committee either by the

Vestry against one or more conditions attached to a consent or against a refusal of consent, or by not less than twenty per cent of communicant members of the congregation against a granting of consent. Such an appeal shall be decided within twelve weeks by the Provincial Buildings Committee whose decision shall be final.”

15:30

Faith and Order Board

Liturgy Committee

Explanatory Note (Page 211)

Liturgies for Second Reading (the texts of the Pastoral Offices noted below are available online at:

<https://www.scotland.anglican.org/who-we-are/organisation/boards-and-committees/the-general-synod/>)

Opinions from Dioceses (Page 213)

Pastoral Offices for Priests

Motion 28: *That the proposal that the Pastoral Offices for Priests be added to the Schedule to Canon 22 be read for the second time.*

Amendment to be proposed to first reading text

Amendment 1:

To add at the end of the above motion for second reading:

“subject to the inclusion of an introductory sentence in the order for Holy Communion from the Reserved Sacrament outside Public Worship as follows:

‘We are the body of Christ, who has promised to be with us when we gather in his name. As we seek forgiveness of our sins, hear the Word of God in Scripture, pray for those in need, and receive the Body and Blood of Christ in the sacrament, we are united in the communion of saints and in the eucharistic life of the local church (the local congregation may be named).’ ”

Pastoral Offices for Deacons

Motion 29: *That the proposal that the Pastoral Offices for Deacons be added to the Schedule to Canon 22 be read for the second time.*

Amendment 1 as set out above to be proposed

Pastoral Offices for Readers and Authorised Lay Ministers

Motion 30: *That the proposal that the Pastoral Offices for Readers and Authorised Lay Ministers be added to the Schedule to Canon 22 be read for the second time.*

Amendment 1 as set out above to be proposed

Amendment 2:

To add at the end of the above motion for second reading:

“subject to the inclusion of an additional sentence, after the second sentence of the prefatory section entitled “Laying-On of Hands of the Sick” in the liturgy for Holy Communion from the Reserved Sacrament outside Public Worship, as follows:

‘If a priest is available, it may be appropriate to request that s/he attend, perhaps accompanied by the lay person who normally visits the person receiving this ministry.’ ”

15:45 Tea

SESSION SEVEN: THE VERY REV ALISON SIMPSON IN THE CHAIR

16:15 Faith and Order Board

Liturgy Committee (continued)

Liturgies for First Reading (the text of the Lent, Holy Week and Easter liturgies is available online at:

<https://www.scotland.anglican.org/who-we-are/organisation/boards-and-committees/the-general-synod/>)

Motion 31: *That the proposal that the Liturgies for Lent, Holy Week and Easter for use with Scottish Liturgy 1982 (revised 2022) and A Service of the Word 2015 be added to the Schedule to Canon 22 be read for the first time.*

16:35 **College of Bishops**

Follow up to Thursday's session: Question and answer session

17:05 Evening Prayer

Saturday 10 June 2023

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

09:15 Morning Prayer

09:35 **Committee for the Protection of Children and Vulnerable Adults
(known as the Safeguarding Committee)**

Canon for first reading: Canon 65 (*Of Safeguarding in the Church*)

Canon 65 Revision (Page 216)

Text of new Canon 65 (Page 220)

Motion 32: *That the amended text of Canon 65 be read for the first time.*

10:00 **Standing Committee**

Ethical Investment Advisory Group

Budgets and Quota (Page 71)

Motion 33: *That this Synod, having examined the proposed budgets for the General Synod for the year 2024, agree to a quota figure of £715,000 for that year.*

Size of General Synod: Review of formula under Canon 52, Resolution 8 (Page 225)

Motion 34: *That the next decennial review of the formula for diocesan representation and the number of members on the General Synod to be undertaken in accordance with Resolution 4 under Canon 52 be deferred until the communicant membership statistics for the Church for 2025 are available.*

10:45 Coffee

SESSION NINE: THE MOST REV THE PRIMUS IN THE CHAIR

11:15 Elections (Page 66)

Standing Committee membership

Depending upon nominations being received motions may be included for elections to Standing Committee.

Institute Council membership

Motion 35: *That the Rev Susan Henderson be appointed as a member of the Institute Council.*

Motion 36: *That the Rev Dr John Carswell be appointed as a member of the Institute Council.*

Motion 37: *That the Very Rev Margaret Campbell be appointed as a member of the Institute Council.*

Administration Board membership

Depending upon nominations being received motions may be included for elections to the Administration Board

Personnel Committee Convenership

Motion 38: *That the term of Jeanette Whiteside as the Convener of the Personnel Committee be extended until General Synod 2024.*

Committee on Canons Convenership

Motion 39: *That the term of Graham Robertson as the Convener of the Committee on Canons be extended until General Synod 2024.*

Preliminary Proceedings Committee

Motion 40: *That the appointment by Standing Committee in 2022 of Callum Kennedy as a member of the Preliminary Proceedings Committee until General Synod 2027 be ratified.*

Motion 41: *That the appointment by Standing Committee in 2022 of Niall McLean as the secretary of the Preliminary Proceedings Committee until General Synod 2027 be ratified.*

Clergy Discipline Tribunal membership

Motion 42: *That Gill Scott be appointed as a member of the Clergy Discipline Tribunal.*

Motion 43: *That the Rev Canon Sarah Shaw be appointed as a member of the Clergy Discipline Tribunal.*

Depending upon nominations being received additional motions may be included for elections to the Clergy Discipline Tribunal

11:40

Mission Board

Provincial Youth Committee

11:55

Closing act of worship and confirmation of Acts of Synod

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PRELIMINARY BUSINESS

1. Welcome to Delegates from Other Churches and Faiths

Rev Fiona Bennett: United Reformed Church
Rev Ross Blackman: Church of Scotland
Major David Cavanagh: Salvation Army
Rev Andy Downie: United Free Church of Scotland
Msg Philip Kerr: Roman Catholic Church
Linsay Taylor: Interfaith Scotland
Mary Woodward: Religious Society of Friends
TBC: Action of Churches Together in Scotland
Apologies have been received from The Baptist Union of Scotland and The Methodist Church in Scotland

Guests from outwith Scotland

Bishop Adrian Wilkinson, Bishop of Cashel, Ferns & Ossory, Church of Ireland

2. Tellers and Prolocutors

The Standing Committee recommends the following appointments:

Tellers:

Malcolm Bett
Miriam Weibye
Neil MacLennan, Sanctus Media

Prolocutors:

Clerical Prolocutor:	Very Rev Sarah Murray
Clerical Vice-Prolocutor:	Very Rev Margaret Campbell
Lay Prolocutor:	Prof Anthony Birch
Lay Vice-Prolocutor:	Jeanette Whiteside

3. Assessor

The Primus has appointed Gavin McEwan as Assessor

4. Permission to Speak

5. Minutes of General Synod 2022

6. Any Matters Arising from Minutes

7. Elections/Appointments

The following will be dealt with in the final session of Synod:

Standing Committee membership
Institute Council membership
Administration Board membership
Personnel Committee Convenership
Committee on Canons Convenership
Preliminary Proceedings Committee membership
Clergy Discipline Tribunal membership

8. Roll Call

DRAFT MINUTES OF THE MEETING OF THE GENERAL SYNOD OF THE SCOTTISH EPISCOPAL CHURCH HELD IN HYBRID FORMAT AT ST PAUL'S & ST GEORGE'S CHURCH, EDINBURGH AND ONLINE ON 9-11 JUNE 2022

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 St Paul's & St George's Church, Edinburgh at 10.30am on Thursday 9 June 2022.

The Most Rev Mark Strange, Primus, delivered his charge to the Synod during the Eucharist. He was delighted that it had been possible to welcome members and guests in person, as well as those joining the meeting online. The world had changed significantly since the most recent "in person" meeting of Synod, in 2019. It was good to be together again but there was a need to be patient and kind to one another. The Church could offer hope and a fresh way of being a good society. In the words of the Gospel reading of the day, the Church brought "good news" even in the face of fear and anxiety.

It was proving difficult to "go and make disciples of all nations... teaching them to obey everything I have commanded you". How could good news be offered to those struggling to find a safe place to live, to feed their families or to heat their homes – or to a world at the mercy of those unwilling to change how they treated the planet or who destroyed their neighbours. The Church offered hope by the way its members behaved, by the love they showed and by a determination to lead Christ-like lives.

Following lockdown, the Church was in a place where it needed to help the rebuilding of community. The Synod would continue its work towards being a more sustainable and environmentally friendly institution and would hear of work being undertaken to support the people of Ukraine. It was important for those stumbling or struggling to regain their feet, to remember that Jesus had said "I am with you always, to the end of the age".

Finally, the Primus commented on recent UK Government immigration policy that those arriving in the UK on boats would be sent to Rwanda. For many reasons, that was not an acceptable policy, and he would write to the Home Secretary. Those fleeing to the UK came not out of choice, but in an act of desperation. There had to be a better way of addressing the situation.

An online offering was taken to support the work of the Disasters Emergency Committee's Appeal for Ukraine. The offering amounted to £998.77 including Gift Aid.

SESSION 1: THE MOST REV THE PRIMUS IN THE CHAIR

1.1 Preliminary Business

1.1.1 Welcome

The Primus welcomed all members of Synod including the following delegates representing other churches and faiths:

The Rev Ross Blackman (Church of Scotland)
The Rev John Bremner (United Reformed Church)
Major David Kavanagh (Salvation Army)
Mr Matt Driver (Focolare)
Ms Rita Docherty (Interfaith Scotland)
Mr Stephen Hagan (Baptist Union of Scotland)
Msgr Philip Kerr (Roman Catholic Church)
The Rev Mike Marsden (United Free Church of Scotland)
The Rev Mark Slaney (Methodist Church in Scotland)

Mary Woodward (Religious Society of Friends)
Dr Heather Payne (Church in Wales).

1.1.2 Appointment of Tellers

Ms Bridget Campbell (Convener, Standing Committee) proposed, and Mr Jim Gibson (Convener, Administration Board) seconded, the following Motion:

“That Malcolm Bett and Miriam Weibye be appointed as tellers for the meeting.”

The Motion was put to the vote and passed unanimously.

1.1.3 Appointment of Prolocutors

The Very Rev Sarah Murray proposed, and the Very Rev Frances Burberry seconded, the following Motion:

“That the Rev Canon David Richards be appointed as Clerical Prolocutor for the meeting.”

The Motion was put to the vote in the House of Clergy and passed unanimously.

The Rev Canon Dave Richards proposed, and the Rev Canon Dr James Currall seconded, the following Motion:

“That the Very Rev Sarah Murray be appointed as Clerical Vice-Prolocutor for the meeting.”

The Motion was put to the vote in the House of Clergy and passed *nem con* as follows: 52 in favour, 1 abstention.

Ms Bridget Campbell (Convener, Standing Committee) proposed, and Ms Jenny Whelan seconded, the following Motion:

“That James Gibson be appointed as Lay Prolocutor for the meeting.”

The Motion was put to the vote in the House of Laity and passed unanimously.

Ms Campbell proposed, and Ms Whelan seconded, the following Motion:

“That Maureen McKellar be appointed as Lay Vice-Prolocutor for the meeting.”

The Motion was put to the vote in the House of Laity and passed unanimously.

1.1.4 Permission to Speak

Ms Bridget Campbell (Convener, Standing Committee) proposed, and Mr Jim Gibson (Convener, Administration Board) seconded, the following Motion:

“That invited representatives from other churches and faiths be given permission to speak to Synod.”

The Motion was put to the vote and passed unanimously.

Ms Campbell proposed, and Mr Gibson seconded, the following Motion:

“That the Rev Dr Michael Hull, Patsy Thomson and the Rev William Shaw, be given permission to speak to Synod.”

The Motion was put to the vote and passed *nem con* as follows: 105 in favour, 1 abstention.

Ms Campbell proposed, and Mr Gibson seconded, the following Motion:

"That the Rev Markus Dünzkofer be given permission to speak to Synod."

The Motion was put to the vote and passed unanimously.

Ms Campbell proposed, and Mr Gibson seconded, the following Motion:

"That Sabine Chalmers of Scottish Faiths Action for Refugees be given permission to speak to Synod."

The Motion was put to the vote and passed unanimously.

Ms Campbell proposed, and Mr Gibson seconded, the following Motion:

"That members of the Provincial Environment Group (Dr Val Cameron, Cathy Johnston and Robert Woodford), be given permission to speak to Synod."

The Motion was put to the vote and passed *nem con* as follows: 107 in favour, 1 abstention.

Ms Campbell proposed, and Mr Gibson seconded, the following Motion:

"That Alan McLean QC be given permission to speak to Synod."

The Motion was put to the vote and passed unanimously.

Ms Campbell proposed, and Mr Gibson seconded, the following Motion:

"That Claire Benton-Evans and members of the provincial Youth Network be given permission to speak to Synod."

The Motion was put to the vote and passed *nem con* as follows: 108 in favour, 1 abstention.

1.1.5 Minutes of General Synod 2020

Ms Bridget Campbell (Convener, Standing Committee) proposed, and Mr Jim Gibson (Convener, Administration Board) seconded, the following Motion:

"That this Synod approve the minutes of the meeting of the General Synod held on 10-11 June 2021".

The Motion was put to the vote and passed as follows: 93 in favour, 1 against and 15 abstentions.

1.1.6 Roll Call

The roll call of Synod members was taken from the electronic records of the meeting. A total of 118 members attended.

SESSION TWO: THE RT REV THE BISHOP OF BRECHIN IN THE CHAIR

2.1 Standing Committee – Covid-19 Pandemic, Accounts, Budget and Quota Overview

2.1.1 Covid-19 Pandemic

The Rev Canon Dave Richards (Edinburgh) spoke as a member of the Standing Committee. Sir Winston Churchill had said "never waste a good crisis" and the Standing Committee had wanted to take some time in this first in-person Synod meeting for three

years, to reflect on how members of Synod had coped, what might be learned and to recognise how people might be feeling.

He commended members by saying "thank you and well done" – for the ways in which people had served, led, prayed, cared, ministered, adapted and kept going. Prof Jason Leitch, the National Clinical Director for Scotland had said that during the Covid pandemic the Church in Scotland had "played a blinder".

Canon Richards thanked the SEC Advisory Group. He had not always agreed with its guidance, but it had been very helpful to have the advice of an external group on which to rely.

Canon Richards then shared his own personal experience of lockdown. On the first Easter Sunday over 5,000 people had watched St Paul's & St George's online services (they had nothing else to do!), the church had been featured on the BBC Scotland website three times, and a woman from south India had joined their first online Alpha Course and committed her life to Christ. But then the novelty had worn off and eventually he had hit a wall, physically, psychologically, emotionally and spiritually. He had struggled to lead himself, let alone a church. Rhythms of work, life, worship and prayer had been "blown out of the water". Through the help of family, friends, colleagues and a Jesuit Spiritual Director he had got better but it had remained a struggle. Speaking after lockdown, it was almost as if it had not happened at all.

Canon Richards invited Synod members to share their experience with one another.

Synod members, in table groups, then considered the following questions:

- *What has encouraged you in church life in the last two years?*
- *What have you found challenging in church life in the last two years?*
- *What have you learned and what will you take forward from the last two years?*

The Chair opened the meeting for comment from the discussion groups, noting that the points arising in those discussion groups would be collated after the meeting. Comments made in table groups are available at: <https://www.scotland.anglican.org/wp-content/uploads/General-Synod-2022-Full-Record-of-Table-Discussions-Session-2-SC.pdf>

Mrs Jan Whiteside (Glasgow and Galloway) reported that one positive aspect arising from the pandemic had been the increase in pastoral care. In some places, where there had not previously been a pastoral care team, but people had come together to provide such care.

Dr David Simmons (Glasgow and Galloway) observed that there had been a pulling together within congregations during the pandemic. Another encouragement had been developing online worship.

The Rev David Paton-Williams (Edinburgh) noted that the pandemic had exposed divisions within society, particularly in relation to technology and the fact that there had been a "one size fits all" approach which took no account of distinctions such as age, poverty, etc. There had been a sense of anger from younger adults that the Church had not spoken out against the imposition of restrictions by Government. The Church had not been good at listening to such angry voices.

The Rev Canon Terry Taggart (Aberdeen and Orkney) reported that in some places the level of giving had improved – that had been an indication of how much people wanted to offer their support.

Mr Jim Gibson (Convener, Administration Board) suggested that the danger of "getting back to normal" was simply to reinstate things to the way they had been before. There was a need to come to terms with how to relate to those who had stopped coming to church.

The Rev Dr Ruth Green (Aberdeen and Orkney) reported on a comment in her group that there had been more change in the first three weeks of lockdown than there had been in years. It was encouraging that "change is possible".

The Rev Diana Hall (Edinburgh) noted that one of the challenges for the Church had been that everyone had been through a collective trauma without actually being physically together. The experience had been different for everyone and there had been no defined end to the trauma. There was still a need to work through such trauma, for example, in workplaces and for both young and older people.

Mrs Maureen McKellar (Argyll and The Isles) reported that the challenges had been different for different people. Some people had enjoyed online services, others had not. There had been real challenges around dying, funerals and people in care homes.

The Rev Dr Stephen Holmes (Edinburgh) suggested that the experience of not meeting together raised questions about what it meant to be church, to be Episcopalians and about the implications for sacramental theology.

The Rev Canon Neil Brice (Aberdeen and Orkney) said that there had been some learning that the Eucharist might not be the most central form of worship. Non-Eucharistic worship was still being appreciated online.

The Rev Libby Talbot (Edinburgh) suggested that church members had discovered how important personal discipleship was in their ability to sustain themselves during the pandemic. Another discovery had been how flexible the Church could be in worship, and it was important not to lose that for the future.

The Rev Canon Vittoria Hancock (Aberdeen and Orkney) said that change was good but was hard. One had learned that what might seem catastrophic at the outset might prove not to be so. The pandemic had also highlighted injustices in society and underlined the need to act.

Dr Euan Grant (St Andrews, Dunkeld and Dunblane) suggested that, contrary to an earlier speaker, the Church might have learned that the Eucharist in fact was the most central act of worship.

Mr Graham Nicholson (Brechin) noted that the sense of community had increased significantly.

The Chair thanked Canon Richards for leading the session.

2.1.2 Accounts

Ms Bridget Campbell (Convener, Standing Committee) expressed thanks to the Advisory Group for its work during the pandemic. In her local church, she had found the guidance issued by the Group very helpful. She also thanked the Secretary General and the whole team at the General Synod Office for their work in supporting the Province in particularly difficult circumstances. She also expressed particular thanks to the Treasurer and his assistants for their excellent work on accounts and budgets.

Ms Campbell turned to the Annual Report and Accounts for the year ended 31 December 2021. She reminded Synod members that at the Synod meeting the previous year she had outlined an intention on the part of the Standing Committee to address issues of vision and strategy. The discussion at that meeting had provided rich feedback. Following the Synod, she had undertaken a series of discussions as a preliminary step but owing to the extra work arising from the ongoing pandemic and a need to deal with other matters, the Standing Committee had decided to pause the work for the time being. Nevertheless, it was making progress with drawing up an overall picture of the work of boards and committees which she hoped would be helpful to all.

Ms Campbell referred members to the audited Accounts for the year ended 31 December 2021. The Standing Committee members were the charity trustees of the

General Synod and were therefore responsible for preparing the Annual Report and Accounts. They were prepared on a going concern basis and the Committee had assessed the Synod's ability to continue as a going concern. In formal terms, the Committee had a reasonable expectation that the General Synod had adequate resources to continue in operational existence for the foreseeable future. That did not mean that the Committee was complacent.

Ms Campbell explained information projected on PowerPoint slides for the meeting. The total income for 2021 had been approximately £2.6 million. The largest component of income was investment income, followed by quota from dioceses. After deduction of expenditure, the overall result for the year had been a deficit of approximately £96,700. Page 19 of the Annual Report and Accounts for the year ended 31 December 2021 comprised the statement relating to the General Fund. That detailed all unrestricted and undesignated income and expenditure and provided a good picture of the overall financial position.

Ms Campbell reported that in 2021 there had continued to be considerable cost savings because many normal activities had had to be curtailed. In addition, income had been greater than expected. The Standing Committee was grateful for the good performance of the Unit Trust Pool which had allowed the Investment Committee to agree a larger than anticipated increase in the rate of distribution. That had added more than £113,000 to income. The unrealised value of investments had also increased, and the 2021 accounts showed a total gain of £7.4 million for which Ms Campbell expressed thanks to the Investment Committee and fund managers.

Ms Campbell reminded Synod that in order to provide dioceses with a degree of flexibility in responding to financial challenges arising from the pandemic, General Synod had previously set a level of quota for 2021 which was significantly lower than in previous years. The Committee had also been pleased to have been able to redistribute some of the financial "benefits" of the Covid-19 restrictions by inviting applications to a Recovery and Renewal Fund. She expressed gratitude to dioceses for their efforts in helping charges make worthwhile applications. The quality of applications had been such that the total amount to be distributed from the Fund had been increased to £300,000. It had been good to hear about the work on recovery and renewal taking place in different churches across the country.

She indicated that the Treasurer, Malcolm Bett, was available to answer any detailed questions regarding the Accounts.

The Chair invited questions and comments.

Dr Euan Grant (St Andrews, Dunkeld and Dunblane) wished to address the question of statistics arising from the Annual Report. The statistics showed an overall contraction in membership of 4.5%, excluding the charges which had left the denomination. They also showed a 6.7% contraction in communicant numbers. He suggested that that was the context for any strategic discussion and work undertaken by the Synod. If reduction in numbers continued at that rate it would be easy to achieve net zero carbon emissions because there would be net zero membership within the lifetime of some of those present at Synod. He suggested that more should be made of the numbers in the discussions at Synod. He asked that there should be more years of statistical comparison contained in the documentation for Synod. He suggested it should be a standing item on the synodical agenda to address the realities of such a statistical report. He believed that the Synod did not take such matters as seriously as it needed to.

Ms Campbell thanked Dr Grant for his comments. The specific figures for Aberdeen and Orkney did not compare like for like but she agreed that the need to understand context was important.

Dr David Simmons (Glasgow and Galloway) applauded the distribution of funds to the Pension Fund. In response, it was explained that that had taken place a number of years previously. Ms Campbell noted that the world was changing fast and it was important that the Church did not find itself stuck in a particular place.

Ms Campbell then proposed, and Mr Jim Gibson (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 2021.”

The Motion was put to the vote and passed *nem con*, 101 in favour, 1 abstention.

2.1.3 Budgets

Ms Campbell then turned to consider future budgets. She explained that boards agreed budgets each autumn for the following year and indicative budgets for the two years after that. Standing Committee considered the budgets and associated requests for funding from the General Fund when it met in November. In the course of the previous few months there had been a number of decisions with implications for budgets arising since November 2021 and Standing Committee had carried out a further review of budgets in April 2022. That was an indication of the need to be able to be responsive to fast-changing circumstances.

The focus of the Committee in its oversight of the Synod's finances was on the General Fund the budget for which was contained on page 65 of the Synod papers. Accurate budgeting continued to be very challenging. It was still not clear how far patterns of working would be changed permanently following the pandemic and, more significantly, the economic situation had changed significantly since General Synod 2021. The impact of the Russian invasion of Ukraine and of the UK leaving the European Union continued to develop in ways which were difficult to predict. The rate of inflation was higher at the present time than had been predicted even a few months previously. Everyone needed to work together to come to terms with the reality of the changed and changing situation. This was a challenge for congregations, dioceses and Province. Working towards the net zero target on carbon emissions was also an issue requiring resource.

The Committee had considered how it could help. One of the responses to Covid-19 had been to reduce quota for 2021 to £600,000 with a view to a gradual phased increase to £750,000 by 2024. In the light of financial pressures being experienced by charges, including the impact of higher rates of inflation, the Committee was proposing to Synod that the quota increase for 2023 be limited to only £25,000 (giving a total figure for provincial quota of £685,000) and also that the period over which the increase to £750,000 would be phased be extended by a further year to 2025.

Ms Campbell reminded the meeting that Synod 2021 had taken a significant decision to adopt a new stipend policy, the result of which was that stipend increases for the following few years would be in excess of inflation. At the time the policy had been agreed it had not been anticipated that inflation would be at the current high levels. Standard Stipend for 2023 was yet to be agreed but it was expected that the increase was likely to be at least 7%. That would mean increases of around £2,500- £3,000 for charges with stipendiary clergy. Standing Committee had agreed to use £300,000 of reserves to help ease the transition to the increased stipend rates. Transitional Stipend Assistant Grants would be provided to dioceses to enable them to provide financial support to charges finding the greatest difficulty. Grants of £200,000 would be provided in 2023 and a further £100,000 in 2024. That assistance was not intended to cover the entirety of the increases but rather to provide a breathing space to enable charges to adapt to the new economic realities.

In setting the budgets for 2022-2024, the Standing Committee had agreed to deficit budgets to ensure that the ongoing work of various boards and committees was adequately funded. It had agreed to provide funding for an additional full-time Safeguarding Training Officer, proposed by the Provincial Safeguarding Committee, and to the development of a provincial training programme for curates at the stage of Initial Ministerial Training 4-6 and further funding for mixed mode ordinands, which had been proposed by the Institute Council.

As a result, it was likely that almost all of the existing revenue reserves of £809,000 would be used over the following two to three years and that it would be likely to be necessary to sell investments to fund deficits from 2024. The Committee would work with the Investment Committee to consider options.

Ms Campbell explained that the Synod would return later in the meeting to vote on the specific proposal regarding quota.

The Chair invited comment.

The Very Rev Frances Burberry (Edinburgh) thanked the Standing Committee for the prospective provision of Transitional Stipend Assistance Grants. She noted that pension contributions would also be affected and asked whether the grants were intended to include support for increased pension costs. Ms Campbell confirmed that the Standing Committee was aware of the point but that the detail of the grant provision was yet to be worked out.

The Chair thanked Ms Campbell, the Standing Committee and staff for their work.

2.2 Faith and Order Board

2.2.1 Introduction

The Most Rev Mark Strange (Primus and Convener, Faith and Order Board) explained that the material from the Faith and Order Board for Synod was spread over several sessions. The work of the Board continued to be full of challenge and change. The report of the Board contained in the Annual Report and Accounts of the General Synod for the year ended 31 December 2021 provided an indication of the work carried out by the Board and its committees. The Board had originally intended to present a first reading of the discipline Canons which had been the subject of work by the Canonical Review Group. Unfortunately, owing to the difficulties with which the College of Bishops had been wrestling in recent months the Review Group had rightly advised that Synod 2022 would not be the moment to bring such Canons forward. There were matters that still needed further consideration including the issue of suspension and matters affecting the College of Bishops and the Episcopal Synod. A particular task was to consider the work of the Episcopal Synod and that of the Primus. The Faith and Order Board had therefore agreed to set up a small working group to consider the extent to which decisions and actions on the part of the Primus, the College of Bishops and the Episcopal Synod were currently subject to sufficient measures of transparency and accountability and to consider the extent to which such issues should be subject to accountability if they were not already. The Group would also be asked to make recommendations to the Board. He hoped that that piece of work would be concluded in time for the Faith and Order Board to discuss it in advance of General Synod 2023 in the context of the work of the Canonical Review Group.

At the current Synod, the Board was bringing forward proposed liturgical changes and a first reading of Canon Four and he thanked those who had been involved in preparing such material.

2.2.2 Liturgy Committee – Scottish Liturgy 1982 with Alternative Eucharistic Prayers (2021)

The Rev Canon Dr Nicholas Taylor (Convener, Liturgy Committee) referred to the Committee's report in the Annual Report and Accounts for the year ended 31 December 2021. Since then, the liturgy pages on the provincial website had been reconfigured and the material authorised for experimental use was now posted on a separate subpage with a link to a new online feedback platform. He encouraged members of the Church to use that platform and provide comment and reflection on their experience whether as officiants or members of congregations.

The Rev Canon Dr James Currall (Moray, Ross and Caithness) then demonstrated the online feedback platform. He reminded Synod members that a number of years previously the process for adopting changes to liturgy had been altered so that the process was now similar to that for adopting a new Canon. The Committee had struggled to obtain feedback on experimental liturgies at an earlier stage, and so the platform would enable the gathering of feedback earlier than awaiting a formal second reading, when the possibility of making changes was more restricted.

Dr Taylor reported that the use of Zoom to introduce newly authorised material and provide opportunity for clergy and lay people to ask questions had proved worthwhile and would be continued.

Dr Taylor then turned to the revised text of the Scottish Liturgy 1982 which had received a first reading at General Synod 2021 and was now being proposed for second reading and the text of which was set out in the Synod papers. Comments from Diocesan Synods were also reproduced in the Synod papers, and he expressed thanks to members of all Diocesan Synods and the members of the Faith and Order Board for their suggestions. A number of the suggestions had been adopted by the Board and incorporated into the text which was now submitted to Synod. These included the insertion of an asterisk to indicate those parts of the Liturgy which could appropriately be spoken by the Deacon, the moving from the appendix to the main text of the alternative words for the offertory, variations to the opening address to God in the post-Communion prayers and the consecutive numbering of the Eucharistic Prayers. Not all suggestions from Diocesan Synods had been adopted by the Board, the reasons for which were explained in the Synod papers.

The Primus then proposed, and the Rt Rev Ian Paton (Bishop of St Andrews, Dunkeld and Dunblane) seconded, the following Motion:

“That the proposal that the Scottish Liturgy 1982 with Alternative Eucharistic Prayers (2021) be added to the Schedule to Canon 22 be read for the second time.”

The Rev Dr Stephen Holmes (Edinburgh) noted the accidental omission of some of the asterisks for the participation of the Deacon, including that relating to the dismissal. He wondered what the other omissions were.

The Rev Canon Peter Moger (Argyll and The Isles) thanked the Liturgy Committee for its work. He wished to ask the question "how do we know what Episcopalians believe?" The answer was to be found in the Liturgy. When people were ordained, they were asked to agree the faith of the Church as expressed in the Scottish Prayer Book as a doctrinal norm. Liturgy mattered for both the Church's identity and theology. He commended many of the changes being made not least in the avoidance of gender exclusive language where that was appropriate. The Diocese of Argyll and The Isles had proposed an amendment which the Faith and Order Board had resisted. He believed the Board was probably right to have resisted the amendment for the reasons given in the Synod papers. However, it raised a broader question namely whether the Church wished to continue to retain the notion that God was a "God of power and might", as included in the Sanctus. In the opening Eucharist of Synod, the wording included in the Sanctus had been "Lord God of Hosts" which was the language the Roman Catholic Church had adopted in its most recent revision of the Mass. That wording was also included in the Scottish Prayer Book. He invited Synod to consider whether it wanted to express belief in terms of "power and might", given what was happening in the world at the present time. "Lord God of Hosts" expressed the angelic nature of joining Earth and Heaven in the Sanctus. He therefore wished Synod to consider whether it might wish to consider following the lead given by the Roman Catholic Church – and perhaps lead where other Anglican provinces might follow.

Dr Taylor responded to the points raised. Asterisks had been inadvertently omitted in paragraph 20 on page 111 of the Synod papers and in paragraph 26 on page 113. These would be corrected if the Synod agreed a second reading. He accepted that the power language of the Sanctus was problematic as was the question of how literally

members of the Church understood references to angels. A further option might be to revert to the Hebrew. It was an issue which would need to be reflected upon in the future.

The Motion was put to the vote. As a result of a technical issue arising in relation to electronic voting, which resulted in inaccuracies, the voting was re-run in houses with following result:

House of Clergy: 44 in favour, 6 against, 2 abstentions
House of Laity: 46 in favour, 2 against, no abstentions
House of Bishops: 7 in favour, none against, no abstentions.

The Chair declared the motion passed.

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

3.1 Faith and Order Board

3.1.1 Liturgy Committee

The Rev Canon Nicholas Taylor (Convener, Liturgy Committee) explained that the three books of Pastoral Offices for Priests, Deacons and Readers and other Authorised Lay Ministers had been authorised for experimental use in 2017. Unusually for rites in their experimental use phase, they had been printed and distributed in hard copy. Much of the material was derived from rites already included in the schedule to Canon 22 and had therefore been tested, through synodical process, as well as through scrutiny by the Faith and Order Board and College of Bishops and could therefore be deemed to give true expression to the doctrine of the SEC. The decision to produce distinct collections of material for the different orders of ministry gave testimony to the value which the SEC placed on deacons and lay readers and other laity exercising authorised ministries, as well as upon priests.

It was intended to ensure that those using the booklets could be confident that they were authorised to use the material and did not need to consult rubrics in small print to ascertain that. Some material which had been omitted when the booklet had been authorised for experimental use had now been included: provision for baptism outside public worship with explicit provision for welcoming into the congregation those who had been so baptised; material for use with the bereaved at the time of death, currently published in the Funeral Rites 1987. The material for use with the dying included psalmody in both contemporary and traditional language and that in contemporary language was drawn from Daily Prayer which itself was undergoing revision. Negotiation was underway with the copyright holder regarding the adoption of a contemporary Psalter in which matters such as gendered language had been ameliorated. He expected that it would be possible to substitute the Psalms in the Pastoral Offices before submitting the booklets to General Synod for a second reading.

The adoption for first reading of the Pastoral Offices were the subject of three successive motions each of which he commended to Synod.

Pastoral Offices for Priests

The Primus then proposed, and the Rt Rev Ian Paton (Bishop of St Andrews, Dunkeld and Dunblane) seconded, the following Motion:

“That the proposal that the Pastoral Offices for Priests be added to the Schedule to Canon 22 be read for the first time.”

The Rev Dr Stephen Holmes (Edinburgh) spoke in support of all three Pastoral Offices but with two reservations. He particularly appreciated the prefaces to the booklets and the variety of prayers for different pastoral situations. His first reservation was the size of the book which he considered to be unwieldy. He asked that it be reduced in size and

also, if possible, that the rubrics be printed in red. His second reservation related to the reference to intinction of the wafer and allowing it to dry which he believed ought to be removed from all three Offices. He considered that the suggestion was an innovation and had not previously been done in the history of the Church. It was now clear that there was no reason why Communion could not be received in one kind and there might be pastoral reasons for doing that in some situations. Wine stains did not have any place in the Sacrament. It had no basis in theology, sacramental practice or the history of the Church.

The Rev Genevieve Evans (St Andrews, Dunkeld and Dunblane) said that the print was too small for use in dark hospital rooms. She asked the Committee to think about accessibility and, in particular, the print size.

Dr Euan Grant (St Andrews, Dunkeld and Dunblane) asked about the rationale for the compression of the creed/confession of faith. It was not clear to him why question four in the Baptismal Liturgy was compressed.

Dr Taylor accepted the points regarding the size of the booklets and print size. The Rites were available on the website as well as in printed versions and so could be downloaded and adapted. The Committee would do its utmost to find a format which suited as many people as possible. As to the use of dried intincted wafers, that reflected pastoral practice in some parts of the world. The rubrics had been written prior to the pandemic and had been reflected upon afresh. It was possible that that provision ought to be reviewed before second reading. As to the use of the creed in the Baptismal Offices there was a wide variety of possible pastoral circumstances in which emergency baptism might be offered. The formulation had been developed to cater for as many pastoral situations as possible.

The motion was put to the vote in houses with the following result:

House of Clergy: 49 in favour, 1 against, 2 abstentions
House of Laity: 52 in favour, none against, 1 abstention
House of Bishops: 7 in favour, none against, no abstentions

The Chair declared the motion passed.

Pastoral Offices for Deacons

The Primus then proposed, and the Rt Rev Ian Paton (Bishop of St Andrews, Dunkeld and Dunblane) seconded, the following Motion:

“That the proposal that the Pastoral Offices for Deacons be added to the Schedule to Canon 22 be read for the first time.”

The Motion was put to the vote in houses with the following result:

House of Clergy: 48 in favour, none against, 3 abstentions
House of Laity: 51 in favour, none against, 1 abstention
House of Bishops: 7 in favour, none against, no abstentions

The Chair declared the motion passed.

Pastoral Offices for Readers and Authorised Lay Ministers

The Primus then proposed, and the Rt Rev Ian Paton (Bishop of St Andrews, Dunkeld and Dunblane) seconded, the following Motion:

“That the proposal that the Pastoral Offices for Readers and Authorised Lay Ministers be added to the Schedule to Canon 22 be read for the first time.”

The Very Rev Kelvin Holdsworth (Glasgow and Galloway) said he was not clear what "authorised lay ministers" meant. Those which the Province recognised were those

mentioned in the schedule to Canon 66, namely Church Army officers. However, the preamble to the Rite suggested that it was for people who were authorised by Bishops "to do things" but those things were not specified. The way lay people were authorised differed from diocese to diocese and it was therefore difficult for him to support the material when it was unclear for whom it was intended.

Dr Taylor responded by explaining that the Rites had been drafted on the instruction of the Faith and Order Board. It was not intended to prescribe what Bishops might do in their own dioceses and the wording was therefore as comprehensive as possible to cover different usages across the Province.

The motion was then put to the vote in houses with the following result:

House of Clergy: 40 in favour, 9 against, 5 abstentions
House of Laity: 46 in favour, 2 against, 5 abstentions
House of Bishops: 7 in favour, none against, no abstentions

The Chair declared the motion passed.

Scottish Calendar - Commemoration of Figures of the Reformation Period until the Repeal of the Penal Laws

The Primus then proposed, and the Rt Rev Ian Paton (Bishop of St Andrews, Dunkeld and Dunblane) seconded, the following Motion:

"That, upon the recommendation of the Faith and Order Board, the Scottish Calendar (1991) be amended to include the Commemoration of Scottish Saints and Martyrs of the Reformation Period on 19 January."

Dr Taylor explained that the Calendar had been cause for reflection, not only in Scotland but across the Anglican Communion, as had been reported to the previous meeting of General Synod. The International Anglican Liturgical Consultation had appointed a working group to consider a number of issues experienced across the Communion and also to reflect on ways in which the diversity of Christian experience and witness might appropriately be shared among member churches. In many parts of the Communion there were issues of historic injustice where the Church had been associated with colonialism, slavery and suppression of indigenous cultures. Such issues needed to be borne in mind in the formation of liturgical calendars. He commented on the process for making new commemorations in the Scottish Calendar. Canon 22.8 allowed the General Synod to alter the Calendar on a recommendation from the Faith and Order Board. When the Board received a proposal, it normally delegated to the Liturgy Committee the task of investigating the case and making a recommendation to the Board. It remained a decision for the Board as to whether a recommendation for change ought to be brought to General Synod. The process followed by the Liturgy Committee did not follow the process of any other denomination and certainly did not require evidence of miracles. Rather, the Committee considered the merits of the person and the Church's mission in the present time. The person who submitted a proposal to the Board was invited to give a more detailed presentation in writing to the Liturgy Committee and to meet the Committee to make a verbal presentation and respond to questions or comments from Committee members. The Committee might also consult any relevant publications by, or about, the person in question and seek advice from other experts. It was for the Committee to assess whether the Christian witness of the individual in question was of such enduring relevance in the life of the Church as to warrant inclusion in the Calendar and to submit a recommendation to the Board.

Dr Taylor explained that the unique history of Scotland raised particular issues of memory and commemoration, particularly during the Reformation period and the period thereafter during which the Church had been subject not merely to discriminatory and restrictive legislation with significant judicial sanctions, but also at times to extrajudicial violence. The Committee and the Board had given considerable attention to that issue in the previous few years and had been mindful not only of the complex history but also of the significant developments in ecumenical relations in recent decades. He emphasised

that the work was ongoing and that the motions relating to the Calendar being brought to Synod were not expected to conclude reflection on such matters which were complex and for many still quite painful.

He explained that the motion to commemorate saints and martyrs of the Reformation period on 19 January was intentionally ecumenical in spirit, deliberately set within the Week of Prayer for Christian Unity and recognising that those who had suffered represented the diversity of Christian expression in Scotland at the time and also that the SEC and its ecumenical partners remained committed to overcoming the bitterness of past divisions and to building ever closer working relationships.

Dr Taylor explained that the second motion proposed a commemoration of members of the Church who had suffered under the penal laws. The proposal was for a commemoration on 15 June, the date in 1792 when the repeal of those penal laws had taken effect. The names of those who had suffered were largely unknown, and unnumbered, but their fidelity in the face of adversity had made possible the emergence of the Church of which Synod members were privileged to be members and which had played a distinctive role in the formation of what had become the Anglican Communion.

Ms Helen Vincent (Edinburgh) supported the motion. She was a little concerned that the focus on the division of the Reformation period might obscure other religious developments during that period such as the search for truth and the desire to "get back to basics". It was good to acknowledge that the desire to find truth and advance liturgy happened on "both sides". However, it would also be good, she suggested, in the general commemoration to include some specific names whose stories could be shared with congregations. The Church had platforms on which to tell such stories. Matters which might be covered could include the pioneering liturgical work of the compilers of the Aberdeen Breviary of 1508, the concern for clergy education which had resulted in Archbishop Hamilton's catechism in the 1550s, and the liberation of the conception of oneself as a soul directly in relation to God which inspired the creativity of women like Elizabeth Melville and Esther Inglis. The human beings at the heart of the Reformation could be inspirational even in their imperfections. It was encouraging that the Church "on both sides" took the best part of the period of the Reformation into the new medium of print.

The Rev Dr Stephen Holmes (Edinburgh) explained that he had earlier that morning drawn to the attention of the Primus, the Convener of the Liturgy Committee and the Bishop of St Andrews, Dunkeld and Dunblane that he had discovered the previous day that the Liturgical Commission of the Scottish Catholic Bishops' Conference had been discussing the possibility of a collective commemoration of the saints of Scotland. Those discussions were in their early stages, and he was thankful for the response of those to whom he had spoken. He expressed the hope that, in future, if the saints and martyrs of the Reformation were being commemorated that was done in conversation with the Roman Catholic Church and its Liturgical Commission and also with the Church of Scotland. The Churches had been involved in persecuting one another and it was important to move forward together and possibly have a common date for such commemorations. A common date had been agreed between the Church of England and the Roman Catholic Church in England and Wales.

The motion was put to the vote and passed as follows: 97 in favour, 4 against, 9 abstentions.

The Primus then proposed, and the Rt Rev Ian Paton (Bishop of St Andrews, Dunkeld and Dunblane) seconded, the following Motion:

"That, upon the recommendation of the Faith and Order Board, the Scottish Calendar (1991) be amended to include the Commemoration of Members of the Church who suffered under the Penal Laws on 15 June."

Dr David Simmons (Glasgow and Galloway) noted that the date of 1792 was before the abolition of slavery. He had been pleased to hear from Dr Taylor that issues of slavery and colonialism were already in consideration. An issue under consideration in the

University of Glasgow, where he worked, was the financial legacy of slavery and he wondered whether the Faith and Order Board might wish to consider that.

The motion was put to the vote and passed as follows: 97 in favour, 3 against, 11 abstentions.

In closing the session, the Chair thanked Dr Taylor, the Liturgy Committee and the Faith and Order Board.

SESSION FOUR: THE VERY REV SARAH MURRAY IN THE CHAIR

4.1 Faith and Order Board – Committee on Canons – Canon Four (Of the Calling and Election of Bishops to Vacant Sees)

The Most Rev Mark Strange (Primus and Convener, Faith and Order Board) opened the session by thanking all those who had worked on the review of Canon Four in order to bring a first reading to the current meeting.

The Rt Rev Dr John Armes (Bishop of Edinburgh and Convener of the Canon Four Review Group) was pleased to be able to present a first reading of Canon Four on behalf of the Faith and Order Board. The topic would be familiar to those who had been members of General Synod in recent years. The Canon Four Review Group had consulted widely including many who had been electors or candidates in elections under the current Canon Four. Insights had been invited from General Synod and Diocesan Synod members and in 2021 the Review Group had presented two options for Synod's consideration. The first had offered a more radical reinvention of the electoral process, the second, a gentler revision. Synod had preferred the second option and the text presented to the current meeting reflected that.

Bishop Armes wished to caution against unrealistic expectations of what a Canon could deliver. A Canon could not make those involved in the election process people of prayer. The election of a Bishop was a matter of vocation and spiritual discernment. The canonical process could provide a framework for that but was not a substitute for it. Those called to elect a Bishop were required to bring their whole selves to the process prayerfully, humbly and with open minds attentive to the Holy Spirit. Those called to be candidates were themselves in a process of discernment in which they offered themselves into the hands of the electoral Synod. At every stage there was a need to give primacy to God.

In itself, a Canon was impersonal and it was up to those involved to inject humanity into the process. In any process there was a need for those involved to treat one another with kindness and grace, as friends who loved one another, in obedience to Christ. That especially applied to the way candidates were treated in the process and was why the Board planned to provide not only a commentary explaining the Canon but also guidelines as to best practice on how an election ought to be run. Outlines of both commentary and guidelines were contained in the Synod papers and if the Synod gave the Canon a first reading, full versions of those supporting documents would be available the following year.

The process could not ensure that there would be sufficient numbers of candidates for the shortlists. The Church therefore needed to be intentional about identifying and nurturing clergy for senior leadership roles. Discernment needed to begin long before any episcopal vacancy was announced. Discerning the work that the Holy Spirit was already doing in no way contradicted belief that the Holy Spirit would enable the choosing and, through the sacrament of ordination, the further empowering of the person ultimately chosen to be Bishop. The members of the Review Group had listened to God in one another as well as within the wider traditions of the Church. As the Group had explored the details of the present Canon Four, the Group had come to understand the underlying reasoning. The Group was proposing a number of significant changes but also acknowledged that there were strong arguments leading to different conclusions, or even to retaining the status quo. However, it believed that the revisions proposed were necessary and important including, for example, the loosening of timescales, the size of the shortlist and the protection of confidentiality for candidates. The Group believed that fewer election processes would end with the Episcopal Synod as a result of the revisions and that, even

when that did happen, the Canon required the Episcopal Synod to meet with the diocesan members of the Preparatory Committee.

Mr Graham Robertson (Convener, Committee on Canons) addressed the main changes incorporated in the Canon being proposed to Synod. The Committee had been instructed by the Faith and Order Board following the latter's meeting in August 2021 and the Canon being presented to the current meeting incorporated the recommendations of the Canon Four Review Group. It was not a complete rewriting of the Canon but rather a substantial revision. A different format for the text had been adopted including shorter sentences and paragraphs for ease of reference and comprehension. The Committee had tried to minimise obtuse legal language, but the regulatory nature of any Canon nevertheless required a degree of formal and precise wording. Mr Robertson outlined the main changes as follows:

- The heading of the Canon had been changed to read "Of the Calling and Election of Bishops to Vacant Sees", thereby emphasising the importance of discernment on the part of candidates and electors. The importance of suitable training for those involved would be more fully covered in the proposed guidelines and commentary. Section 4 included an obligation on the Diocesan Standing Committee to promote training on the electoral process, as well as in discernment.
- The list of candidates would no longer be made public, and all participants needed to maintain confidentiality until the Bishop-elect confirmed acceptance.
- It was important that delays be minimised, and section 4 provided for preparation of the diocesan description to be commenced as soon as the intention of the Bishop to resign had been intimated.
- The Canon underlined the importance of the Electoral Synod as the body responsible for directing the process. The Preliminary Meeting of that Synod would approve a provisional timetable for all possible meetings of the process and, if necessary, a meeting of the Episcopal Synod. The entire process was to be completed under a single mandate and included all three stages of the process. The first two were elections by the Electoral Synod and only if those stages were not successful would the election pass to the Episcopal Synod. The Canon envisaged the entire process being completed within one year of the date of the vacancy arising. The new Canon dispensed with the prescriptive timetable contained in the existing Canon in favour of greater flexibility.
- The membership of the Preparatory Committee of eleven remained as in the existing Canon with a ratio of six diocesan members to five provincial ones. For a first stage election, the shortlist of candidates was to be a minimum of three, maximum of five. At the second stage the minimum number was reduced to two, the maximum remaining at five.
- The possibility of a "none" vote was retained. For any vote to result in a valid election it was necessary that a candidate received a majority of votes in each of the House of Clergy and the House of Laity. Section 25 provided for two initial votes. If they were inconclusive and there were more than two candidates, a transferable vote took place under the proposed section 26. A successful election could arise at any stage during the transferable vote process but if that did not happen and there were two remaining candidates, a vote under the "first past the post" system would take place. If that was inconclusive, or if there were only two candidates under the earlier first past the post votes, a final vote would take place under section 27. If no candidate achieved a majority in both houses in the final vote, the right of election passed to the Episcopal Synod.
- There were two proposed resolutions under the Canon relating respectively to guidelines for implementation of the process and a commentary for all parties involved. These would be drafted by the Canon Four Review Group and would be presented to Synod 2023 for approval along with appendices to the Canon. One further change in the new Canon was that the members of the Electoral Synod were those in post at the time of the mandate, not, as at present, at the time of the previous Diocesan Synod.

Mr Robertson commended the Canon for first reading.

Bishop Armes then proposed, and the Primus seconded, the following Motion:

“That the amended text of Canon 4 be read for the first time.”

Dr Anthony Birch (St Andrews, Dunkeld and Dunblane) wished to propose an amendment. He explained that whilst the Canon included many terms which were specifically defined, the term "majority" was not defined. The Oxford English Dictionary gave alternative definitions for the word "majority" in that it might mean either the group or party whose votes amounted to more than half of the total or it might mean the group which had the largest share of the votes. When there were only two alternatives, those definitions coincided but when there was a list of three to five candidates the definitions diverged. In the absence of a definition, it was therefore necessary to infer that the first of those two definitions was intended. He considered it was important to make the matter explicit and, therefore, to introduce the word "absolute" at the relevant places in the Canon.

Dr Birch, therefore, proposed an amendment to the motion so that it would read as follows:

“That the amended text of Canon 4 be read for the first time subject to:

- (i) replacing the words “a majority” with the words “an absolute majority” where they appear in sections 25(f) and (g), 26(i) and (n), and 27(a), (f) and (g); and*
- (ii) replacing the words “the majority” with the words “an absolute majority” where they appear in section 26(a).”*

Prof Alan Werritty (St Andrews, Dunkeld and Dunblane) seconded the proposed amendment.

The Rt Rev Dr Keith Riglin (Bishop of Argyll and The Isles) noted that section 26 (j) of the draft Canon indicated that when two candidates remained the final round of voting would take place using a first past the post system. He suggested that the amendment being proposed would conflict with that. He also emphasised that the process was not the exercise of a democratic right but rather to seek the mind of Christ and perhaps a degree of flexibility in interpreting words and phrases was a good thing.

Dr Beth Routledge (Glasgow and Galloway) expressed agreement with Bishop Riglin's point but also wished to point out that there was not a consistent definition of "absolute majority". In some situations, it might be defined to mean a majority of all of the electors, rather than of the electors present and voting and that would conflict with the rules about quorum.

Mr Robertson explained that the issue of majority needed to be understood in the context of "votes cast". Abstentions were not "votes cast". Majority was therefore not computed on the basis of the number of the electors. He had no great objection to the proposed amendment.

The amendment was put to the vote and passed as follows: 51 in favour, 45 against, 13 abstentions.

The motion, as amended, was then debated.

Dr Anne Martin (Edinburgh) said that one of the concerns which had led to the review of the Canon was the fact that the names on the shortlist were made public and the consequent effect of that on the candidates who were not elected. She was pleased to note that names would in future not be published but she also noted from section 22 (d) that once the initial proceedings at the Electoral Synod had been completed all subsequent proceedings would be in private and would remain confidential. She asked how it would be possible to ensure that that happened in practice and how to ensure that electors understood that.

Mr Jim Gibson (Convener, Administration Board) thanked Mr Robertson for explaining the changes incorporated in the proposed new Canon. He also had reservations about the practicality of maintaining confidentiality. He would be interested to know what the perceived flaws in the current Canon were.

Prof Alan Werritty (St Andrews, Dunkeld and Dunblane) spoke as a member of the Canon Four Review Group and strongly endorsed Bishop Armes' comments about discernment. It was essential that discernment was at the heart of the electoral process. Prayerful engagement needed to underpin all involved in an electoral process. Synod members might be surprised to note that the revised Canon mentioned "discernment" only once. That was, however, appropriate because the issue would be explored more fully in the guidance document. The guidelines would also reflect feedback from the Review Group's wide-ranging consultation. A number of candidates who had not been elected had felt that feedback and pastoral support had been lacking and electors had often found the language of the Canon opaque and challenging to understand. He supported the motion.

The Rev Canon Dave Richards (Edinburgh) supported what Prof Werritty had just said. He welcomed the confidentiality clause. He noted that training was to be provided but the question was how candidates were to be trained and how their vocation was to be discerned. The final paragraph of the paper on the proposed commentary and guidelines, which appeared on page 143 of the Synod papers, was the most important, in talking of discernment of vocation. Where did the Church find the candidates from? Canon Richards referred to what Simon Simic, an expert in organisational change, referred to as "the golden circle". That identified the difference between great and good companies. Good companies talked about the "what/how"; great companies talked about the "why". His concern was that the Canon addressed the what and the how before the Church had addressed the why and the who. Because the SEC was a small church, one of the difficulties of the current debate was that any comment about the episcopacy could be taken as a criticism of current members of the College. He intended no such inference. However, what kind of bishops did the SEC want for the future? They might not be the bishops the Church wanted, but they might be those which the Church needed. What training was given to clergy for senior posts – he was not aware of any. He asked for an exploration of what training might be given to all participants.

Mr Robert Dickson (St Andrews, Dunkeld and Dunblane) explained that he had served in three different dioceses and, consequently, his comments ought not to be interpreted as referring to any particular diocese. In 1978, the SEC had gone through the humiliating procedure of electing a new Bishop in the Diocese of Glasgow and Galloway. That experience had led to the rewriting of Canon Four. The procedure at that time had been the reverse of the procedure under the current Canon. The Diocese had chosen its Dean as the person to be its new Bishop. The matter had then passed to the College of Bishops to confirm the election, but the College had declined to do so. The Glasgow and Galloway Synod had met again and made the same choice. The College of Bishops was reported as then having sought guidance from elsewhere and indicated that God had caused them to change their mind and so the election had been ratified. Canon Four had been fundamentally revised after that along the lines of section 17 of the proposed new Canon, which provided for opportunity for the College of Bishops to comment on candidates prior to the election taking place. Since 2016, five dioceses had fallen vacant and had followed the procedure under the existing Canon Four. Why then was it necessary to reconsider the Canon at the present time? He had been invited to act as assessor in one of the election processes. That process ensured confidentiality and he welcomed the provisions of the proposed new Canon in that regard. The same process, he believed, had allowed a warm welcome to be provided to all candidates but sadly it appeared that some other dioceses had not followed that process. There had been a widespread leaking of candidates' names and their views and, if rumours were to be believed, some candidates had been humiliated and embarrassed and poorly treated. It was essential that the future guidance document ensured the treating of all candidates with courtesy, generosity and kindness so that they felt their calling was treated with respect. It was also important to ensure that candidates felt they had been fairly treated. He supported the first reading of the new Canon.

The Very Rev Kelvin Holdsworth (Glasgow and Galloway) spoke with some reluctance but felt it important that the voice of a candidate was heard in the debate. He had been involved in Canon Four processes both as a candidate, as a member of a Preparatory Committee and as an elector. He was therefore not simply referring to one election. He invited Synod to reject the first reading of the proposed new Canon. His reason for opposing the first reading was that the draft Canon left in place the Primus, or the Primus' nominee, as the person chairing the process. Having witnessed several elections, he believed that was where the problem lay. He had witnessed utterly shambolic processes. As a candidate, he had been expected to attend a day of interviews without being fed or given drink. He had not been given the room which had been promised

beforehand in which to wait. He had been given to believe that complaints which had gone to the Primus about members of the College had gone unresolved for years. The debate thus far had talked about training everyone involved, except the Conveners. There was a need to be more professional. He believed the Personnel Committee should be in charge of the process. The proposals gave more flexibility but for candidates that might not be a good thing since it might mean that the process would go on for longer. The choice was for the names of candidates to be officially published or for them to become known by gossip and the Canon would not improve that state of affairs. He did not believe that the proposals took into account why processes had been so difficult. Candidates went into the process because they loved the Church. It was not difficult not to become a bishop because of the love and care of the diocese. What was difficult was the way candidates were treated. For that reason, with regret, he asked members of Synod to reject the motion.

The Rev Canon Peter Moger (Argyll and The Isles) welcomed the revisions to the Canon and thanked Bishop Armes and Mr Robertson for their introductions. He also strongly endorsed Canon Richards' comments about discernment and vocation and hoped they would be clearly built into the commentary and guidelines. His concern was in relation to the training of those involved in the process. Section 4(c) was not clear about who would promote the training. He assumed from Mr Robertson's earlier comments that that role was for the Standing Committee of the diocese. However, he wondered whether this ought to be a provincial role, perhaps the provincial Personnel Committee. Also, he suggested that that section ought to "require" not simply "promote" training. The training should be for members of the Electoral Synod and also for candidates. Guidelines in the proposed guidance document to be produced for the following year would be very helpful to clarify what the training might comprise and who would deliver it. It might be provided from within the SEC or from further afield.

The Very Rev Margi Campbell (Argyll and The Isles) did not wish to speak either for or against the motion but wished to support what Provost Holdsworth had said. She too spoke as a candidate. She suggested that, at least as far as she was concerned, she would not have stood in an election process unless she had determined to be content with the outcome, whatever the result was. She was not happy about the language of "failure" entering the process of discernment. She asked that the word "failure" not appear in the commentary or guidelines.

Dr Beth Routledge (Glasgow and Galloway) indicated that she would vote against the motion with some reluctance because there were elements which she supported. She had served on the Electoral Synod in the most recent election process in the Diocese of Glasgow and Galloway. She was pleased to see an improvement in the user-friendly nature of the text and layout. Having a clear process would help all involved in the process. She believed the current Canon was not fit for purpose, but she agreed with the comments made by others that the new draft did not address all the concerns. She accepted that it was not possible to introduce humanity into Canon law, but it was possible to introduce some professionalism and consistency. She struggled with the idea that those who were brave enough to put themselves forward for election had to depend on the mood of the College of Bishops and individual personalities. That could be improved by involving a body such as the Personnel Committee. She was concerned about the effect on the pastoral care of candidates of the introduction of the new confidentiality clause. She agreed with the comments of others that confidentiality could not be guaranteed. She also agreed that if the names were not published, they would become known through gossip. She was aware that candidates in the most recent election in her Diocese had found the greatest pastoral support from their local congregation. Not to allow a candidate, who had not been elected, to share their news might make the process worse.

The Rev Canon Vittoria Hancock (Aberdeen and Orkney) pointed out that the Rev Canon Ian Barcroft was a very able Provincial Director of Ordinands who would be able to train people in discernment.

The Rt Rev Dr Keith Riglin (Argyll and The Isles) hoped that the comments made by Provosts Holdsworth and Campbell about the pastoral effects of the process on candidates be taken on board. He himself was the most recent person to have been elected as a Bishop in the SEC. The proposed changes to the Canon were modest but nevertheless important and he particularly welcomed the new provisions on confidentiality. He had found it difficult when his former employer, King's College, London had assumed following publication of the shortlist that he was leaving his post. The concept of discernment had not been understood. There was a need to be

realistic about leakage and exercise discipline. As to the involvement of Bishops in the process, the Canon included provision for them to be involved early on. Bishops might know things which they were unable to share with others which might make certain individuals unsuitable to be candidates. The role of the Primus and the College in nominating conveners was also an important episcopal role. He supported the first reading. He believed the proposed Canon maintained good Anglican practice namely that it was episcopally led and synodically governed.

The Rt Rev Andrew Swift (Bishop of Brechin) explained that he was a member of both the College of Bishops and the Personnel Committee. He would vote in favour of a first reading because he believed that the comments about discernment and professionalism could be addressed in the existing structures. As would be explained in a session later in the meeting, processes were being adopted to enable the Church to handle matters in a competent and safe way. He reminded the Synod that the motion was for a first reading of the Canon and therefore represented the beginning of the process of discussion within the Church. If the motion was not passed there would be greater delay injected into any process of revision.

Dr Euan Grant (St Andrews, Dunkeld and Dunblane) supported the comments made by Canon Richards. If the motion were passed, he suggested that the accompanying text to go to Diocesan Synods and the manner in which it was handled at Diocesan Synods would be a place in which discussion about discernment could be introduced. These were matters which were, in effect, above the level of mere process, and the processes available to the Church for discussion tended to militate against addressing such matters.

The Rev Diana Hall (Edinburgh) had listened with great interest to the debate and felt differently about the Canon from how she had felt when she had arrived at Synod. It seemed that there was not a settled view being expressed within the Synod. There appeared to be significant questions as to whether revisions to the Canon would be a good thing. It had been said that this was just a first reading and that there would be time to make further amendments. However, it had been implied during debate earlier in the Synod that first reading was the time to "get it right". If the Synod was not ready to accept the Canon as it stood, then it should decline to give it first reading and think about it further. It was a Canon that mattered significantly for the future of the SEC.

The Rev Dr Stephen Holmes (Edinburgh) suggested that the objections which he had heard during debate were not so much about the text of the Canon but about the way the process was handled. The handling of the process was not something which could be dealt with by the Canon itself. He did not believe there was a reason to vote against the motion. He thanked those who had spoken for sharing their experience.

Bishop Armes responded to points which had been raised in the discussion. He welcomed many of the points which had been made. In terms of process, he believed that weight should be given to points made in Diocesan Synods and that that should lead to amendments at second reading stage. He disagreed with the view that there was not opportunity to make amendments after first reading. On the question of training, he agreed that it was not for the Canon to address training but that it belonged in the guidelines. The Review Group had been working closely with the Provincial Director of Ordinands during the previous 12 months in order to consider how Electoral Synods might be trained in discernment. That was a provincial resource and if it was felt that the Province could back up what was provided by a Diocesan Standing Committee, he would welcome that. Certain things could not be dealt with in a Canon and the issues which had been raised by Provost Holdsworth and the experience of candidates was not something which could be legislated for in a Canon. However, there was a need for consistency from one election to the next. Care of candidates would be included in the guidelines and would be available for Synod to consider the following year. As to those who might convene the Preparatory Committee, Bishop Armes indicated that the suggestion that it ought not to be convened by the Primus or his nominee was the first time that he had heard such a comment. He suggested it was a little unfair to put the blame for experiences which had not been what they ought to have been on the person convening the Preparatory Committee. It was the role of the diocese to make sure that the process was done in a courteous way. However, he agreed that failures had happened and that was a reason for having guidelines which would make sure that the diocese and the Convener would know what was required of them.

On the question of confidentiality, Bishop Armes pointed out that the present Canon also required confidentiality, and, in previous election processes, members of the Electoral Synod had been

relied upon to destroy their papers and to keep confidential what had gone on in the electoral process. It was impossible to ensure confidentiality – there was a need to trust people. He had not himself found that there was a tendency for people to talk about what went on in the electoral process. The difference with the proposed new Canon was that the shortlist would not be made public. There were strong arguments for making the shortlist public, but the Review Group had felt that the cost involved for the candidates was not a price worth paying. Candidates whom the Review Group had interviewed had, almost without exception, referred to the difficult experience of having their name made public. They had explained that their pain was in the fact that people assumed that they wanted to leave their charge. The pain was increased even further if a candidate had not been elected in more than one election process. The Review Group felt it was not fair on the candidates to expect them to have their names exposed in that way, even though there was no shame involved in not being elected. In effect, the proposed new Canon set the bar higher and assumed better of the electorate. There was a difference between a Canon which required names to be published and one that said that the names must not be published and relied upon the goodwill of people to maintain confidentiality.

Bishop Armes believed it was not time to draw back from passing the motion. The discussions had already been going on for a long time.

The amended motion was put to the vote with the following results:

House of Clergy: 35 in favour, 17 against, no abstentions
House of Laity: 40 in favour, 11 against, 1 abstention
House of Bishops: 7 in favour, none against, no abstentions

The Chair declared the motion passed.

SESSION FIVE: THE RT REV BISHOP OF ARGYLL AND THE ISLES IN THE CHAIR

5.1 Presentation from the Church in Wales Representative

Dr Heather Payne, representing the Church in Wales, thanked the Synod for its welcome. She had gained much insight from the debates in the current meeting and would take that wisdom back to her own church. She presented to the Primus a book which had been produced to mark the centenary of the disestablishment of the Church in Wales in 2020.

5.2 Greetings from United Reformed Church Representative

The Rev John Bremner, spoke as representing the United Reformed Church, particularly the Synod of Scotland, and also the Scottish Congregational and United Reformed College. There had been a long history of collaboration between the training bodies in each denomination. The collaboration had been very close, and he brought very warm greetings from the College. He expressed thanks to the Scottish Episcopal Institute and the Institute Council which enriched the United Reformed Church not only within the Scottish Synod but also for students from other parts of the UK who had participated in activities of the SEI. Having known Bishop Riglin for many years, he also brought personal greetings to him and his Diocese.

5.3 Institute Council

The Rt Rev Anne Dyer (Bishop of Aberdeen and Orkney and Convener, Institute Council) reported that the Institute had had an exceptionally busy year. Staff and students had been having to alternate between online and in-person meetings as a result of the changing circumstances of the Covid-19 pandemic. They had done so with great fortitude and were to be commended. Alongside that, all the necessary administrative work underpinning Common Awards had been undertaken and had been rooted in prayer and formational priorities. She thanked Synod members for their prayers. To deliver such an extensive programme, there were wide-ranging partnerships. Such partnerships were evident in churches where individuals began to sense a call and entered vocational processes. Many people were involved as vocational advisors, training incumbents, tutors, spiritual directors and good friends to those making a formational journey. This was a significant partnership and involved everyone.

Bishop Dyer drew attention to two stories from the previous fortnight which were good examples of how the SEI community could offer something to the wider Church. A new website for the SEI had been launched which included recent news. At the end of May 2022, SEI students had participated in a two-hour webinar on the environment with students in formation in the Episcopal Church in Brazil. In so doing, they offered a model of companion partnership moving beyond letters and prayers to actual contact and listening to one another's stories. The event had been very moving. Secondly, the SEI had received a Common Awards seedcorn grant to be spent on researching how best to "green the curriculum" for SEI, placing creation care at the heart of formation for ministry.

In the current session, the Council wished to ask Synod's wisdom on how the SEI could best resource the wider SEC community.

The Rev Dr Michael Hull (Director of Studies) explained that the principal role of SEI was to train people for the priesthood, the diaconate and for lay readership. It also had a responsibility to facilitate lay learning in the wider Church under the umbrella of "discipleship". The disciples of Jesus had seen him as a rabbi. As present-day disciples, members of the Church sought to learn more of him. Such discipleship was therefore learning for everyone.

Dr Hull explained what steps SEI had taken to support such discipleship. In 2019/2020 SEI had begun a pilot project with the Diocese of Argyll and The Isles and had brought together a group to study Christian doctrine. Ten sessions involving ten individuals had taken place on Skype. The feedback had been positive, and it had led to a discussion on Zoom over a book which again generated positive feedback.

In Lent 2021, Dr Hull had offered a series of discussions "Acting like a Christian". Twenty-seven people had participated. In Advent 2021, he had offered a series "Reading the Bible like an Episcopalian". He had intended a half-hour talk and 30 minutes discussion. In fact, 250 people attended, from across the world. With such numbers, online discussion had not been possible. Since then, there had been a further 400 views on YouTube. For the next series, it had been suggested that videos be prepared in advance and in Lent 2022 there had been a series of six videos on "Episcopalians and their Ethics". Approximately 575 people had viewed the videos. The point of these exercises had been to facilitate learning for the whole Church, and it was clear that people were very interested in learning theology. The SEI had been expanding the Church's devotion to discipleship, not only across the Province, but in some cases across the world.

Dr Hull suggested that there were three "take aways" from these experiences, namely:

- God's people wanted to know more about God.
- The pandemic had forced the SEI into sharpening its technical skills. YouTube, for example, could be a very good avenue for learning and discipleship.
- The SEI needed feedback from the current Synod and the whole Church to discern the voice of the Spirit to help it know what it might offer.

Dr Hull explained that the Rev Willie Shaw and Ms Patsy Thomson would explain how they had made use of SEI resources locally.

The Rev Willie Shaw (Edinburgh) explained that in his charges at Bo'ness and Grangemouth, and his wife's charge at Falkirk, Dr Hull's talk "Reading the Bible as an Episcopalian" had been advertised as their Advent reflection course. The fact that many others had joined the talks from across the Province demonstrated the thirst and need for lay learning as well as the power of online technologies to enable delivery. It had been an encouraging experience. On talking afterwards to those who had attended, it had become clear that there were questions and topics which people wanted to explore more fully. For the second talk, therefore, they had organised a Zoom session locally to allow a half-hour of discussion following the talk. Approximately six had attended and that had given the opportunity to apply the learning and make the journey from gaining knowledge to discipleship. He suggested that for future events questions might be provided in order to facilitate group discussion. Follow-up conversations could be organised in breakout groups on Zoom which would enable a provincial level of fellowship which would be welcomed.

Patsy Thomson explained that she was a member of the Institute Council and was a lay reader at St Regulus, Cromarty. For her congregation, Zoom had proved a “game changer” and it had continued as a staple element of their mission and ministry. St Regulus was very grateful to the SEI staff for their accessibility and technical expertise in being able to reach out to the congregation. The house style had been affirming and encouraging and also patient. Dr Richard Tiplady's courses on pioneer ministry had allowed them to interact with other people as well as introducing them to current theory and practice. The course had provided energy and inspiration to think “out-of-the-box”. It had led the congregation to try an all-age gathering and to enter ecumenical dialogue as the local Church of Scotland took steps to give up its building. Dr Hull had given strong doctrinal and scriptural meat in his Lent and Advent courses. Those in the congregation had felt stretched, affirmed and reinforced. Ms Thomson suggested they would have benefited even more from the additional elements described by Mr Shaw.

During the period of the pandemic the SEI had been consistently present for the laity, sharing attractive newsletters which widened people's perspectives. Access to the learning made everyone feel they were active disciples. In Cromarty they were planning a course based on a Grove booklet “Renewing the Life of the Earth”. which had been brought to their attention by SEI. At the same time part of the Church grounds were being turned over to a youth group to develop a wildlife haven and shared garden. Locally, people tended to be more interested in the environment than church attendance and Dr Tiplady's course had enabled the congregation to engage with people outside its building. Dr Hull's course had concluded with a comment that Episcopalians and their ethics went out into all the world through their behaviour and this had encouraged the congregation to move forward.

Synod members, in table groups, then considered the following:

- *What enlivened you in what you heard?*
- *Name three ways – topics, courses or series – in which you think SEI could help support your discipleship and the missional future of the SEC.*

Comments made in table groups are available at: <https://www.scotland.anglican.org/wp-content/uploads/General-Synod-2022-Full-Record-of-Table-Discussions-Session-5-SEI.pdf>

5.4 Mission Board

5.4.1 Introduction

The Very Rev Sarah Murray (Convener, Mission Board) explained that the work of the Mission Board in the previous year had produced many different stories. 2022 had been labelled the “Year of Stories” and she suggested that storytelling was something which churches and Christians were well versed in doing. The Church had a story that was over 2,000 years old and it could still be told by diverse and distinctive voices across the Province.

The Board had been working to listen to the stories in order to share them more widely and explore how the Church could be more effective in telling good news stories. Diocesan representatives on the Board brought news and stories from dioceses. The Rev Audrey O'Brien Stewart had spearheaded Children's Chapel which had brought the story of Jesus to a younger audience in new and creative ways. Initially it had been a weekly offering and had then moved to a monthly one as churches reopened and were able to offer greater in-person provision. Provost Murray expressed the Board's thanks to Canon O'Brien Stewart and to those who had worked alongside her in offering administration support, video editing, etc. The workload of such key people was changing, and the Board was considering how, and whether, Children's Chapel could continue. She encouraged Synod members to consider whether that was something to which they could offer their time and talents.

Pioneer ministry also had a story to tell. The Rev Dr Richard Tiplady had been finding that that was becoming a normal part of the repertoire of ministry and mission in the SEC. He had run five “Introduction to Pioneer Ministry” courses during the first year of lockdown and a follow-on “Next Steps in Pioneer Ministry”. Further introduction courses

had been provided for the Dioceses of Edinburgh and Aberdeen and Orkney and Dr Tiplady had undertaken a pioneer ministry consultancy trip to Orkney. He had also run a monthly pioneer ministry learning set from September 2020 until December 2021. Dr Tiplady had indicated that he would be happy to run the course for any diocese or church or group of churches that were interested.

During the course of the previous year a new working group established by the Board, the Local Mission Development Committee, had been undertaking preliminary work on how such a group might best offer support and encouragement to dioceses and charges in their mission. It was operating with the principle of subsidiarity, seeking to understand what mission meant in concrete terms in local situations. There was in fact much good news – from worship to work parties; Facebook streaming to food banks; chaplaincy to charity shops; eco-church initiatives to engage all ages. Much took place quietly and went largely unseen, but it was no less significant for that. The Committee was reviewing information with a view to offering a summary and report. The task would then be to identify what would be of use to the College of Bishops, dioceses and charges.

It had been agreed that a "Season for Christian Life" would begin in January 2023 and offer a prolonged period of reflection on what it meant for church members to live out their baptismal promises. A small steering group had begun work and a conference for those from each diocese who might take a lead in the project was intended for late November 2022.

Provost Murray expressed thanks to those who served on the Board and its committees and to GSO staff.

5.4.2 Global Partnerships Committee

The Rev Dr Hamilton Inbadas (Convener, Global Partnerships Committee) reported on the work of his Committee which was able to provide support to churches around the world, particularly in the Global South. There had been political instability in Myanmar and the Covid-19 crisis had been severe in India and several African countries. Small mission hospitals in rural parts of India and Malawi had struggled to obtain oxygen supplies and basic PPE for their staff. There were ongoing needs for churches in accessing sanitation and clean drinking water as well as capacity building in higher education and clergy training. A recent application to the Committee had been for post-trauma counselling in a seminary in India following the death of several students and staff during the pandemic.

Part of the business of the Committee was to encourage companion links between SEC churches and churches in the Global South. That was not just a question of grant provision but was rather an engagement in actual struggles and aspirations, in prayer and practical help and providing meaningful support in the context of partnership. Dr Inbadas was in the process of working out possibilities for supporting churches in Sri Lanka at a time of difficult economic crisis. He had also been in contact with the Priest-in-Charge of St Andrew's Church in Chandrapur which had been the hub of the missionary work of the SEC from 1870 to the mid-20th century. The church building could only accommodate a small percentage of those who gathered for worship on Sundays and the Christian community there continued the health care and educational mission activities which had been initiated by priests from the SEC many years previously.

Dr Inbadas suggested that in the previous two years the level of activity in companion links appeared to have decreased. He wished to invite churches and dioceses to initiate new links or to revive existing ones if they had not been particularly active. Details of the Committee's work and process for applying for support were available on the provincial website.

5.4.3 Situation in Ukraine

The Rev Markus Dünzkofer addressed Synod on his recent visit to Eastern Europe, introducing his address with the words: *"Viele kleine Leute, and vielen kleinen Orten, die*

viele kleine Schritte tun, können das Gesicht der Welt verändern". He described his visit to Poland where the Carpathian Mountains at the heart of Europe had seen everything which humanity could bring forth. Arriving there, he and his colleagues could almost have forgotten that there was a war unfolding only a few miles away, as a despot had decided to rain terror and death on his neighbours. The Polish authorities had handled matters well, shaming the dragging of feet by other European nations. Mr Dünzkofer had been profoundly changed by meeting one Ukrainian refugee, Sergei. Sergei had not been able to serve in the military because of a severe limp and had been allowed to leave his country. Nevertheless, he was a fighter and had carried his granddaughter and guided his daughter-in-law and grandson through the chaos which had exploded at the border. Mr Dünzkofer, together with his colleagues, had carried 24 people in three minibuses across Poland to Berlin, a safe place to stay. Four million people had left their homes in Ukraine. He had transported 0.0006%. That might appear negligible, but it had not been for Sergei and his family.

The German words with which he had opened his address translated as "a lot of little people in a lot of little places who walk a lot of little steps will change the face of the earth". It was the case that no one had done "enough". Had people changed their behaviour, opened their doors or been more concerned about the financial impact of the situation? He had been challenged to do more by a member of a church in Edinburgh who had not been satisfied with "not enough". No humanitarian effort was adequate to the task – it needed a lot of little people in a lot of little places doing a lot of little steps. Everyone could take some little steps. At his own church, St John's, Princes Street, they had partnered with Edinburgh City Mission to host a regular meeting of Afghan women refugees. Small steps, but small steps really did change the face of the earth.

Ms Sabine Chalmers (Scottish Faiths Action for Refugees) addressed Synod, taking as her introduction "we are hard pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned; struck down, but not destroyed" (2 Corinthians 4:8 and 9).

She spoke of the experience of Philomena, an asylum seeker from Glasgow, whose experience of living in an asylum hotel had been horrible and who had found that her black skin colour was seen as offensive, disgusting and annoying. However, when she had discovered her local church in Glasgow, some things had changed. She had been welcomed and made to feel at home and had been given a strong sense of belonging, irrespective of her colour. The support of her local church had helped her to believe that her future would be better and she was now studying to become a midwife.

Ms Chalmers said she was privileged to speak about the work of faith communities with refugees across Scotland, whilst wishing that that work did not have to happen. There was a long history of faith communities speaking out for refugees and asylum seekers and the scale of the humanitarian catastrophe across Europe in 2015 had led to the establishment of Scottish Faiths Action for Refugees. The SEC had joined with other Christian denominations, Jewish, Muslim and interfaith groups to work together. By putting aside prejudices and agreeing to cross barriers of culture, language, religion and nationality, a real difference was possible. The work was not just about offering protection but also building a Scotland which welcomed and valued the contributions of people from across the world. She thanked the SEC for its support locally across Scotland.

Scottish Faiths Action for Refugees worked to raise awareness, offer advice and support, develop worship resources, create practical opportunities for faith communities to offer a welcome, and engage in political advocacy. The introduction of the Nationality and Borders Act 2022 threatened the very principle of refugee protection and the SEC had joined in campaigns to call for a more compassionate approach to refugees.

Asylum seekers had been welcomed to Scotland for more than two decades. With key partners the Scottish Government had developed the new Scottish Refugee Integration Strategy which described integration as a two-way process involving both host communities and refugees equally. Integration affected every area of life and churches had been exceptional in supporting that process, such as hosting community meals,

offering English language practice or providing vouchers to enable people to buy clothes or food. One of the most exceptional contributions was the building of social connections. Churches and communities of faith were uniquely placed to offer personal, emotional and spiritual support and care and were physically present in every community where refugees had been resettled. Churches could also offer continuity over a long period of time. She urged churches to play their role in welcoming Ukrainians, Afghans, Syrians, Kurds, Iranians and indeed the world. She encouraged Synod members to link with the Faithful Welcome project which was being run in partnership with Faith in Community Scotland. The project team could deliver capacity building and awareness raising, walking alongside local churches and could provide support in the form of small grants.

For the first time, every household in Scotland had been given the opportunity to host Ukrainians in their homes. It was commendable that many had been considering hosting or were doing so already. Scottish Faiths Action for Refugees had prepared a guide for hosts in conjunction with the No Accommodation Network. Hosting was not for everyone but whether individuals were hosting or not they could be part of a community who could support those who were hosting and their guests.

In St Paul's & St George's dozens of refugee families had already found a welcome as a local church community had opened its doors. She encouraged other churches to do the same. She closed with the words of Sabir Zazai, CEO of the Scottish Refugee Council, himself an asylum seeker 20 years previously, "refugees may forget what they have lost but they will never forget the welcome received and the friendships built".

The Very Rev Sarah Murray then proposed, and the Rt Rev Ian Paton (Bishop of St Andrews, Dunkeld and Dunblane) seconded, the following Motion:

"That this Synod deplore Russian aggression in Ukraine and endorse the statement by the Primus offered to this Synod."

Prof Alan Werritty (St Andrews, Dunkeld and Dunblane) spoke about the experience of members of his congregation offering help to refugees and finding themselves thwarted. Four members of the congregation had offered accommodation for refugee families, had registered their interest with the appropriate website of the Home Office and the result, over many months, had been a deafening silence. There had been no ability even to make contact with an official in order to advance the offer. Independently, a member of the congregation had made contact with a Ukrainian family in Romania and had offered accommodation. The offer had been approved by the UK authorities only to be held back by the lack of a visa for their baby. The family had been advised that they would need to make a 900-mile journey to Poland in order to obtain a visa. The assurances of Home Office ministers that all was now well rang hollow. He endorsed the Primus' statement.

The Rev Bonnie Evans-Hill (St Andrews, Dunkeld and Dunblane) indicated she was the Convener of the Interfaith Relations Committee. She commended what Sabine Chalmers had said about the work of Scottish Faiths Action for Refugees. There had been programmes from many years for the hosting of refugees from all over the world. She wished to make a plea on behalf of the Chair of Religions for Peace UK which was an international organisation. It had made a specific request in relation to 67 orphaned children who were currently stranded in Poland with their carers. They had permission to come to the UK but the proposed accommodation in England had been rejected by the local authority as inappropriate. They were therefore searching for a residential school, and she encouraged Synod members to come forward if they were aware of any suitable location.

The Motion was put to the vote and passed unanimously.

In closing the session, the Chair expressed thanks on behalf of the Synod to the Rev Dr Jenny Wright who had resigned as the Church in Society Committee Convener in the autumn of 2021 at the time of her move to England, and also to the Rev Canon Elaine Garman who had served as acting Convener of the Committee since then.

SESSION SIX: THE RT REV THE BISHOP OF EDINBURGH IN THE CHAIR

6.1 Administration Board

6.1.1 Introduction

Mr Jim Gibson (Convener, Administration Board) introduced the session for the Board and its committees. In previous years, he had likened the SEC to a vehicle which required a competent driver, fuel and bodywork which was fit for purpose. On that analogy, the driver was the Church's clergy, the fuel was investment income and the bodywork were church buildings. He intended to comment on stipends, the UTP distribution and staff workload.

He reminded Synod members that a new stipend structure had been agreed the previous year and many of the other recommendations made by the Clergy Remuneration Package Interim Review Group were being worked through. The Standard Stipend for 2023 would be increased by the increase in the Church of England rate plus 1% or, if greater, by the increase in the Consumer Prices Index plus 1%. The expectation was that the rise would be CPI +1%.

The interim UTP distribution, which would be payable in August, had been agreed at 33.5p per unit, an increase of 11% on the previous year, with a target of 70p in mind for the year as a whole (subject to any adverse effect of world events).

Increasing levels of bureaucracy and regulation governed much of present-day life and the SEC was not exempt. The reports in the Annual Report and Accounts for the year ended 31 December 2021 made reference to the legislation on smoke alarms and the regulatory environment affecting the retirement housing portfolio. In the previous two years, Synod had decided to grapple with issues concerning clergy well-being, climate change and ethical investment and the Church was also having to deal with the worldwide consequence of Russia's invasion of Ukraine, in particular its effect on fuel and food prices. All of those factors brought an increase in the workload placed on SEC office staff and committee members. The Church was blessed with the dedication and quality of staff but he encouraged Synod members to consider carefully the potential impact of any proposals which might be made.

Mr Gibson noted that the Investment Committee had been without a Convener for the previous three years and he was therefore delighted that Mark Harris had now been appointed as its Convener. He also expressed thanks to the Rev Lorna Mortis who was completing her term of office as Retirement Housing Committee Convener and he wished her successor, Peter Marsh, every success in taking up that post.

6.1.2 Personnel Committee

Mrs Jan Whiteside (Convener, Personnel Committee) explained that the role of the Committee was to create and oversee structures, HR policies and procedures for the Church. The Committee comprised both ordained and lay people and an external HR company, HR Department, assisted the Committee. Mrs Whiteside and the Rt Rev Andrew Swift, who was also a member of the Committee, gave a joint presentation on the work of the Committee, including the following:

- The clergy well-being survey of 2019 had indicated that 80% of clergy enjoyed their ministry but some areas needed work: lack of ministerial review, poor work-life balance for some and approximately 40% indicating they had felt bullied or harassed. Following that, the issue of bullying had been a major focus for the Committee and at General Synod 2021 a Bullying and Harassment Policy and Complaints Procedure had been adopted. The Synod papers for the current year provided a graphic to help any person who felt they had experienced such difficult behaviours. Guidance for Bishops to ensure consistent practice in handling complaints had also been developed and was included in the Synod papers for information.

- It had become clear that there needed to be a means of supporting clergy to engage with conflict in their charges. A training course "Living Well with Differences" was being run for the SEC by Place for Hope. Initially that was being provided for stipendiary clergy and feedback had on the whole been very positive.
- The Committee was assembling a list of external resources of support for clergy with a view to including it on the provincial website. The Committee was also starting up a confidential "listening ears" system to allow clergy access to an independent person who could listen and offer confidential support.
- A small number of clergy had indicated difficulties in behaviour on the part of vestry members. The Committee had drafted a paper to encourage discussion within vestries about appropriate support for their clergy and the setting of expectations for behaviour.
- Other "terms of service" issues which had been addressed were the increases to stipend, already referred to, and the creation of a "norm" that clergy should have two days off each week.
- As to current issues, there had been some uncertainty in the responses to the well-being survey about retirement housing provision. Stipendiary clergy who had served for 10 years in the Province could receive assistance, but consideration was also being given to other means of financial support to help clergy to enter the housing market before they retired.
- The Committee had been working on the Clergy Personnel Handbook which would be in web-based form and there was work to be done to refine the SEC's vacancy procedures.
- Together with the Committee on Canons, the Committee was working on an update to the Grievance Procedure which was currently part of Canon 53 as well as giving consideration to whistleblowing guidance to provide protection to anyone who reported a problem. A best practice note was also being developed for clergy sickness absence and consideration was also being given to how best to support clergy before and during their period of retirement.

Dr Anne Martin (Edinburgh) had been glad to read that the Committee would reconsider the question of appointing an individual to oversee complaints. She appreciated that many complaints could be dealt with at local level but there was a need for someone to ensure that all significant complaints were dealt with. Such a person could also provide expertise to pass on advice. Also, in the list of categories appearing on page 147 of the Synod papers (in the Guidance for Diocesan Bishops) there was no mention of complaints against vestries. If the incumbent was separately involved in the complaint there appeared to be very little support available to vestries as to how they proceeded and what they could do. That could result in a very distressing situation for both vestry members and their clergy.

Provost Holdsworth (Glasgow and Galloway) thanked the Committee for its work. He asked that the Committee continue its consideration of the diagram appearing on page 146 of the Synod papers. If the diagram was entitled "how to make a complaint in the Scottish Episcopal Church" he would have no difficulty. However, it referred specifically to an individual who alleged they had been bullied. He noted that part of the diagram appeared to lead to mediation and was concerned that within HR circles many would say that mediation was an inappropriate mechanism to offer when someone had been bullied. It could imply that the person who had been bullied had brought the matter upon themselves. It was a recipe for institutional bullying. He suggested that needed further consideration.

Mrs Elizabeth Roads (St Andrews, Dunkeld and Dunblane) suggested that the diagram contained an assumption that there had been bullying or harassment. She suggested that the issue might be a perceived problem rather than a real one. She suggested the negative tone of the flow chart could be made more positive.

The Rev Diana Hall (Edinburgh) warmly welcomed the updated Complaints Procedure. Some of the stages involved were quite technical and detailed. They required, potentially, significant work on the part of the investigator. Prior to ordination she had spent 10 years in the work of investigating disputes. She wished to ask what training had or would be provided to those charged with conducting investigations to ensure that they were conducted appropriately and were properly documented.

The Rev Denise Herbert (Brechtin) hoped that the rolling out of the "Living Well with Differences" training would in due course include house-for-duty priests and other active retired clergy. She herself had undertaken the course and it had been helpful.

Mrs Whiteside responded to points made. She confirmed that the "Living Well with Differences" course was being rolled out initially to stipendiary clergy and would then be rolled out further to others. She agreed that training was required for the carrying out of investigations – both in hearing and recording investigations. She took the point made by Provost Holdsworth but believed that mediation was appropriate for some lower-level matters. The Committee could revisit the question of appointing an independent person to oversee complaints. As to the question of complaints involving vestries, that was an ongoing issue. Whilst vestry members were charity trustees the Church had limited powers in relation to them.

Bishop Swift responded to Mrs Roads and explained that the diagram was created to be part of the bullying and harassment course. There was no assumption of guilt – the diagram was limited to process. The title to the diagram was in fact in response to a request which had been made at General Synod the previous year but Provost Holdsworth was correct that it was a summary of the overall Complaints Procedure.

6.1.3 Investment Committee

Mr Mark Harris (Convener, Investment Committee) noted that the previous few months had been economically challenging, creating significant headwinds across equity and bond markets around the world. That had had a negative impact on the price performance of the Unit Trust Pool. Since June 2021 the price had fallen by around 11%, approximately 2% of which was attributable to dividends which had been paid out. That drop largely reflected what had happened in markets in general. However, compared to February 2020, the unit price was nevertheless up by 25% and approximately 5% of dividends would have been paid out over that period. The recent falls, therefore, amounted to a surrender of previously delivered gains. The main drivers to the falls were macro-economic and geopolitical factors, namely invasion, inflation and interest rates.

The UTP was invested across three different strategies two of which had fared pretty well, all things considered. Those two were down 5% and 3% respectively over the first quarter of the year, compared with market falls of approximately 6% or 7%. The third component, which had been hit hardest, was the long-term global growth strategy. That sought to invest in those companies which had the best prospects of earnings growth in the future. In conditions such as those applying at the current time, markets reduced their expectations as to future growth and also increased the rate at which they discounted the value of such future earnings. Over shorter periods of time it was to be expected that long-term global growth would be subject to greater volatility, but it needed to be remembered that there had been much greater volatility on the upside in 2019-2021. Over the long-term the Committee and Baillie Gifford were confident that the strategy was well placed to deliver the returns needed going forward. Markets tended to recover quite quickly from geopolitical developments and Baillie Gifford kept under review the resilience of the portfolio to the economic environment. It was a time for the Committee to hold its nerve.

Mr Harris reported that the Committee had been very pleased with the interaction it had had with the Ethical Investment Advisory Group and looked forward to that continuing. Also, Baillie Gifford had ethical investment and ESG (environmental, social and governance) issues fully embedded in their stock selection. No direct investments in Russia were held in the portfolio in either equities or bonds. Within the multi-asset

income strategy, which was a pooled fund, there were three investments, two of which had been written down to zero in February and were suspended and the other was a gold mining company which operated in Kazakhstan. It represented less than 0.1% of the UTP's total funds and therefore fell within the permitted tolerance for excluded activities, if Russia were to become an excluded category.

Looking to the future, he would like to see the Committee starting a programme of communication with unit holders so that the Committee could fully understand the changing needs of such holders. It was also important that holders themselves understood how the Committee operated and the constraints of changing investment strategy. Also, the Committee was mindful of the need to preserve the real value of the dividend. Strides towards that had been made, the Committee having declared an interim dividend of 33.5p with the hope that the full-year dividend would be at least 70p which would represent an increase in excess of 20% over the previous two years.

The Chair thanked Mr Harris and also Daphne Audsley who had co-ordinated the work of the Committee during the period when no Convener had been in place.

6.1.4 Buildings Committee

Prof Peter Sharp (Convener, Buildings Committee) referred to a tragic accident which had taken place in 2021 in which two members of the congregation at St Peter's, Peterhead had died following an accident while painting the church windows. The Health and Safety Executive had carried out a full investigation and had taken evidence from a number of people at local, diocesan and provincial level, following which they had issued Improvement Notices to the Diocese of Aberdeen and Orkney and to the Province. These stated that the Church had failed to take reasonable steps to ensure that persons undertaking work to keep church buildings in repair were not exposed to risks to their health and safety. The HSE had given until the end of August 2022 for the Church to demonstrate that it was taking steps to address the problem, although an appeal against the notices had been lodged. The HSE had been particularly concerned that there had been no requirement for risk assessments to be carried out before any maintenance work had begun and that no training and little guidance had been provided.

Whatever the outcome of the legal case, the incident had highlighted concerns which needed to be addressed. The Buildings Committee had been asked to take that forward and had fortunately been able to call upon the expertise of Simon Pain, a member of the SEC, who had recently retired from running his own health and safety consultancy.

The current position was that the management of all charge properties was the responsibility of the vestry. That duty was normally delegated to the fabric/property subcommittee and the fabric/property convener had among their responsibilities a duty to be "aware of the statutory responsibilities placed upon charges in relation to buildings and health and safety matters". There was information relating to health and safety on the SEC website, but it was fragmented and did not clearly set out what a charge was expected to do. The Committee had recently produced a document entitled "Maintenance and Building Work for your Church – Some Practical Considerations" which pointed out the need to comply with regulations but provided no specific guidance on how to do that.

The Committee had been working on two projects. The first was to produce a risk assessment booklet which would be issued to each charge the aim of which was that, before any work task was carried out, the hazards associated with it were identified and an assessment made of the likelihood of injury resulting from such hazards. A risk matrix was then used to show the overall degree of risk which would then inform whether the task could progress, whether increased precautions were necessary or whether the task should not be proceeded with at all. The booklet would be accompanied by a training video on YouTube, including a short multichoice questionnaire which, if successfully completed, would provide a certificate confirming completion of the training.

The Committee recognised that there was a danger that vestries might find the process overwhelming and so the second project was to develop a health and safety toolkit which

would be accessible via the provincial website. That would explain what charges needed to do to comply with health and safety legislation and would provide guidance on where to find further information.

It was hoped that by the end of August it would be possible to demonstrate that significant progress was being made but the Committee recognised that there were longer term issues around the management of health and safety and the training of vestries. However, the work currently underway would be a significant step forward.

Questions and comment were invited but there were none.

The Chair thanked Prof Sharp for the Committee's ongoing work.

6.2 Standing Committee

6.2.1 Provincial Environment Group (PEG)

The Rt Rev Ian Paton (Convener, Provincial Environment Group) was pleased to present the first report to General Synod of the work of the new Provincial Environment Group. However, it was no pleasure to consider why such a group was necessary. The most recent official figures showed that Scotland had achieved its greenhouse gas reduction target for 2020 but it had taken a pandemic to achieve that. The figures for 2021 were likely to tell a different story. The havoc of the pandemic would pale when compared to the crisis of climate change. That was a crisis not of the future but of the present. On a daily basis more species disappeared forever; more icecaps melted away; sea levels rose more; Earth moved towards more than 2° of global warming. For decades it had been assumed that it was "someone else's problem". He thanked the Synod from making it "our problem" and diocesan climate groups, congregations for making it "your problem". Referring to Markus Dünzkofer's text of earlier in the meeting, Bishop Paton thanked the "little people taking lots of little steps". A larger step had been the decision of General Synod 2020 to commit the Church to work towards net zero carbon emissions by 2030. The Standing Committee had set up the Provincial Environment Group in December 2021 to co-ordinate resources for the SEC at every level. The Group was accountable directly to the Standing Committee, not to just one single board, because the commitment to net zero concerned the whole Church, every person at every level. Members of the Group had been appointed because they had expertise in the field of environmental conservation: Cathy Johnston (Vice Convener), Valerie Cameron, William Shaw, Robert Woodford, assisted by Miriam Weibye and Fiona Campbell of the General Synod Office staff to whom he expressed thanks.

The first task set by Standing Committee for PEG had been to prepare the toolkit of resources for taking action, picking up the work already done by the Church in Society Committee and its technical group. He thanked the Rev Dr Jenny Wright, the Rev Canon Elaine Garman and Dr Donald Bruce for their work. PEG continued that work, leading to the Toolkit and Analyser which was available on the provincial website and had largely been produced by Robert Woodford. Bishop Paton thanked those in local churches who had taken time to make their return using the Analyser.

Mr Robert Woodford (member, Provincial Environment Group) explained the difference between net zero and carbon neutral concepts. The carbon neutral concept did not imply any reduction of carbon emissions, only that carbon emissions would be offset. The net zero concept envisaged a reduction in carbon emissions to as close to zero as possible. Only once that was done would the process of offsetting begin. However, there was no generally accepted definition of either concept. Not all net zero plans had equal value for protecting the planet. The concept of net zero was in fact contested. It was important to ensure that the definition adopted by the SEC was credible and did not exacerbate social inequalities but was sufficiently robust to rebut any allegations of greenwashing.

There were unique challenges which the SEC faced. These comprised an ageing building stock, congregations (many of which were declining), tight constraints on finances, a specific organisational culture, the usage pattern of buildings (low during the week and high on Sundays), the Scottish climate, the 2030 target date (which was far

more ambitious than the Scottish Government target of 2045), and limited resources. In the light of those challenges, there was a need to be realistic. A complex balancing act was needed between the prophetic and the practical, between the urgency of the climate emergency and the legitimacy of any net zero strategy whilst at the same time ensuring climate justice. There was, therefore, a need for a credible strategy.

The Group had come up with eight building blocks for a robust, legitimate and transparent net zero definition and pathway. These comprised:

- The kind of emissions being sought to be reduced (not just carbon but other greenhouse gases).
- The target date.
- The scope of activities to be included within the target.
- The boundary of what was included in the overall organisation.
- An established emissions baseline from which to track progress.
- The need for interim targets.
- The development of guardrails and principles including how offsets might be dealt with.
- A transparent reporting process.

Mr Woodford then considered in more detail the scope of activities. There were three areas relevant to that: direct consumption such as fuel used on site or work-related travel in transport; indirect emissions (for example purchased electricity); and all other indirect emissions such as the purchase of goods. The Group expected the 2030 target to include all of the first two scoped areas and part of the third area. The Group also defined the "SEC boundary" as all those entities which were within the sphere of the SEC and that were under its control or significantly under its influence. The approach was in close alignment with the Church of England and Church in Wales.

Mr Woodford then shared information obtained via the Energy Footprint Analyser. The purpose of the Analyser was to empower churches to engage with a net zero process and calculate their consumption, and also to enable the Church to establish an overall baseline. The tool had been released on 15 March 2022 with a submission deadline of 25 May 2022. The completion rate had been 27%, of which 25% of the responses were usable. He thanked all those who had participated. The results showed that the heating infrastructure was approximately 67% gas, 29% electricity, 4% oil. 18% of those who returned results were on renewable tariffs and 1% had solar panels. 8% of churches were technically already at net zero. The results created a baseline in 2018 for those who had reported of around 1,404 tonnes. Extrapolating the data to 100% of churches across the whole SEC produced an overall baseline of 4,300-5,700 tonnes of CO₂. That equated to 13.9 tonnes of CO₂ per church. A consultation on net zero definition would be issued later in the year.

Going forward there was a need for a full-scale transformation of the infrastructure of the SEC from one based on fossil fuels to one powered by zero carbon energy. Whilst there was an ageing infrastructure, the solutions to address the issue existed. There was a need to increase the building utilisation of all churches so that the net zero strategy could support a broader mission within the Church. Net zero was not just environmental but was linked to climate, economic and social justice. It was also a moral issue. There was a need to embrace intergenerational thinking. The work required was comparable to the work of earlier generations who had bequeathed the Church's buildings to the current generation. There was a need to pass on to the next generation a church that was fit for purpose. Collectively achieving the goal would offer a beacon of hope to communities.

Ms Cathy Johnston (member, Provincial Environment Group) suggested that rather than thinking of the Church as a vehicle (which used fossil fuels) she wished to encourage people to think of the Church as an ecosystem with different species all of which would help each other to flourish. Everyone could be part of that. There was a need for a

systemic approach. Synod had heard about the trauma faced by society, of which climate issues were part. Young people had been impacted by the pandemic but they were also those who wished to take up the hard work of how to change the world. There were some critical first steps to take and the Group would be asking for help from the Standing Committee on how the strategy could be developed for the whole Church. The biggest initial challenge was a lack of data. The Group had been in conversation with the Church of England about its energy footprint tool but it had not proved possible to move that forward which was why Robert Woodford had developed the Analyser. There was, however, a need to resource the task for the future. There were funding changes in the Scottish Government which made energy audits more difficult and it might be possible to partner with the Church of Scotland. There was also a need for knowledge about specific fundraising for the issue.

The Group would look at the resources which were already available within the SEC. For example, webinars could be shared across dioceses.

Ms Johnson hoped that Synod members would take part in the consultation referred to by Mr Woodford. There was also a need to be part of the wider ecosystem involving other bodies. She invited members to consider how they individually could influence how matters were taken forward.

The Rev Bonnie Evans-Hills (St Andrews, Dunkeld and Dunblane) referred to a BBC programme "Who Owns Scotland". There were large tracts of land in Scotland which were owned not by those who lived locally but who lived elsewhere. The largest owner of forests in Scotland did not live in Scotland and the forests had been planted for investment purposes. The largest owner of forests in Scotland was in fact the Church of England. If the SEC were to work collaboratively with the Church of England how could the SEC address that question of landownership because those who lived on the land did not have a say in its management?

Prof Alan Werritty (St Andrews, Dunkeld and Dunblane) thanked Mr Woodford for an inspirational presentation and for clarifying what net zero meant. It had also been helpful to clarify the scope of what the SEC was hoping to achieve. He emphasised the need for advice on what credible offsets were and also on how to assess what a truly renewable tariff was. He urged Standing Committee to allocate substantial resources to help congregations since many would need some financial assistance. He also asked that the presentation which had been given be made available for use in dioceses and vestries.

The Rev Canon Vittoria Hancock (Aberdeen and Orkney) commended the Provincial Environment Group for its work. She was a member of the Aberdeen and Orkney climate change group. She suggested that some of the recommendations which had been made were more suited to an urban environment. She lived in the Cairngorms and had a guilty conscience for driving an SUV. She did so because the area she covered meant that an electric vehicle would run out of battery and the terrain required a four wheeled drive, particularly in the winter. Despite other positive steps she and her church had taken, there remained a guilt factor and she was not sure how the Church could deal with that.

The Rt Rev Dr Keith Riglin (Bishop, Argyll and The Isles) expressed thanks for the clear presentation. He suggested that when recommendations were made it would be helpful if they were specific - for example, how were churches to be heated and who would pay. He had had to buy a car when he came to the Diocese. He had considered purchasing an electric vehicle but could not afford it. If the Diocese had bought one for him, he would have faced a significant tax bill. He wished to rise to the challenge but needed specific advice on how to do so. The challenge to the Church might be an increase in stipends if it expected clergy to purchase electric vehicles.

Bishop Paton thanked members for their comments. Those issues had already emerged within the Group and were the subject of discussion groups. That was the ecosystem to which Cathy Johnston had referred. Growth would emerge from that. The Group was keen to keep engaging with the wider church on such particularities. The SEC was not on its own – there were other faith groups wrestling with the same rural issues which had been mentioned.

Bishop Paton reminded Synod that climate change was more than just a secular environmentalist issue. It was an urgent challenge which went to the core of Christian faith and spirituality. Whilst it was an issue of climate and biodiversity it was also an issue about people. Those hit first by climate change were those who had contributed least to its causes. Millions were already suffering as forests and farms turned into desert, resulting in real food shortages, rising sea levels and mass migration of peoples. As Archbishop Rowan Williams had said “for the Church of the 21st century, good ecology was not an optional extra but a matter of justice, and central to what it meant to be a Christian”. The heart of the crisis was a spiritual one. The top environmental problems were selfishness, greed and apathy, which needed a spiritual transformation. Scientists did not know how to do that but the Church did. The Christian faith taught Christians to be tenants not owners, stewards not exploiters, creatures not users of creation. Humans might have thought of themselves as co-creators, the summit of creation, but now there was a need for humans to think of themselves as co-creatures. God had called his creation “very good” and the Holy Spirit was present and active in the world. Through the Liturgy and Scriptures the Church could find the language to bring about life change and influence others also. That was why he believed that whilst acknowledging the dire urgency of the current moment one could face the future not with despair or confusion but with real hope and determination. He encouraged Synod members to take courage.

The Chair expressed thanks to those who had taken part in the session.

6.2.2 Ethical Investment

Mr Alan McLean QC (Chair, Ethical Investment Advisory Group) presented the work of the Group namely the report and proposed Ethical Investment Policy Statement for the Unit Trust Pool contained in the Synod papers. They were the result of the third and final chapter of the work entrusted to the Group by the Standing Committee after General Synod 2019.

Mr McLean reminded members that the SEC was an unusual UK church body in that its central activities were funded to the extent of approximately 60% by investment income so that much of what the Church did provincially was funded by earlier generations. The UTP was also utilised by dioceses and individual congregations. Its market value at the end of 2021 had been approximately £135 million which, in investment terms, was not a particularly large fund. It was managed by expert investment managers, currently Baillie Gifford reporting to the Investment Committee which was responsible through the Administration Board to the Standing Committee. In the absence of the income produced by the UTP, quota would have to be increased to fund current activity.

Investment was often not a value-neutral issue. Over the years, strongly held views in the Church had led to “restricted categories” in which the Church had agreed not to invest directly – such as companies deriving significant income from tobacco, armaments, gambling, pornography and extraction of thermal coal or tar sands. In addition, following the debate at Synod 2019 the Investment Committee had given an instruction to Baillie Gifford that there should be no further direct investment in companies which derived more than 10% of their income from extracting fossil fuels by any means. Issues continued to emerge to challenge the Church’s thinking about the ethics of investment. Many investment funds included investments in sovereign debt of other countries and the ethics of holding such investments could change overnight – such as the holding of Russian sovereign debt following the invasion of Ukraine. Other issues included broader problems such as the use of child labour or modern slavery where it might not be appropriate to avoid investment but instead to identify companies within a sector which were working to end such problems in their own supply chains. In focusing on a transfer to green energy, one might wish to identify how best to invest in transformative industries such as wind, wave and solar power – perhaps sometimes through companies which had previously derived much of their income from fossil fuel exploitation.

In 2021, Synod had adopted the Group's recommended policy in relation to pooled funds. That pooled funds policy would continue to operate alongside the policy being put forward to Synod at the current meeting.

In the previous 12 months, the focus of the Group had turned to consideration of broader topics including how to define what "ethical" and "unethical" investment should mean for the UTP and how to put in place a procedural framework so that the Church could keep abreast of issues in a changing world and analyse and respond to new challenges. As in the wider Church, individual members of the Group would instinctively take very different approaches to such issues. Members of the Group had listened carefully to, and learnt from, one another and to hold in tension different considerations. The Group had also consulted the Investment Committee and the Church in Society Committee and had aimed to reach conclusions which were practicable and workable. The Group had recommended three high-level guidelines to inform future decision-making and which were set out in the report. The Group had concluded that the Church needed a permanent group focused on ethical investment, reporting to the Standing Committee. In addition, the policy document proposed the putting in place of a restricted category rule about companies earning more than 10% of their turnover from extracting fossil fuels, changing the trigger point for other restricted categories from 15% of turnover to 10% and mandating the Standing Committee to put in place arrangements to deal with such matters going forward. It would be for Standing Committee to consider the proposed terms of reference for the ongoing group. He commended the report and policy to Synod.

The Rt Rev Andrew Swift (Bishop of Brechin) then proposed the following Motion:

"That the Ethical Investment Policy Statement for the SEC Unit Trust Pool be adopted."

Mr Jim Gibson (Convener, Administration Board) seconded the motion. He emphasised that ethical investment was not a simplistic or uncomplicated topic. The policy statement was well thought out in terms of principles of stewardship, of ethical investment and practical guidance for the Church's investment advisers. The Standing Committee itself supported the proposal.

The Very Rev John Conway (Edinburgh) thanked the Ethical Investment Advisory Group for its work. The work had begun with a motion that had asked General Synod to consider divestment as part of a wider campaign to help society move away from a carbon-based economy. That momentum was important. He knew from conversations with Operation Noah, whose Bright Now campaign had engaged with many churches around those issues, that in adopting the motion the SEC would be in a position to confirm that it was divested from fossil fuels. He hoped that if the motion were passed, the Primus or someone else appropriate would be able to sign some of the pledges which were available to commit the SEC to such divestment.

The Rev David Paton-Williams (Edinburgh) also expressed thanks to the Group. He understood that the proposed policy would allow the Unit Trust Pool to hold up to 1% of investments in Shell or similar companies. He wished to be clear that that was the implication.

Mr Robert MacDonald (Argyll and The Isles) fully supported the stance of the Church in taking a lead on ethical issues. One of the problems was that the focus on sustainable investment gave a false hope that climate change could be tackled without significant cost to everyone and it also delayed long overdue Government reforms. If climate change was indeed a grave systemic risk the responsibility for protecting society lay with the Government. The Government had responded immediately to the Covid-19 crisis and it was necessary for the Government to bring in mandatory rules for everyone. That would mean emission controls and might also mean that the cost of energy would be permanently high. It was a very difficult problem. The private sector had a role to play but the primary responsibility was with Government.

Mr McLean responded to the comments which had been made. As to the signing of pledges, he was not familiar with the precise terms of such pledges, but they might certainly be looked at and if it was now possible for the SEC to meet the terms of such pledges then that might be a matter which would be worthwhile for Standing Committee to consider. On the question of the 1% issue, Mr McLean explained that the 1% figure appeared in the policy for pooled funds which had been agreed by Synod in 2021. It was correct that the policy put in place a 1% maximum limit in the context of the whole of the Unit Trust Pool. He understood from reports from Baillie Gifford that the Church was not in danger of breaching the 1% but it had been included in the policy for practical reasons. He agreed with the comment about the responsibility of Government. Divestment was not the only tool for pushing policy in the right direction.

The motion was put to the vote and passed as follows: 102 in favour, 2 against, no abstentions.

The Chair expressed thanks to Mr McLean and the Ethical Investment Advisory Group.

SESSION SEVEN: JENNY WHELAN IN THE CHAIR

7.1 College of Bishops

The Most Rev Mark Strange, Primus, and the Rt Rev Dr Keith Riglin, Bishop of Argyll and The Isles engaged in conversation over Bishop Riglin's first year as a Bishop, the assistance of Synod to the Bishops as they prepared for Lambeth and an update on other activities on the part of the Primus.

Bishop Riglin said it was a continuing pleasure to serve the Diocese of Argyll and The Isles. There was a real commitment to growth in the Diocese in terms of spirituality, mission and ministry. The Primus noted that the Electoral Synod for Bishop Riglin's election had been conducted on Zoom and that had been a first.

Bishop Riglin said he had been surprised by the size of the Diocese and the time spent travelling. No two charges in the Diocese were the same. The further west one travelled, the frequency of the Free Church of Scotland increased and that of the Church of Scotland decreased. That raised questions about who the principal ecumenical partner was in the region.

It had been very good to work with a deeply committed group of clergy and lay leaders. There was a strong sense of collegiality and he valued their advice. Bishop Pearson had taken the Diocese through a process "living the vision" and Bishop Riglin had the privilege of building upon that. He was blessed with a good PA and had also been able to establish good ecumenical relations with the Church of Scotland and be involved in that church's discussion about buildings closure.

Responding to a question as to what had been difficult, Bishop Riglin said that the distances in the Diocese had been challenging, including the distance from his spouse in London. Also, the St Andrew Declaration with the Church of Scotland had caused some misunderstandings in that he had encountered views that the Declaration represented a common understanding on the Sacraments and Holy Orders, when in fact that was not the case.

On the question of what Bishop Riglin would change, he indicated that he believed that the Province needed to address how the episcopacy and quota was funded. It cost far more to be an Episcopalian in Argyll and The Isles than it did in Edinburgh or Glasgow. Quota per member in his Diocese, comparing churches of like size, was three times as much than in Glasgow and Galloway. There was a need for a sense of fairness and equity.

Speaking about the forthcoming Lambeth Conference, the Primus indicated that the Conference would be considerably shorter than previous conferences, the gender balance would be significantly different and some bishops had also declared that they would not be present. Most of the bishops present would be different from those who had attended in 2008. Bishop Riglin noted that the Conference had decided that if a bishop's spouse was of the same gender then they could not attend the Conference. That was an injustice. Commenting on relationships

within the Communion, the Primus suggested that relations were considerably improved over the position of a few years previously. At a Primates' Meeting earlier in the year, he had detected no particular tension towards himself or the Scottish Episcopal Church. He had found it remarkable that he had been asked to represent the European region at the Anglican Communion Standing Committee and he had been asked to help shape the communique from that Primates' Meeting. He considered that the SEC was regarded as an honoured member of the Communion and there was no longer any sense of being excluded. The context had changed since the number of provinces which had made decisions about same-sex relationships was greater than had been the case when the SEC had made its own decision in relation to same-sex marriage.

Synod members in table groups then discussed the following questions:

- *What topics do you think Anglican/Episcopalian Bishops should be discussing at the Lambeth Conference?*
- *What matters do you think the Scottish Bishops should take to the Lambeth Conference for discussion?*

Comments made in table groups are available at: <https://www.scotland.anglican.org/wp-content/uploads/General-Synod-2022-Full-Record-of-Table-Discussions-Session-7-COB.pdf>

Bishop Riglin invited questions but there were none.

The Primus then spoke about his recent activities. Since the previous meeting of Synod, the Anglican Primates had met in person. He has attended the COP21 Conference a powerful experience at which had been sharing a service with a lady from the Amazon. He had a number of invitations pending. He was due to attend the USPG National Conference in 2023 and had been to the Church in Wales twice, once to attend an enthronement and then a Four Nations Faith and Order meeting. He had been invited to Cyprus and the Gulf. Gradually, his travelling time was increasing. As that happened there was a need to reduce meeting times. He had been at St Paul's Cathedral in London for the Queen's Jubilee service. He had received a significant number of requests for partnerships including some from the newer provinces of the Anglican Communion. It was a joy to represent the SEC at such events but as the number of invitations increased, it was also tiring. He had also participated in the provincial pilgrimage to the Holy Land earlier in the year which had been a wonderful experience.

The Chair thanked the Primus and Bishop Riglin.

SESSION EIGHT: THE MOST REV THE PRIMUS IN THE CHAIR

8.1 Faith and Order Board – Inter-Church Relations Committee

The Rev Canon Prof Charlotte Methuen (Convener, Inter-Church Relations Committee) reported on the work of her Committee. Her "day job" as Professor of Ecclesiastical History at the University of Glasgow was in fact an ecumenical role and she emphasised that the work of ecumenism was not just managing relationships between different church bodies but also about the practical interpersonal relationships.

The major development in the previous 12 months had been the signing of the St Andrew Declaration with the Church of Scotland. The Church of Scotland had also entered into a deed of friendship with the Roman Catholic Church in Scotland. Such declarations were about how ecumenical relationships were managed. The Saint Andrew Declaration in effect said that the Church of Scotland and SEC wanted to think about their relationship in a different way. It was not the end of a story but was a step on the way. She had become aware that there was some confusion about the implications of the Declaration. The Committee, drawing on work which had already been done, would draw up protocols explaining what the effect of the Declaration was. It was possible that the Committee might return to General Synod 2023 with a suggested canonical change relating to the SEC's relationships with other bodies which did not amount to "full communion". She was pleased that the Declaration was already bringing people into conversation who might not otherwise have been in conversation. She hoped that it would be possible to find ways for Anglicans and reformed churches in Scotland (not just the Church of

Scotland) to look at the report of the Anglican Reformed Dialogue "Koinonia - God's gift and calling".

In the wider ecumenical context in Scotland, work continued on defining the successor body to ACTS (Action of Churches Together in Scotland). In the previous two years the work of the new Scottish Christian Forum had already begun to take shape through the work of the Scottish Churches Parliamentary Office, the regular meetings of Scottish ecumenical officers and through the Scottish Church Leaders Forum which brought together churches across Scotland including churches which had never been members of ACTS.

Later in the summer the World Council of Churches Assembly would meet in Karlsruhe with the theme *Christ's love moves the world to reconciliation and unity*. That theme was even more relevant than it had been at the time it had been set. There could be no true peace or reconciliation without justice.

Prof Methuen thanked Miriam Weibye for her support for the ecumenical work of the Church – she was herself a living embodiment of ecumenical relationships.

Questions were invited but there were none.

The Chair expressed thanks to Prof Methuen.

8.2 Committee for the Protection of Children and Vulnerable Adults (known as the Safeguarding Committee)

Mr Richard Baker (Convener, Committee for the Protection of Children and Vulnerable Adults) explained that the motion contained on the agenda asked Synod to agree a change to the membership of the Committee. The proposal flowed from the work of the Safeguarding Audit Implementation Group and Mr Baker thanked Mr David Strang who had chaired that Group. It was clear that work remained to be done within the Province to ensure that in every congregation there was a consistent and highly robust approach to safeguarding. That was an issue of huge importance for churches across Scotland and the UK. The independent enquiry into child sexual abuse had published its findings in relation to the Church of England in the previous year and the Scottish Catholic Safeguarding Standards Agency had also been established. Since the Committee had carried out the safeguarding audit a number of years previously diocesan safeguarding reports and annual returns showed that there remained a need to improve auditing and reporting. For that reason the Committee had been pleased to endorse the findings of a short life working group established in partnership with the Safeguarding Audit Implementation Group which had made a number of key recommendations including establishing a process for independent oversight of safeguarding procedure, increasing capacity in the provincial safeguarding team, ensuring effective working between the provincial team and diocesan protection officers and including external expertise in the membership of the Committee. Work was still required to implement all of the proposals of the short life working group but Mr Baker was pleased that the recommendations had been received positively by the College of Bishops and the Standing Committee. That had enabled the Committee to begin the process of recruiting a Safeguarding Training Officer. The ambition of the Committee was that in due course the capacity of the provincial team should be three full-time officers. It had also been agreed that the Province would commission independent oversight and, where appropriate, advice on SEC safeguarding processes from *thirtyone:eight*, previously known as the Churches Child Protection Advisory Service which was an independent Christian charity. The proposal being brought to Synod at the current meeting was to include two additional members of the Committee from outwith the SEC who had professional safeguarding management experience at senior level.

The Committee had consistently said that it believed reform of Canons 65 and 54 were important and it hoped that the ongoing consideration of the Canonical Review Group could be concluded soon.

He expressed thanks for the support of the Provincial Officers, Donald Urquhart and Daphne Audsley, and Vicki Anderson, their administrative assistant.

Questions were invited but there were none.

The Rt Rev Andrew Swift (Bishop of Brechin) then proposed, and Ms Bridget Campbell seconded, the following Motion:

“That section 2.2.7 (b) of the Digest of Resolutions be deleted and replaced with the following:

(b) the Committee for the Protection of Children and Vulnerable Adults (known as the Safeguarding Committee), consisting of a Convener, up to six other members drawn from within the Church and up to two additional members drawn from outwith the Church and who have professional safeguarding management experience at a senior level.”

In speaking to the motion Bishop Swift emphasised how well he felt the Church was supported by the existing safeguarding structures and by the provincial team. The change proposed by the motion would bring a degree of independence and the budgets to be considered later in the meeting would include provision for a Safeguarding Training Officer.

The motion was put to the vote and passed unanimously.

The Primus asked Mr Baker to take the thanks of the Synod back to the Committee and the provincial team.

8.3 Standing Committee

8.3.1 Budgets and Quota

Ms Bridget Campbell (Convener, Standing Committee) reminded the meeting of the budgets set by Standing Committee for 2022-2024. The Committee was budgeting for deficits which it intended to fund from surpluses generated in recent previous years. Illustrating the budget with PowerPoint slides, Ms Campbell reminded Synod that the deficit included provision for one-off Stipend Assistance Grants for 2023 and 2024 which were planned to provide breathing space as charges and dioceses worked out how to respond to rapidly changing economic circumstances, including the impact of the significant changes to the policy on stipend which had been agreed by Synod 2021.

One of the Committee's responses to the Covid-19 pandemic had been to reduce quota for 2021 to £600,000 with the expectation of a gradual phased increase to £750,000 by 2024. In the light of the financial pressures being experienced by charges, including the impact of higher than expected rates of inflation, the Committee had revised its plans and proposed that the quota increase for 2023 be limited to £25,000, with quota being set at £685,000 rather than the £710,000 originally planned. The Committee also proposed to extend the period over which the increase to £750,000 would be phased by a further year to 2025. The allocation of the total quota between dioceses was based on assessable income.

Ms Campbell then proposed, and Mr Jim Gibson seconded, the following Motion:

“That this Synod, having examined the proposed budgets for the General Synod for the year 2023, agree to a quota figure of £685,000 for that year.”

The Motion was put to the vote and passed as follows: 97 in favour, 1 against, no abstentions.

8.3.2 Synod Rules of Order

Ms Campbell explained that in the light of experience in previous years, the Standing Committee had been looking at the Rules of Order for the Synod and wished to propose some changes. It was seeking to strike the right balance between open debate and ensuring that those participating in debate and voting could do so on an informed basis. Emergency motions were sometimes appropriate but, generally speaking, it was important that members had adequate notice of issues to be discussed and access to information on which to make a judgement. There were three main issues. The first was

to ensure the giving of longer notice of Rule 10 Motions. There were different routes through which material could come to the General Synod. It was the responsibility of Standing Committee to agree the agenda for Synod. Boards, committees and Diocesan Synods all had the opportunity to include material on the agenda and Synod members also had the opportunity to propose motions. In the letter sent out in March each year, a deadline was given for members to propose motions so that they could be considered by the Standing Committee for possible inclusion on the agenda. If the Committee decided not to include such a motion it had to notify members of that and give reasons for such non-inclusion. A further route for members to bring motions to Synod was the "private motion" procedure under Rule 10.

She had been impressed by the level of commitment on the part of volunteers who served on provincial boards and committees. Those boards and committees devoted considerable time in developing proposals for Synod. Ultimately it was for Synod to accept, amend or reject proposals. However, where Synod decided to reject proposals in favour of a different approach, the Committee believed that members should have adequate opportunity to consider any proposed alternative and that the board or committee in question should have enough time to consider that and respond.

The proposal for longer notice in relation to Rule 10 Motions stemmed from the experience in 2019 when a motion had been received on the morning of the Synod. The Convener of a committee, which had been working on the issue for several years, had had very little time to consider or respond to the proposal. The Committee proposed that notice of a Rule 10 Motion in future should be given at least seven days before the Synod meeting was due to start. It recognised that there might be some circumstances where it was not practical to give seven days' notice, such as a motion relating to an immediate event. Rule 15 already allowed temporary suspension of the Rules so there existed a mechanism to waive the requirement for seven days' if Synod decided that was appropriate.

The second element to the proposed amendments related to countermotions. The Rules of Order already included a process for making amendments to motions. Notice of amendments was not required in advance of the meeting and no change to that was being proposed (although advance notice was in fact very helpful). The proposal would allow for the possibility of countermotions to be put forward. Such a procedure might be of use where the counter proposal was substantially different from the original proposal. Again, seven days' notice was being proposed for countermotions. Members of the Committee considered that it would be helpful to expand the Rules to provide for such an option. The question of whether an amendment was competent was decided by the Chair, advised by the Assessor. An amendment which altered the terms of a motion to render it the opposite of the original motion would not be competent. The countermotion procedure would enable that.

The third change being proposed was a new Rule 16. The Rules of Order could already be temporarily suspended or amended by a two thirds vote. In the past, where amendments to the Rules had been made they had required only a simple majority. In order to improve consistency, it was being proposed that changes to the Rules ought in general to be decided upon by a two thirds majority.

Ms Campbell then proposed, and Mr Jim Gibson (Convener Administration Board) seconded, the following Motion:

"That the revised Rules of Order, as set out in the Synod Papers, be adopted as new Rules of Order for the General Synod in place of the existing Rules."

Dr Beth Routledge (Glasgow and Galloway) proposed, and the Rev Dr Stephen Holmes (Edinburgh) seconded, the following amendment:

"That Rule 10(a) of the revised Rules of Order for the General Synod, as set out in the Synod Papers, be amended by the deletion of the word "shall" and the reinstatement in its place of the words "should normally"."

Dr Routledge explained that the amendment related to the question of how much notice needed to be given for a Rule 10 Motion. The current Rules of Order provided that they "should normally" be submitted before the start of General Synod. In practice, that meant that the Secretary General was occasionally handed a motion on the morning of Synod of which he had had no prior notice. The change proposed by Standing Committee suggested a change to requiring a seven-day notice period. She was broadly supportive of that because Synod worked well when it was well briefed on the issues and people were prepared to engage. The proposed change, however, made the provision of prior notice a requirement rather than just a convention. She considered that it was more in the spirit of what was being proposed that rather than requiring Synod members to suspend the Rules of Order, the fact that emergency situations might arise should be recognised. She considered that requiring a suspension of the Rules of Order would make the overall process too complicated given that, assuming they were so suspended, the Synod would still have to vote on a two thirds basis to decide whether it wished to debate the motion, as well as then debating the substance of the motion. She therefore proposed that the "should normally" wording which was contained in the current Rules of Order should be retained.

Ms Campbell understood why the amendment was being proposed but she preferred to remain with her original proposal. Whilst she had not been personally present, she considered it was important to address the kind of issue which had arisen in 2019.

Dr Routledge wished to push back against the criticism of what had happened in 2019, because she considered it was exactly the sort of circumstance of which she was speaking. She believed that attempts had been made to bring the business in another way and it had only been discovered at the start of Synod that those attempts had not been possible because of difficulties regarding protocol. She believed that what had happened in 2019 was in the spirit of an emergency motion.

The Very Rev Kelvin Holdsworth (Glasgow and Galloway) supported what Dr Routledge had said. He believed it was always a bad practice to encourage the idea that in order to discuss a topic it was necessary to suspend standing orders.

The Rev Amanda Fairclough (Argyll and The Isles) strongly opposed Dr Routledge's amendment. She had been present in 2019 and had served on the Investment Committee subsequently. She had been disappointed in the way the business had been conducted in 2019. Retaining the "should normally" wording would become the norm and result in officials being pressured to permit debate which probably ought not to be permitted.

The Rt Rev Dr Keith Riglin (Argyll and The Isles) had mixed feelings about the amendment. He slightly resisted the notion that a longer notice period was awkward for board or committee conveners. He was concerned about what would be awkward for members of the Synod. In the course of his ministry he had attended assemblies and synods where the mood of the meeting moved from seeking the mind of Christ to a gathering which received reports and decided whether to accept or reject them. He was also concerned because whilst in his own Diocese there had been a pre-Synod meeting, the members had not known what other dioceses thought on issues until they arrived at General Synod. A seven-day requirement might restrict scope for action. He, therefore, supported the "should normally" wording.

The Rev Diana Hall (Edinburgh) supported the amendment. She had fronted the motion in 2019. She thanked Bishop Riglin for his comments because that was in fact what had happened in 2019. There had been no concerted effort to undermine the proper workings of Synod or subvert process. There had been a meeting of minds between three clergy from different dioceses which had not happened until the eve of Synod and a meeting following the Freshers' meeting at the beginning of Synod to consider whether fossil fuels could be addressed in a different way. The initial attempt had been to table an amendment which had been ruled incompetent because it had been too far removed from the terms of the original motion. Therefore, a Rule 10 Motion had been tabled at extremely short notice. She accepted that that had been undesirable. However, there

was a need to strike a careful balance in framing the procedural rules. The Rules were there to help the Synod hold in balance doing business well and enabling the flexibility to allow the Holy Spirit to speak in and through members. In 2019, the motion had gained a two thirds majority to enable its debate and then had received overwhelming support from the floor. She supported Dr Routledge's motion.

The amendment was put to the vote and passed as follows: 65 in favour, 25 against, 9 nine abstentions.

Dr Routledge then explained that she was proposing a further amendment to the motion to allow Synod to vote separately on the component parts of the various changes being suggested to the Rules of Order. She then proposed the following amendment:

"That Motion 26 shall be divided into five Motions as follows:

- **Motion 26A:** *That the revised Rule 9 of the Rules of Order, as set out in the Synod Papers, be adopted as the new Rule 9 of the Rules of Order for the General Synod in place of the existing Rule 9.*
- **Motion 26B:** *That the revised Rules 10(a) [as amended] and 10(b) of the Rules of Order, as set out in the Synod Papers, be adopted as the new Rules 10(a) and 10(b) of the Rules of Order for the General Synod in place of the existing Rules 10(a) and 10(b).*
- **Motion 26C:** *That a process for introducing countermotions be introduced by adopting the new Rules 10(e) and 10(f) of the Rules of Order, as set out in the Synod Papers.*
- **Motion 26D:** *That the new Rule 16 of the Rules of Order, as set out in the Synod Papers, be adopted.*
- **Motion 26E:** *That minor clarificatory revisions to Rules 2, 8, 12 and 14 of the Rules of Order, as set out in the Synod Papers, be adopted."*

The Rev Dr Stephen Holmes (Edinburgh) seconded the amendment, confirming that it was intended to enable Synod to vote separately on the proposed changes to the Rules. Ms Campbell indicated that she supported the proposed amendment. The Rt Rev Dr Keith Riglin (Argyll and The Isles) asked whether the amendment needed to be put to the Synod if Ms Campbell had accepted it. She indicated she wished the meeting to consider it.

The amendment was put to the vote and passed as follows: 89 in favour, 7 against, 4 abstentions.

Following the division of the original amended motion into separate motions, the Synod proceeded to consider each separate motion.

Initially it considered motion 26A as follows:

"Motion 26A: *That the revised Rule 9 of the Rules of Order, as set out in the Synod Papers, be adopted as the new Rule 9 of the Rules of Order for the General Synod in place of the existing Rule 9."*

Ms Helen Vincent (Edinburgh) said that as a lay member of Synod all that she saw of the work of committees and conveners was in the reports presented to Synod. She urged that if significant work was being undertaken to bring proposals to Synod that greater use be made of the provincial website as a means of informing the wider church of their thinking. That would allow members to feed back at an earlier stage. It would also minimise the possibility of last-minute amendments.

Dr Anthony Birch (St Andrews, Dunkeld and Dunblane) agreed that adequate notice for boards and committees was a good idea. Generally, he congratulated the General Synod Office for the advance notice given in providing papers for Synod. There was nevertheless significant homework for Synod members to undertake before arriving at

Synod. With the change to the Rules of Order, the timeliness of the issuing of the Synod papers became more important. If longer notice were to be given of Rule 10 Motions, then earlier provision of the initial proposals would be necessary to allow Synod members time to do that.

The Very Rev Kelvin Holdsworth (Glasgow and Galloway) asked whether now that the amendment in relation to Rule 10 had been accepted that there would still be a requirement for seven days' notice of a countermotion. He thought it would be unrealistic to expect people to propose countermotions if they had not actually heard the debate. If a countermotion were to be proposed it needed to be in the context of the Synod's business and not that of the Standing Committee. The Secretary General confirmed that the "should normally" wording which had been adopted by the first amendment in the current session applied both to Rule 10 Motions and to countermotions.

Dr Routledge raised a point of order that the current debate related to motion 26A, Rule 9, and not Rule 10. The Chair accepted that that was correct.

Motion 26A was then put to the vote and passed as follows: 89 in favour, 2 against, 6 abstentions.

Synod then considered motion 26B:

"Motion 26B: That the revised Rules 10(a) [as amended] and 10(b) of the Rules of Order, as set out in the Synod Papers, be adopted as the new Rules 10(a) and 10(b) of the Rules of Order for the General Synod in place of the existing Rules 10(a) and 10(b)."

Dr Euan Grant (St Andrews, Dunkeld and Dunblane) supported the amendment and believed it to be a good response to what had happened in 2019. He noted the irony in that in 2021 and 2022 the Synod had passed policies, without much debate, which had been practically identical to the policy which had attracted heat in 2019. The problem which the motion did not quite address was that of communication among members of Synod prior to Synod. He believed that Standing Committee should give consideration to how to facilitate communication among members of Synod prior to Synod meetings. In practice, it was difficult for members to contact one another.

The Rev Dr Sophia Marriage (Edinburgh) supported the motion but queried whether it went far enough. The current debate illustrated that it was relatively easy to change Rules of Order as compared to changing Canons. She considered she was not good at the cut and thrust of parliamentary debate. Often at Synod there was no time to reflect and pray after a debate. She asked that in the coming years it should become standard practice that at the end of a debate there be opportunity for pause. Also, if during a debate a particular matter had become contentious, Synod should have the ability to set the matter aside and return to it later during the meeting.

The Assessor indicated that following the first Amendment to the original motion earlier in the meeting, there would now be an inconsistency in the proposed Rule 10(b) in that that referred to notice being given to the Secretary General at least seven days prior to the start of Synod. He suggested that a way to resolve the inconsistency would be for the words "at least seven days" to be deleted in both places where they appeared in the proposed Rule 10(b). A member of Synod would need to propose such an amendment. Dr Routledge confirmed that she was content to propose such an amendment, Dr Holmes seconded that amendment. Synod agreed to pause consideration of motion 26B until later in the meeting and proceed instead to consider the remaining motions.

Synod then considered motion 26C:

"Motion 26C: That a process for introducing countermotions be introduced by adopting the new Rules 10(e) and 10(f) of the Rules of Order, as set out in the Synod Papers."

The motion was put to the vote and passed as follows: 88 in favour, 1 against, 6 abstentions.

Synod then considered motion 26D:

“Motion 26D: That the new Rule 16 of the Rules of Order, as set out in the Synod Papers, be adopted.”

The motion was put to the vote and passed as follows: 89 in favour, 2 against, 6 abstentions.

Synod then considered motion 26E:

“Motion 26E: That minor clarificatory revisions to Rules 2, 8, 12 and 14 of the Rules of Order, as set out in the Synod Papers, be adopted.”

The Very Rev Kelvin Holdsworth (Glasgow and Galloway) drew attention to the proposed changes to Rule 12. He considered electronic voting was a good thing but the manner in which the current Synod meeting had been conducted was some way away from what was envisaged in the Rules of Order. He wondered whether the current motion was competent particularly in that in the past Synod had been invited to indicate whether it wished to conduct its business by secret ballot. When voting was not by secret ballot it was clear where opinion lay within the Synod because people raised their hands. The move to electronic voting changed that substantially. He believed it would be helpful if the Standing Committee were to reflect on that and perhaps withdraw the motion for the current year and return in future. He also pointed out that tellers had been appointed at the beginning of the meeting. Tellers did not just count votes but scrutinised them as well. In fact, the voting numbers had been dealt with by Sanctus Media during the current meeting and not by the tellers. He had no difficulty with the integrity of Sanctus Media but it did not make sense to appoint tellers and have the votes counted by others. He also thought there were issues to consider about how electronic votes were scrutinised. He suggested that the proposal in relation to Rule 12 be withdrawn and reflected upon in the light of the Synod.

Ms Campbell agreed with the idea of reflecting upon how voting was approached. She was not proposing to withdraw the proposal but that did not mean that the Standing Committee would not reflect on what had been said. Provost Holdsworth then spoke against the motion. He believed it was a fundamental change because it took away from Synod members the ability to decide how they voted and passed it to the Chair. The Synod members needed to be able to control their business and it ought not to fall to the Chair to decide whether votes were taken in private or in public. The Synod itself should decide that.

The motion was then put to the vote with the following result: 55 in favour, 33 against, 11 abstentions.

Whilst the motion had achieved a simple majority because, as a result of motion 26D, a two thirds majority of those present and voting was required to alter the Rules of Order, motion 26E fell.

It was confirmed that the motion could not be put to the vote for a second time.

Synod then returned to consideration of motion 26B. Following discussions with the Assessor in the light of his comment earlier in the debate, Dr Routledge proposed that motion 26B be amended to read:

“Motion 26B (amended): That Rule 10(b) of the revised Rules of Order for the General Synod, as set out in the Synod Papers, be amended by the deletion of the words “shall be evidenced” and the insertion in their place of the words “should normally be evidenced.””

Dr Stephen Holmes (Edinburgh) seconded the amendment.

The Rev Amanda Fairclough (Argyll and The Isles) asked whether the amendment required to be passed by a two thirds majority. She opposed the amendment. Following advice from the Assessor the Chair explained that since this was an amendment it only required a simple majority.

Dr Routledge explained that the sole purpose of the amendment was to avoid creating an inconsistency in the Rules.

The amendment was put to the vote and passed as follows: 72 in favour, 10 against, 9 abstentions.

The Chair then put to the Synod motion 26B as amended as follows:

“Motion 26B (final form): That Rule 10(b) of the revised Rules of Order for the General Synod, as set out in the Synod Papers, be amended by the deletion of the words “shall be evidenced” and the insertion in their place of the words “should normally be evidenced”.”

The motion was put to the vote and passed as follows: 78 in favour, 10 against, 8 abstentions.

Ms Campbell thanked all Synod members for their contributions.

She also thanked the Primus and the other chairpeople for their chairing of the Synod sessions. She paid tribute to the standard of the presentations which had been made during Synod which had been inspiring.

8.4 Contribution from Ecumenical Delegate

Mary Woodward brought greetings from the Religious Society of Friends. She always found it a joy to be present at General Synod. Speaking personally, she was delighted that the Synod appeared to be moving towards the Quakers in valuing silence. She offered a reading from a work by Gordon Matthews.

SESSION NINE: THE MOST REV THE PRIMUS IN THE CHAIR

9.1 Elections

9.1.1 Standing Committee Membership

No nominations for the vacancy for a lay person on the Standing Committee had been received by the deadline for submissions.

9.1.2 Institute Council Membership

The Rt Rev Anne Dyer (Bishop of Aberdeen and Orkney) then proposed, and the Rt Rev Andrew Swift (Bishop of Brechin) seconded, the following Motion:

“That the Rev Canon Elaine Garman be re-appointed for a second term on the Institute Council.”

The Motion was put to the vote and passed as follows: 93 in favour, 1 against, 1 abstention.

Bishop Dyer then proposed, and Bishop Swift seconded, the following Motion:

“That the Rev David Paton-Williams be re-appointed for a second term on the Institute Council.”

The Motion was put to the vote and passed as follows: 92 in favour, 3 against, 1 abstention.

Bishop Dyer then proposed, and Bishop Swift seconded, the following Motion:

“That Cathy Johnston be appointed as a member of the Institute Council.”

The Motion was put to the vote and passed as follows: 94 in favour, none against, 2 abstentions.

9.1.3 Preliminary Proceedings Committee Membership

The Rt Rev Dr John Armes (Bishop of Edinburgh) then proposed, and Ms Bridget Campbell seconded, the following Motion:

“That Jeanette Whiteside be appointed as alternate lay member of the Preliminary Proceedings Committee.”

The Motion was put to the vote and passed as follows: 92 in favour, 1 against, 1 abstention.

9.1.4 Clergy Discipline Tribunal Membership

Bishop Armes then proposed, and Ms Campbell seconded, the following Motion:

“That the Hon Lady Wolffe be re-appointed for an additional term on the Clergy Discipline Tribunal.”

The Motion was put to the vote and passed as follows: 91 in favour, 1 against, 3 abstentions.

Bishop Armes then proposed, and Ms Campbell seconded, the following Motion:

“That the Hon Lady Poole be re-appointed for an additional term on the Clergy Discipline Tribunal.”

The Motion was put to the vote and passed as follows: 91 in favour, 1 against, 2 abstentions.

9.1.5 Administration Board Membership

Mr Jim Gibson (Convener, Administration Board) then proposed, and Ms Campbell seconded, the following Motion:

“That the Rev Amanda Fairclough be re-appointed for an additional term on the Administration Board.”

The Motion was put to the vote and passed as follows: 81 in favour, 8 against, 5 abstentions.

Mr Gibson then proposed, and Ms Campbell seconded, the following Motion:

“That the Rev Richard Kilgour be appointed as a member of the Administration Board.”

The Motion was put to the vote and passed as follows: 86 in favour, 4 against, 4 abstentions.

9.1.6 Pension Fund Chair

Mr Gibson then proposed, and Ms Campbell seconded, the following Motion:

“That the appointment by Standing Committee of Sarah Whitley as Chair of the Pension Fund Trustees be ratified and that her term of office continue until the conclusion of General Synod 2027.”

The Motion was put to the vote and passed as follows: 92 in favour, none against, 1 abstention.

9.1.7 General Synod Trustees

Synod was reminded that notice of additional motions regarding the appointment of additional General Synod Trustees had been provided to Synod members in advance of the meeting.

The Rev Diana Hall (Edinburgh) wished to draw attention to the gender balance of the Trustee body and noted that all three proposals for the current meeting were male.

Ms Campbell proposed, and Mr Gibson seconded, the following motion:

“That the Rt Rev David Chillingworth be appointed as a General Synod Trustee with effect from 31 August 2022.”

The motion was put to the vote and passed as follows: 75 in favour, 11 against, 9 abstentions.

Ms Campbell then proposed, and Mr Gibson seconded, the following motion:

“That Dr John Ferguson-Smith be appointed as a General Synod Trustee with effect from 31 August 2022.”

The motion was put to the vote and passed as follows: 82 in favour, 4 against, 9 abstentions.

Ms Campbell then proposed, and Mr Gibson seconded, the following motion:

“That Mr Gavin Gemmell be appointed as a General Synod Trustee with effect from 31 August 2022.”

The motion was put to the vote and passed as follows: 83 in favour, 2 against, 10 abstentions.

9.2 Mission Board - Provincial Youth Committee

The Rev Tembu Rongong (Convener, Provincial Youth Committee (PYC)) explained that it had always been his intention during the youth session at Synod to enable Synod to hear as much as possible directly from the youth representatives. At the current Synod, the age profile was somewhat higher than previously because none of the youth representatives had been able to attend for reasons of exams, jobs and other commitments. As a result, rather than pretending that everything had returned to normal after the pandemic, it was necessary to acknowledge the changes. The Church's young people had been through the same and different challenges as everyone else. During the height of the pandemic it had been possible to keep in contact with young people, supporting them online and occasionally in person. How could the Church continue to support and nurture its young people in a changing world and what could be said to those churches who had not yet found their young people returning? He encouraged churches not to give up but to keep the door open and not to blame young people. The Youth Committee, like churches, was rebuilding after the pandemic.

Mrs Claire Benton-Evans (Provincial Youth Co-ordinator and Youth and Children Officer for the Diocese of Edinburgh) reported that the PYC, like many churches, was wondering where the young people had gone. There was no key to a magic cupboard bursting with young people eager to fill pews. Rather, the work of ministry to and with young people was about building relationships and helping young people to belong. An inspiring example was the Hot Chocolate

Trust in Dundee which operated out of a city centre church and was open to all young people "without prejudice or distinction of religion, race, culture, health, disability, gender, hair colour, sexuality or politics". Teenagers needed "communities of practical love". Churches could be such communities. Building a relationship with teenagers had been a challenge during the pandemic. Many young people were struggling with mental health and were hungry to reconnect in person. She encouraged churches to encourage their young people to book for the Provincial Youth Week at Glenalmond College, the theme of which in 2022 was *God's year: out of the ordinary*.

James Gardner (Youth Officer for the Diocese of St Andrews, Dunkeld and Dunblane) explained that building relationships with young people sometimes led to trying new things. In his Diocese, after Glen 2019 the voices of young people had been heard, and the Diocese had looked at cluster models of youth fellowships. The Diocese had formed its own Young People's Committee which had organised a "church of the future" competition looking at what a carbon neutral church might comprise. The Committee had a direct link to Glenalmond College through the school Chaplain who was involved in the Committee. The Diocese had also created a youth forum in September 2021 which had planned a youth gathering at the Cathedral in November of that year. It had created a diocesan youth hymn. The forum had also had a residential planning weekend hosted at St Mary's, Burnham. That church did not have any teenagers of its own but had seen the value of young people joining in its outreach.

Ley-Anne Forsyth (joining by video link) gave a personal reflection on her experience years previously as a young person during the youth week at Glenalmond. At the time, she had been experiencing very difficult circumstances. It had been an encounter at the youth week with the current Primus which had made a significant difference to her and had helped her to see God in the difficult situation in which she had found herself.

The Rev Becki Cansdale (Argyll and The Isles) was curate at St John's Cathedral, Oban and Youth Officer for her Diocese. She noted that she had been amongst the youngest people present within the Synod membership and that was often the case in her day-to-day ministry. One could lament the lack of younger people or one could see the situation as an opportunity to build community that was welcoming and inclusive and also multigenerational. All that had been presented at the current meeting had had, at its core, orientation around community. The gift of being called into community was a gift to share. The current time was a unique opportunity, after the pandemic, for churches to get to know their young people and children by name and provide space for them to learn, grow, be encouraged and be heard.

The Primus thanked all those who had contributed.

9.3 Thanks from the Primus

The Primus expressed thanks to Synod members, ecumenical and interfaith guests whether they had been present in person or online, to those who had acted as facilitators and to the Rev Canon Dean Fostekew who had co-ordinated them, and to those who had acted as Chair. He also thanked the Assessor, those who had arranged the Eucharist and had led morning and evening prayer as well as those Conveners who were stepping down at the end of the current Synod, the Rev Canon Elaine Garman and the Rev Lorna Mortis.

Thanks were also expressed to Bridget Campbell in her role as Convener of the Standing Committee, to Sanctus Media who had supported the technical aspects of the meeting, to the staff at St Paul's & St George's and to General Synod Office staff.

9.4 Closing Worship and Acts of Synod

The Synod closed with an act of worship at the end of which the Primus confirmed the Acts of Synod and gave the Blessing.

RULES OF ORDER

Members of General Synod who were present at the 2022 meeting of Synod will recall a complicated debate about possible changes to the Rules of Order. At that time, Synod approved a number of amendments and declined to approve others.

Standing Committee has reflected on that discussion and brings forward two proposed changes. The main proposal is to include an express provision for electronic voting, a practice adopted for the last three meetings of Synod.

The specific changes are as follows:

1. A minor deletion alteration is proposed to Rule 12 (c) since the subject of elections is dealt with more fully in the existing Rule 13.
2. Rule 12 (d): the electronic voting system which has been used at General Synod since 2020 has worked well. Standing Committee recognises that that represents a change from the former practice of voting on a show of hands, which allows members of Synod to see how others are voting. However, the Committee has noted from responses to the Synod questionnaire following last year's Synod meeting that certain members commented favourably about the use of electronic voting and the relative privacy which that accords. The Committee therefore proposes an addition to Rule 12 (d) to allow the chair to direct that votes be taken electronically. The alteration does not exclude the possibility of voting on a show of hands, but it is expected that, for the future, electronic voting should be the norm.

The text of the relevant rules showing the amendments in context is set out below.

Rule 12

- (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. Notwithstanding the foregoing, the Chair may direct that votes be taken electronically. Where the meeting is being conducted by members being present by an audio or audio-visual link, votes may be cast by some form of visual indication, or by use of a voting button or similar, or by way of a message sent electronically - and providing the Chair has no reasonable grounds for suspicion as regards authenticity, any such action shall be deemed to be a vote cast personally.

Bridget Campbell
Convener, Standing Committee
April 2023

ELECTIONS AND APPOINTMENTS TO PROVINCIAL BODIES

1. Membership: Standing Committee

One lay and two clerical vacancies arise on the Standing Committee. The lay vacancy arises from Jenny Whelan stepping down in 2022. The clerical vacancies arise as a result of both the Rev Canon Dave Richards and the Very Rev Alison Simpson completing two terms on the Committee.

The vacancies have been advertised in *inspires online*.

Nominations may be made by Synod members and 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). The lay vacancy is filled by election by the House of Laity, and the clerical vacancies by the House of Clergy of the General Synod.

Members of the Standing Committee are the charity trustees of the General Synod. The Committee has the general control and management of the administration of the charity comprising the General Synod, including responsibility for recommending to the annual meeting of Synod the level of provincial quota and for presenting budgets to Synod.

The Committee comprises a lay convener, the conveners of the provincial boards, a representative of the College of Bishops, two members elected by the House of Clergy and one other member elected by the House of Laity. The Committee coordinates the work of the respective boards, gives strategic direction and agrees the agenda for General Synod. The Committee normally meets five times each year.

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.

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.

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

2. Institute Council

Members of the Institute Council are appointed by General Synod on the recommendation of the Standing Committee following consultation with the College of Bishops.

Since Synod 2022, Standing Committee has filled two vacancies for ecumenical members of the Council which have arisen and these are now brought to General Synod for appointment for a four-year term:

The Rev Susan Henderson: since 2020, minister in the United Reformed Church Cluster of Inverclyde, comprising two churches in Greenock and one in Port Glasgow where she and local colleagues have started Port Glasgow Churches Together. In the National Synod of Scotland, she is a member of the Synod Executive and the Pastoral Committee, where she serves as the West Link Convenor. Alongside her training with the United Reformed Church, she studied for the Diploma in Theology, Ministry and Mission with the Scottish Episcopal Institute.

The Rev Dr John Carswell: since 2009, Church of Scotland minister Cadzow Parish Church, Hamilton; 2001 to 2007 Pastor and Head of Staff, Fain Presbyterian Church, Wichita Falls, Texas; 1996 to 2001 Pastor, Community Presbyterian Church, La Plata, Missouri. Since April 2021 he has served as Associate Tutor in Theology, Ministry and Mission for the Scottish Episcopal Institute. He is currently a member of the General Assembly Theological Forum and has published a number of articles and reviews in theological journals. He holds degrees as follows: Doctor of Practical Theology, University of Glasgow, 2018; Master of Divinity, MDiv, Austin Presbyterian Theological Seminary, 1996; Bachelor of Science in Advertising, BS, University of Texas at Austin, 1990.

Standing Committee also nominates the Very Rev Margi Campbell to fill a further vacancy which arises as a result of a member of Council completing their term of office:

The Very Rev Margi Campbell: Provost of St John's Cathedral in the Diocese of Argyll and The Isles since May 2018 and Dean of the Diocese from 2020. Ordained in the Church of England in 2002 and worked in the Diocese of Bath and Wells as a Parish Priest, Rural Dean and Vice Chair and then Chair of the Diocesan Liturgy Committee. As part of the latter, she led training days for clergy and readers in liturgical formation. Also served as a Governor of various schools, gaining much experience in the role of 'critical friend' and the strategic requirements of governance. She has been privileged to be connected throughout her ministry with students training for ordination and licensed lay readers: as Placement Supervisor for ordinands in training and as Training Rector to two curates; and she is currently involved in the Vocation and Discernment process.

3. Membership: Administration Board

The Administration Board includes up to three members appointed by the General Synod on the nomination of the Standing Committee. This year there are two vacancies. No expressions of interest have been received to date.

4. Personnel Committee Convenership

Jeanette Whiteside completes her five-year term as Convener of the Committee at General Synod 2023. Despite advertising the vacancy, it has not been possible to identify a successor. The Committee is also in the process of detailed work being undertaken in conjunction with the Committee on Canons in relation to a clergy grievance procedure and possible changes to Canon 53. The Standing Committee is grateful to Ms Whiteside for being willing to continue as Convener for a further year and brings forward a motion for a one-year extension of her convenership.

5. Committee on Canons Convenership

Graham Robertson completes his five-year term as Convener of the Committee at General Synod 2023. It has not been possible to identify a successor. The Committee is also in the process of detailed work being undertaken on various canons including work with the Personnel Committee on a clergy grievance procedure and possible changes to Canon 53. The Standing Committee is grateful to Mr Robertson for being willing to continue as Convener for a further year and brings forward a motion for a one-year extension of his convenership.

6. Preliminary Proceedings Committee (Canon 54)

Appointments to the Preliminary Proceedings Committee under Canon 54 are made by General Synod on the recommendation of the Standing Committee.

Since General Synod 2022, vacancies have arisen in the position of secretary and in one of the practising lawyer positions on the Committee. The Standing Committee filled the vacancy in the secretaryship by appointing Niall McLean, a partner in the firm of Brodies LLP and by appointing Callum Kennedy, a partner in the firm of Lindsays LLP. Their appointments are now brought to Synod for appointment for the canonical five-year term, on the nomination of the Standing Committee.

7. Membership: Clergy Discipline Tribunal (Canon 54)

Appointments to the Clergy Discipline Tribunal are made by the General Synod on the nomination of the Standing Committee. This year vacancies in four places on the Tribunal (one clerical post and three lay posts) fall to be filled. The Standing Committee nominates the following:

Gill Scott: career in business, HR and people transformation. Retired Chief People Officer in Aegon UK where she was a member of the Aegon executive leadership team for over 10 years, now exercising a non-executive and consultancy portfolio. Non-executive experience includes being Chair of Foursquare, a charitable organisation with a critical mission

to prevent homelessness and promote inclusion, Chair of the Scottish HR Leadership Group Operations Board and membership of the Advisory Board of Napier University, Edinburgh. An active member of St Mungo's, Balerno, and until recently a vestry member there.

The Rev Canon Sarah Shaw: Prior to being ordained in 2014, her professional background includes over ten years working as a Training and Development specialist within Human Resources for an investment management company. Rector of Christ Church, Falkirk, since 2017, and also currently serving as Synod Clerk for the Diocese of Edinburgh. An active charity trustee for a local charity supporting refugees and asylum seekers, and Chaplain to the Scottish Guild of Servers.

The Synod agenda includes motions to fill the positions outlined above. Where more than one nomination is received for a vacancy, an election will be held.

John F Stuart
Secretary General
May 2023

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Budget Report

Format

1. The summary of all Funds (page 80) details the 2022 actual figures in the first column and the 2022-2024 budget figures in the final three columns. The individual Fund/Committee budgets (pages 81-93) detail the 2022 budget, actual and variance figures in the first three columns and the 2023-2025 budget figures in the final three columns.

Budget setting process

2. 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 meeting each year in November.

3. 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 81) summarises all unrestricted income and its allocation to the Standing Committee and boards to fund their work. The budgeted allocations represent the planned expenditure of each of the boards. Thus 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:

- In the longer term budgets should be set with a view to achieving a broadly breakeven position in 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.

Budget history

Investment income

4. The General Synod's main source of funding is its investment income derived mainly from its investments held in the SEC Unit Trust Pool. This accounts for approximately 68% of income. Until 2008 investment income increased broadly in line with inflation each year enabling a steady growth in expenditure. The rate of distribution paid by the UTP fell by 15% in 2009 and returned to its former level only in 2020. Over that period, the impact of the reduced rate of distribution has been partly mitigated by the investment of substantial legacies and part of the cash generated by recent General Fund surpluses. 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. Increases in distribution have been possible each year for the last seven years. In the last two years increases have been in excess of inflation. An increase of 10p per unit (a 15% increase) was paid in 2022. The distribution has therefore more than kept pace with

inflation in recent years. It is not yet known if it will be possible for future distribution rates to continue to match or exceed increasing rates of inflation. For budgetary purposes annual increases of about 6% are assumed.

Quota income

5. The second largest source of income is the quota received from dioceses. This source of income became more important following the significant reduction in investment income in 2009. In 2008 quota income accounted for approximately 24% of total income. In the period 2016 – 18 it accounted for about 31% of income. It has however reduced in importance in recent years as a consequence of successive quota freezes, the significant reduction in quota agreed for 2021 and increasing investment income. In 2022 it accounted for 22% of total income.

6. In its Finance Report to General Synod 2020 Standing Committee outlined its financial response to Covid-19. One of the responses was to reduce quota for 2021 by about 19% to £600,000 with a gradual phased increase to £750,000 in 2024. In light of the continuing financial pressures experienced by charges, including the impact of higher than expected rates of inflation, Standing Committee proposed to General Synod 2022 that the phased increase in quota to £750,000 be extended by a year. It is therefore anticipated that quota will increase to £750,000 on 2025. In accordance with the revised plan a quota figure of £715,000 is proposed for 2024.

Surpluses

7. Despite a significant reduction in investment income in 2009 there have been surpluses on the General Fund every year since 2010 other than 2019 and 2021. This is partly due to the steps taken to reduce expenditure following the reduction in income but also reflects further reductions in expenditure against that budgeted and some additional unbudgeted income. (The total surplus for the fourteen years to 2022 is approximately £1.3million.) It is not Standing Committee's intention to generate such surpluses. In addition to allowing the investment of £700,000 in 2014 and 2016 (resulting in additional annual income of about £40,000) the surpluses have also provided the opportunity for a number of actions that have directly benefited dioceses and charges:

- In light of a deficit on the Pension Fund a lump sum of £2million was paid in 2009 reducing the need for increases in pension contribution rates.
- Quota was frozen in 2019 and 2020 and substantially reduced in 2021 as part of the financial response to Covid-19.
- £300,000 was distributed to dioceses and charges in 2021 through the Recovery and Renewal Fund.
- Transitional Stipend Assistance Grants of £265,000 are being distributed to charges via dioceses in 2023. A further £100,000 will be distributed in 2024.

Standing Committee is committed to using the reserves to support the work of the SEC and will therefore continue to budget for deficits in the short term if it considers it appropriate to do so. It recognises that reserves will need to be used to fund the costs of implementing the Net Zero Action Plan.

(Graphs 1 and 2 at end of report provide a summary of total income and expenditure and the percentage of total income represented by quota and investment income for 2002-2022.)

Why is outcome generally better than budget?

8. Standing Committee is aware of concerns about the continuing generation of surpluses and how often in recent years actual financial outcomes have generally been better than budgeted. Standing Committee is keen to try to ensure that there is greater accuracy in the budgeting process and will work with the Boards to seek to ensure that the budget requests they submit are as realistic as possible and reflect their planned programmes. A General Fund surplus of £78,500 was generated in 2022 – some £191,000 better than budget. A number of factors contributed to the better than anticipated outcome – including better than budgeted investment income and the lack of applications for some grants programmes. Although there has been an increase in in-person meetings the continuing use of online meeting facilities has also resulted in some cost savings.

Action agreed by Standing Committee

9. As noted above quota has been reduced and will not be restored to its 2020 level until 2025. Funding the reduction will use approximately £335,000 of accumulated reserves.

10. A total of £300,000 was allocated by Standing Committee to the Recovery and Renewal Fund used to assist dioceses and charges meet the challenges and opportunities encountered as they emerged from lockdown restrictions.

11. Recognising that many charges would find it difficult to fund the increases in Standard Stipend in 2023 in light of the stipend policy agreed by General Synod in 2021 and unusually high rates of inflation, Standing Committee agreed to provide Transitional Stipend Assistance Grants to dioceses to enable them to provide financial support to charges finding most difficulty in funding the increased costs. Initially £200,000 was to be provided in 2023 with a further £100,000 in 2024 but the 2023 funding was increased to £265,000 once the rate of increase (11.1%) was known.

12. In setting the budgets for 2023 – 2025 Standing Committee has agreed to deficit budgets to ensure that the ongoing work of the various boards is adequately funded. In particular it has responded to requests submitted by boards and committees for additional expenditure in the following areas:

Appointment of Net Zero Delivery Director

Standing Committee agreed to the proposal by the Provincial Environment Group (PEG) for the appointment of a provincial Net Zero Delivery Director to oversee the development and implementation of a Net Zero Action Plan. The post has been advertised and it is hoped that an appointment will be made within the next month. (Additional annual budget cost about £65,000.)

Costs of implementing Net Zero Action Plan

Standing Committee has discussed the costs of implementing the Net Zero Action Plan with the PEG. Understandably there is a significant degree of uncertainty about the estimates of the costs of implementing many of the proposals in the Plan. Other than the costs of the Net Zero Delivery Director noted above no specific provision has yet been made in the budgets for any other implementation costs. As detailed in Appendix One of the Plan current projections suggest that additional provincial annual funding of £316,000 - £570,000 might be required in 2023-25 with annual projected funding increasing to £709,000 - £772,000 for 2026-29, reducing to £429,000 in 2030. (A total of £4.7million over the period 2023-2030.)

13. It is anticipated that the current revenue reserves of £887,000 will be used over the next two years and that it is likely to be necessary to sell investments to fund deficits from 2024.

Current budgetary pressures and uncertainties

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

Quota income

15. As outlined above it is planned to restore quota to previous levels by 2025. It is assumed that modest annual increases thereafter will again be possible. Any inability to increase quota will result in further pressure on the General Fund.

Investment income

16. As noted above, whilst the SEC Unit Trust Pool is currently performing well there can be no guarantee that investment income will not fall during a period of economic uncertainty. Investment income will be reduced when it becomes necessary to sell some of the General Fund's investments to fund ongoing deficits and implementation of the NZAP. (At current unit values and distribution rates each £100,000 of investments sold reduces annual investment income by about £2,800.)

Implementation of Net Zero Action Plan

17. The costs of realising Synod's commitment to working toward net zero carbon emissions by 2030 are not yet known precisely. As noted above current projections suggest that estimated provincial funding of £4.7million will be required in the period 2023-2030.

Curate funding

18. The number of stipendiary curates in training and the grant funding provided to the training charges has a significant impact on budgets. Traditionally annual funding of 50% of stipend and related costs is provided in respect of each curate in training – equivalent to about £20,000 a year over a three year training period. The numbers of individuals expected to commence curacies, even in the relatively short term, can change from year to year as personal circumstances change. Currently

there are seven stipendiary curates in training. It is anticipated that the number will remain constant during 2023.

19. It has been recognised for some time that to ensure the availability of the required number of appropriate training opportunities for stipendiary curates grant funding in excess of the traditional 50% might be required in some areas. Before 2022 enhanced funding had only been required in respect of one curate placement. Standing Committee however agreed that funding of 75% of stipend and related costs would be provided in respect of the three stipendiary curate placements that started in 2022. Should funding at that level become the norm there will be a general increase in budgeted costs.

20. In working with dioceses and charges in identifying the training places for stipendiary curacies the Institute Council will continue to assess the availability of funding and housing and the extent to which additional grant funding might be required. For budgetary purposes funding for all new stipendiary curates (other than the three that commenced in 2022) is assumed to be at the traditional rate of 50% of stipend and related costs.

Funding of full time ordinands (including Mixed Mode students)

21. The Scottish Episcopal Institute currently offers two options for full time ordinands; the traditional route of combining studies at SEI with a three year degree course at a Scottish University and the Mixed Mode route in which ordinands combine their SEI studies with a placement in a charge. In both cases Ordinands are provided with an annual grant (currently £14,310). Currently SEI's share of grant costs is funded by the SEI Training Fund and therefore has no impact on the General Fund deficit.

22. The SEI Training Fund was established in 2015 and benefitted from the generosity of individuals giving to the Lent Appeals of all the Bishops and to the General Synod offering that year. During 2016 further funds were transferred to it from two other miscellaneous funds administered by the General Synod. The Fund benefits from offerings uplifted at many ordination services and a small number of regular donors. Currently the resources of the SEI Training Fund are sufficient to fund the projected costs of grants to full time ordinands to 2023. It is however likely that from 2024 the continued provision of such grants will require some support from the General Fund. The budgets currently reflect a funding requirement of £23,000 in 2024 and £60,000 in 2025 – increasing to about £80,000 - £100,000 a year thereafter. The number of full time ordinands in training will therefore have a significant impact on the General Fund from 2024.

Funding of retirement housing

23. General Synod has previously agreed that should the funds of the Retirement Housing Fund be depleted General Fund Investments would be sold to enable the continued provision of retirement housing to eligible clergy. It is always difficult to predict the demand for such housing and the extent to which it can be funded from the sale of existing properties when they are no longer required. Currently the Fund has sufficient reserves to purchase about seven houses and it is not anticipated that there will be a need in the short term to make any demands on the General Fund for additional funding. Any such demand will however require the sale of investments

and consequent reduction in investment income. During the past year work has been underway to ensure compliance with current landlords' requirements. It is anticipated that this will be an additional ongoing cost for the Housing Fund which will reduce its financial resources. The Retirement Housing Committee will also need to undertake work to many of its properties to improve energy efficiency and ensure compliance with required Energy Performance Certificate ratings.

General Fund budgeted deficits

24. The General Fund budgets agreed by Standing Committee result in the following budgeted deficits:

2023	Deficit of £627,445	(£364,445 excluding TSAGs)
2024	Deficit of £370,578	(£270,578 excluding TSAGs)
2025	Deficit of £297,706	

The deficits in 2023 and 2024 are larger due to the payment of Transitional Stipend Support Grants (TSAGs).

25. Whilst recent experience suggests that actual financial outcome may be better than budgeted the scale of the budgeted deficits is such that it is considered likely that deficits will be incurred in the next three years. These will initially be funded from the surpluses generated in recent years but will also require funding from the sale of investments. Standing Committee remains committed to ensuring that sufficient funds are available to provide appropriate training for authorised ministries within the SEC and to seek ways of developing new mission initiatives whilst providing appropriate support for existing ministries. It is also committed to fulfilling General Synod's commitment to work towards net zero by 2030 and will therefore seek to ensure sufficient funding is available to implement the Net Zero Action Plan. It will work with all boards and committees in addressing the financial challenges arising from the prospect of incurring deficits.

Projections beyond 2025

26. Given the number of variables and uncertainties detailed above, producing accurate projections beyond the usual three year budget period is difficult. For example, as noted above, the assumptions made about the number of stipendiary curates in training and the level of grant funding required have a significant impact on such projections. Standing Committee is however of the view that, given the scale of the deficits budgeted for the next three years and the absence of any apparent source of additional income, deficits are likely to continue beyond 2025. The additional funding required to implement the Net Zero Action Plan (not currently reflected in the budgets) will increase the scale of likely deficits. Whilst the surpluses of recent years provide a relatively sound base and will fund the deficits in the short term there is likely to be an increasing need to prioritise expenditure in the future. It is also increasingly likely that investments will need to be sold to finance deficits.

Total budgeted deficits

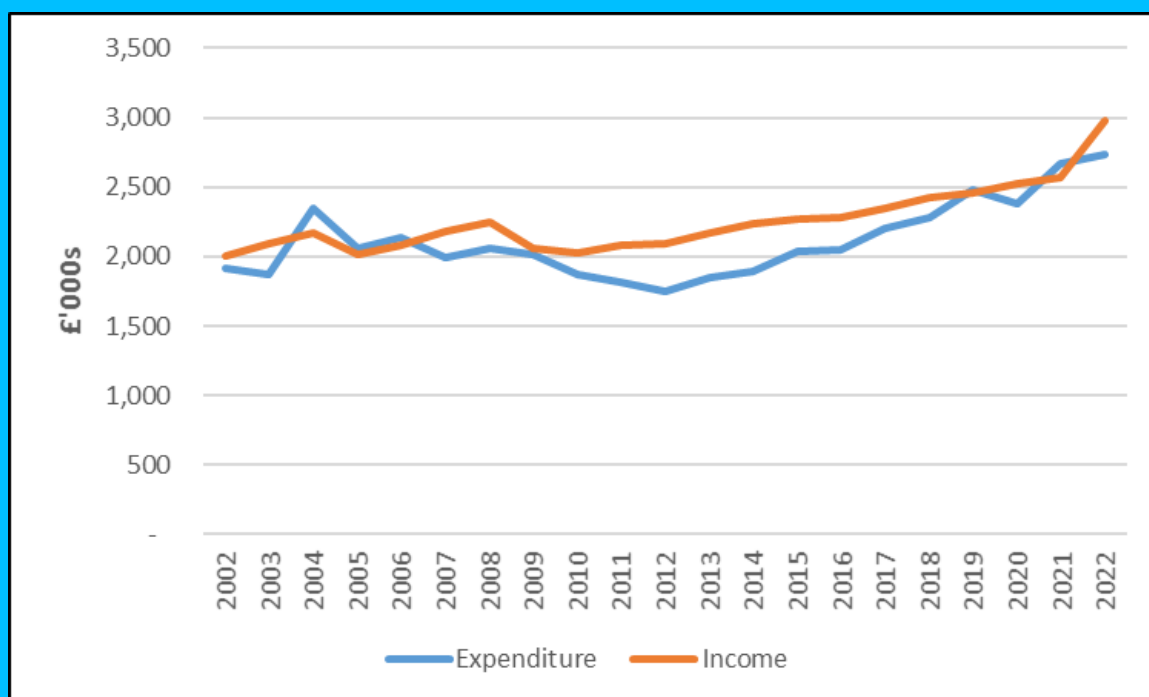
27. The budgets for all the Boards and Committees, including miscellaneous and restricted funds are summarised on page 80. These indicate the following budgeted total revenue deficits:

2023	Deficit of £529,245	(£264,245 excluding TSAGs)
2024	Deficit of £263,003	(£163,003 excluding TSAGs)
2025	Deficit of £154,446	

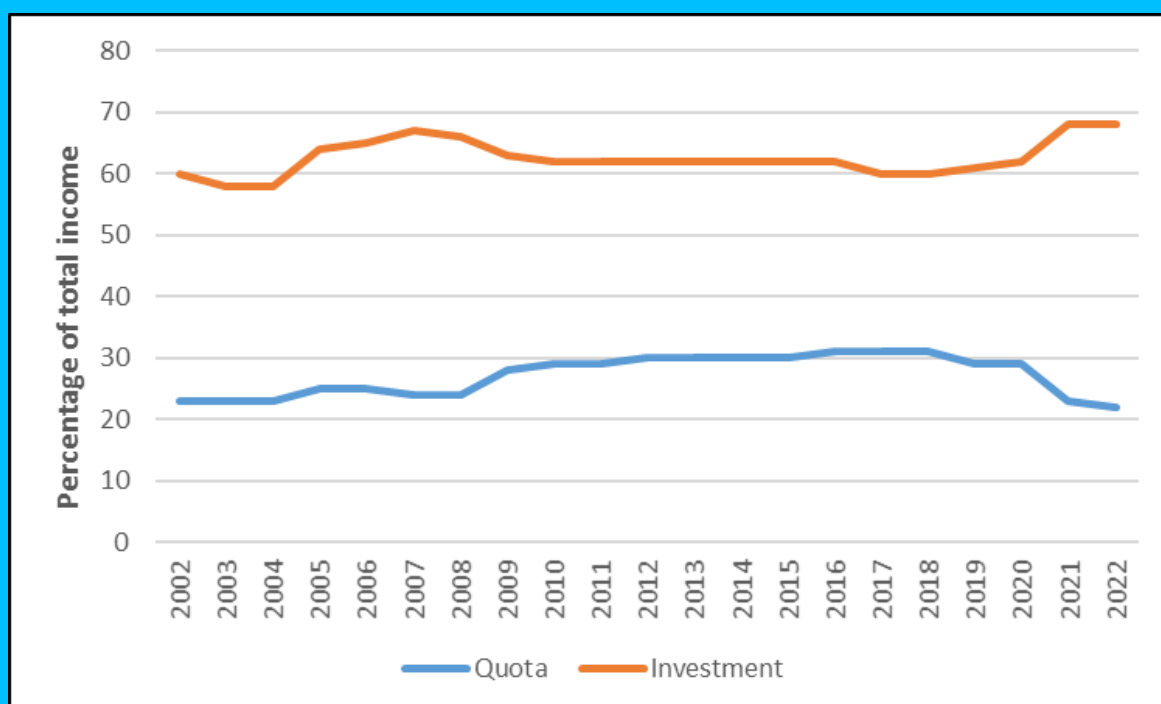
28. The total budgeted surpluses / deficits differ from those budgeted for the General Fund due to small surpluses / deficits budgeted for some of the miscellaneous and restricted funds.

Bridget Campbell
Convener, Standing Committee
April 2023

Graph 1: Total income and expenditure 2002-2022



Graph 2: Quota and investment income as a percentage of total income 2002-2022



QUOTA 2024

All quota received will be credited to the General Fund.

It is recommended that total quota requested be increased by £30,000 (4.4%) to £715,000. (This represents a reduction of £35,000 on the phased increases in quota for the period 2021 – 2024 outlined by Standing Committee in its Finance Report to General Synod 2020 and is in line with the extended transition period proposed to General Synod 2022.)

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:

	2024	2023	Change from 2023	
	£	£	£	
Aberdeen and Orkney	73,574	74,229	(655)	(0.88%)
Argyll and The Isles	25,097	24,515	582	2.37%
Brechin	46,761	44,577	2,184	4.90%
Edinburgh	297,224	280,322	16,902	6.03%
Glasgow and Galloway	138,281	132,786	5,495	4.14%
Moray, Ross and Caithness	48,048	47,218	830	1.76%
St Andrews, Dunkeld and Dunblane	86,015	81,353	4,662	5.73%
	715,000	685,000	30,000	4.38%

BUDGET SUMMARY – includes all revenue funds

Actual 2022 £			Revised Budget 2023 £	Budget 2024 £	Budget 2025 £
2,297,060	General Fund	Income	2,416,185	2,553,052	2,694,434
-		Transitional Stipend Assistance Grants	(265,000)	(100,000)	-
(2,218,557)		** Allocated to Boards	(2,778,630)	(2,823,630)	(2,992,140)
78,503		Surplus/(deficit)	(627,445)	(370,578)	(297,706)
808,856		Balance brought forward	887,359	259,914	(110,664)
-		Transfer (to)/from capital	-	-	-
887,359		Balance carried forward	259,914	(110,664)	(408,370)
1,094,267	Standing Committee	** Income (From General Fund)	1,333,710	1,292,920	1,362,580
-		Income (other)	-	-	-
(1,094,267)		Expenditure	(1,333,710)	(1,292,920)	(1,362,580)
-		Surplus/(deficit)	-	-	-
-		Balance brought forward	-	-	-
-		Balance carried forward	-	-	-
268,218	Administration Board	** Income (From General Fund)	278,070	287,535	296,755
431,586		Income (other)	445,309	464,529	482,994
(627,129)		Expenditure	(648,844)	(675,992)	(701,701)
72,675		Surplus/(deficit)	74,535	76,072	78,048
(28,582)		Transfer (to)/from capital	(351,537)	(59,610)	(60,337)
746,955		Balance brought forward	791,048	514,046	530,508
791,048		Balance carried forward	514,046	530,508	548,219
441,400	Institute Council	** Income (From General Fund)	607,940	665,070	730,200
178,813		Income (other)	99,518	105,854	72,540
(556,127)		Expenditure	(727,980)	(793,900)	(802,300)
64,086		Surplus/(deficit)	(20,522)	(22,976)	440
(75,000)		Transfer (to)/from capital	-	-	-
116,837		Balance brought forward	105,923	85,401	62,425
105,923		Balance carried forward	85,401	62,425	62,865
400,412	Mission Board	** Income (From General Fund)	530,805	552,275	574,530
172,689		Income (other)	183,727	194,639	205,772
(537,130)		Expenditure	(670,345)	(692,435)	(715,530)
35,971		Surplus/(deficit)	44,187	54,479	64,772
-		Transfer (to)/from capital	-	-	-
236,137		Balance brought forward	272,108	316,295	370,774
272,108		Balance carried forward	316,295	370,774	435,546
14,260	Faith & Order Board	** Income (From General Fund)	28,105	25,830	28,075
-		Income (other)	-	-	-
(14,260)		Expenditure	(28,105)	(25,830)	(28,075)
-		Surplus/(deficit)	-	-	-
-		Balance brought forward	-	-	-
-		Balance carried forward	-	-	-
-	Publications	** Income (From General Fund)	-	-	-
5,584		Income (other)	-	-	-
(4,840)		Expenditure	-	-	-
744		Surplus/(deficit)	-	-	-
12,219		Balance brought forward	12,963	12,963	12,963
12,963		Balance carried forward	12,963	12,963	12,963
2,297,060	GRAND TOTAL	Income (From General Fund)	2,416,185	2,553,052	2,694,434
788,672		Income (other)	728,554	765,022	761,306
(2,833,753)		Expenditure	(3,673,984)	(3,581,077)	(3,610,186)
251,979		Surplus/(deficit)	(529,245)	(263,003)	(154,446)
(103,582)		Transfer (to)/from capital	(351,537)	(59,610)	(60,337)
1,921,004		Balance brought forward	2,069,401	1,188,619	866,006
2,069,401		Balance carried forward	1,188,619	866,006	651,223

General Fund

Budget 2022 £	Actual 2022 £	Variance fav/ (adv) £		Revised Budget 2023 £	Budget 2024 £	Budget 2025 £
			INCOME			
			<i>Investment Income</i>			
1,439,819	1,542,668	102,849	UTP income	1,645,517	1,748,367	1,851,217
4,000	11,407	7,407	Interest	4,000	4,000	4,000
21,243	21,243	-	Net investment property income	21,243	21,243	21,243
1,465,062	1,575,318	110,256		1,670,760	1,773,610	1,876,460
			<i>Administration fees</i>			
2,000	6,311	4,311	UTP / investment administration	2,000	2,000	2,000
31,870	31,870	-	Pension Fund administration	35,215	38,000	40,300
19,400	19,400	-	Restricted Funds	20,210	21,442	22,674
53,270	57,581	4,311		57,425	61,442	64,974
660,000	660,000	-	Quota	685,000	715,000	750,000
3,000	4,161	1,161	Donations and legacies	3,000	3,000	3,000
2,181,332	2,297,060	115,728	<i>Total Income</i>	2,416,185	2,553,052	2,694,434
			ALLOCATIONS			
1,021,205	1,094,267	(73,062)	Standing Committee	1,333,710	1,292,920	1,362,580
267,320	268,218	(898)	Administration Board	278,070	287,535	296,755
494,600	441,400	53,200	Institute Council	607,940	665,070	730,200
481,920	400,412	81,508	Mission Board	530,805	552,275	574,530
28,875	14,260	14,615	Faith and Order Board	28,105	25,830	28,075
-	-	-	Transitional Stipend Assistance Grants	265,000	100,000	-
2,293,920	2,218,557	75,363	<i>Total allocations</i>	3,043,630	2,923,630	2,992,140
			BALANCES			
(112,588)	78,503	191,091	Surplus/(deficit) for year	(627,445)	(370,578)	(297,706)
808,856	808,856		Balance brought forward	887,359	259,914	(110,664)
696,268	887,359	191,091	<i>Balance carried forward</i>	259,914	(110,664)	(408,370)
			Note			
			In addition to allocations from the General Fund some Boards / Committees receive income from other sources			

Standing Committee

Budget	Actual	Variance				Revised		
2022	2022	fav/ (adv)				Budget	Budget	Budget
£	£	£				2023	2024	2025
						£	£	£
			INCOME					
1,021,205	1,094,267	73,062	Allocation from General Fund			1,333,710	1,292,920	1,362,580
1,021,205	1,094,267	73,062				1,333,710	1,292,920	1,362,580
			EXPENDITURE					
			A Costs of General Synod Office					
461,300	449,766	11,534	Employees	Salaries		576,000	623,000	664,000
44,500	41,040	3,460		N.I.C		51,900	57,000	61,000
147,900	142,711	5,189		Pension contributions		185,500	200,000	213,000
2,000	2,019	(19)		Pensions ex-staff-old scheme		2,060	2,122	2,186
4,250	2,538	1,712		Staff travel & subsistence		4,250	4,378	4,509
1,910	40	1,870		Staff training		1,910	1,967	2,026
3,500	3,800	(300)		Recruitment Costs		3,500	3,605	3,713
665,360	641,914	23,446		Sub-total		825,120	892,072	950,434
30,000	19,557	10,443	Premises	Building repairs & maint.		30,000	30,900	31,827
3,500	2,852	648		Rates		3,500	3,605	3,713
23,000	20,203	2,797		Light, heat & cleaning		45,600	46,966	48,374
12,000	11,871	129		Insurance		12,000	12,360	12,731
68,500	54,483	14,017		Sub-total		91,100	93,831	96,645
4,500	4,818	(318)	Administration	Telephone		4,500	4,635	4,774
6,500	4,238	2,262		Postage		6,500	6,695	6,896
4,000	1,309	2,691		Printing & stationery		2,000	2,060	2,122
12,400	9,646	2,754		Photocopier		12,400	12,772	13,155
16,500	28,249	(11,749)		Computing - Maintenance		16,500	16,995	17,505
2,000	1,564	436		- Equipment		2,000	2,000	2,000
9,000	13,406	(4,406)		Payroll Bureau processing costs		12,500	12,875	13,261
4,000	3,223	777		Miscellaneous		4,000	4,120	4,244
1,000	1,227	(227)		Office equipment & furniture		1,000	1,000	1,000
59,900	67,680	(7,780)		Sub-total		61,400	63,152	64,957
793,760	764,077	29,683	<i>Total Costs of General Synod Office</i>			977,620	1,049,055	1,112,036
			B Provincial Costs					
7,500	16,667	(9,167)	Office of Primus	Primus' expenses		15,000	15,450	15,914
12,395	12,395	-		Assistance to Diocese		13,770	15,000	16,000
13,000	21,564	(8,564)	College of Bishops			10,000	10,000	10,000
10,000	10,000	-	Election of Bishop			1,000	1,000	1,000
34,000	43,966	(9,966)	General Synod	Annual meeting		44,000	45,320	46,680
1,000	780	220		Annual report		1,000	1,030	1,061
3,300	4,245	(945)		Synod papers		4,000	4,120	4,244
2,000	457	1,543	Office for Protec'n of Children & Vulnerable Adults			2,000	2,000	2,000
10,000	9,252	748	Communication costs			10,000	10,000	10,000
350	-	350	New Clergy Welcome Day			350	361	372
4,000	4,000	-	Clergy Training			4,000	-	-
200	202	(2)	Clergy Legal Expenses Insurance			220	227	234
1,900	1,634	266	Trustee Liability Insurance			1,900	1,957	2,016
15,450	17,400	(1,950)	Professional fees	Audit		15,900	16,377	16,868
48,000	133,663	(85,663)		Legal / advisory		175,000	61,800	63,654
3,750	3,208	542	Subscriptions	Churches Main Committee etc		3,750	3,863	3,979
166,845	279,433	(112,588)	<i>Total Provincial Costs</i>			301,890	188,505	194,022

Standing Committee

Budget	Actual	Variance		Revised	Budget	Budget
2022	2022	fav/ (adv)		2023	2024	2025
£	£	£		£	£	£
			C Committee Meeting Expenses			
2,000	1,760	240	Standing Committee	2,000	2,060	2,122
400	-	400	Cttee for Protec'n of Children & Vulnerable Adults	400	400	400
100	-	100	Ethical Investment Advisory Group	100	100	100
2,000	1,564	436	Provincial Environment Group	2,000	2,000	2,000
-	186	(186)	Preliminary Proceedings Committee			
4,500	3,510	990	<i>Total Committee Meeting Expenses</i>	4,500	4,560	4,622
			D Subscriptions to church bodies			
4,000	4,428	(428)	World Council of Churches	4,500	4,500	4,500
1,400	1,175	225	Conference of European Churches	1,400	1,400	1,400
5,000	5,000	-	Churches Together in Britain and Ireland	5,000	5,000	5,000
8,000	-	8,000	ACTS / Scottish Churches Forum	-	-	-
36,700	35,644	1,056	Anglican Consultative Council	37,800	38,900	40,000
55,100	46,247	8,853	<i>Total Subscriptions to church bodies</i>	48,700	49,800	50,900
			E Grants			
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
1,021,205	1,094,267	(73,062)	Total Expenditure	1,333,710	1,292,920	1,362,580
			BALANCES			
-	-		Surplus/(deficit) for year	-	-	-
-	-		Balance brought forward	-	-	-
-	-	-	<i>Balance carried forward</i>	-	-	-

Administration Board

Budget	Actual	Variance		Revised	Budget	Budget
2022	2022	fav/ (adv)		2023	2024	2025
£	£	£		£	£	£
			INCOME			
267,320	268,218	898	Allocation from General Fund	278,070	287,535	296,755
267,320	268,218	898	<i>Total Income</i>	278,070	287,535	296,755
			EXPENDITURE			
			<i>Meeting Costs</i>			
1,000	336	664	Board	1,003	1,001	1,000
500	-	500	Building Grants Group	500	500	500
100	299	(199)	Investment Committee	100	100	100
400	434	(34)	Retirement Housing Committee	400	400	400
400	1,348	(948)	Buildings Committee	400	400	400
400	277	123	Personnel Committee	400	400	400
2,800	2,694	106	<i>Sub-total</i>	2,803	2,801	2,800
			<i>Grants</i>			
10,000	11,500	(1,500)	Child Allowance	11,000	11,000	11,000
10,000	11,500	(1,500)	<i>Sub-total</i>	11,000	11,000	11,000
			<i>Allocation to other funds</i>			
254,520	254,024	496	Building Grants Fund	264,267	273,734	282,955
254,520	254,024	496	<i>Sub-total</i>	264,267	273,734	282,955
267,320	268,218	(898)	<i>Total Expenditure</i>	278,070	287,535	296,755
			BALANCES			
			Revenue			
-	-	-	Surplus/(deficit) for year	-	-	-
-	-	-	Balance brought forward	-	-	-
-	-	-	<i>Balance carried forward</i>	-	-	-

Administration Board Building Grants Fund

				Revised		
Budget	Actual	Variance		Budget	Budget	Budget
2022	2022	fav/ (adv)		2023	2024	2025
£	£	£		£	£	£
			INCOME			
254,520	254,024	(496)	Allocation from General Fund	264,267	273,734	282,955
17,980	17,980	-	Donations (Benefact Trust - Allchurches Trust)	15,733	13,766	12,045
-	3,165	3,165	Unclaimed earmarking from previous year	-	-	-
272,500	275,169	2,669	<i>Total Net Income</i>	280,000	287,500	295,000
			EXPENDITURE			
	70,206		Grants - Issued			
	204,963		- Earmarked			
272,500	275,169	2,669	<i>Total Expenditure</i>	280,000	287,500	295,000
			BALANCES			
			Revenue			
-	-	-	Surplus/(deficit) for year	-	-	-
-	-	-	Balance brought forward	-	-	-
-	-	-	<i>Balance carried forward</i>	-	-	-

Building Loans Fund

				Revised		
Budget	Actual	Variance		Budget	Budget	Budget
2022	2022	fav/ (adv)		2023	2024	2025
£	£	£		£	£	£
			INCOME			
3,500	2,963	(537)	Interest on loans	3,500	3,500	3,500
3,500	2,963	(537)	<i>Total Net Income</i>	3,500	3,500	3,500
			BALANCES			
			Revenue (liquid funds for advancement of loans)			
3,500	2,963	(537)	Surplus/(deficit) for year	3,500	3,500	3,500
(296,200)	(4,335)	291,865	Transfer (to)/from capital	(294,828)	(3,500)	(3,500)
312,700	312,700	-	Balance brought forward	311,328	20,000	20,000
20,000	311,328	291,328	<i>Balance carried forward</i>	20,000	20,000	20,000

**Administration Board
Retirement Housing Committee
Supplementary Fund**

					Revised		
Budget	Actual	Variance			Budget	Budget	Budget
2022	2022	fav/ (adv)			2023	2024	2025
£	£	£			£	£	£
			INCOME				
50,725	54,348	3,623	Investment income		57,971	61,594	65,218
50	105	55	Interest - Deposit account		100	100	100
2,000	-	(2,000)	Cargill Trust - Widows and Orphans		2,000	2,000	2,000
-	144	144	Legacies & Donations		-	-	-
52,775	54,597	1,822	<i>Total Net Income</i>		60,071	63,694	67,318
			EXPENDITURE				
4,000	-	4,000	Grants - Clergy		4,000	4,120	4,244
4,000	-	4,000	- Widows & Orphans		4,000	4,120	4,244
35,000	40,020	(5,020)	- Christmas payment		40,000	42,000	44,000
1,400	1,293	107	- Yearbooks (retired clergy)		1,400	1,400	1,400
1,500	-	1,500	Pension Fund (CRBF) top up		1,500	1,500	1,500
150	164	(14)	Miscellaneous		150	150	150
6,500	6,500	-	GSO Administration charge		6,800	7,225	7,650
52,550	47,977	4,573	<i>Total Expenditure</i>		57,850	60,515	63,188
			BALANCES				
			Revenue				
225	6,620	6,395	Surplus/(deficit) for year		2,221	3,179	4,130
48,563	48,563		Balance brought forward		55,183	57,404	60,583
48,788	55,183	6,395	<i>Balance carried forward</i>		57,404	60,583	64,713

**Administration Board
Retirement Housing Committee
Housing Fund**

Budget 2022 £	Actual 2022 £	Variance fav/ (adv) £		Revised Budget 2023 £	Budget 2024 £	Budget 2025 £
			INCOME			
1,000	7,268	6,268	Interest - Deposit	7,000	7,000	6,000
32,148	34,445	2,297	Investment income	36,741	39,037	41,333
91,000	86,708	(4,292)	Rents	88,000	90,000	92,000
124,148	128,421	4,273	<i>Total Net Income</i>	131,741	136,037	139,333
			EXPENDITURE			
8,600	7,972	628	Insurance	9,000	9,270	9,548
35,000	50,556	(15,556)	Repairs	35,000	36,050	37,132
27,400	17,941	9,459	Gas appliance / electrical testing etc	13,000	13,390	13,792
23,000	19,845	3,155	Property surveys / Management etc	11,000	7,500	7,500
12,400	12,400	-	GSO Administration charge	12,910	13,717	14,524
106,400	108,714	(2,314)	<i>Total Expenditure</i>	80,910	79,927	82,496
			BALANCES			
			Revenue			
17,748	19,707	1,959	Surplus/(deficit) for year	50,831	56,110	56,837
(28,166)	(24,247)	3,919	Transfers (to)/from capital	(56,709)	(56,110)	(56,837)
10,418	10,418		Balance brought forward	5,878	-	-
-	5,878	5,878	<i>Balance carried forward</i>	-	-	-
			CAPITAL ACCOUNT			
			Additions to capital			
286,000	295,728	9,728	Profit on sale of property	684,000	-	-
200,000	510,910	310,910	Purchase of property	225,000	235,000	245,000
15,000	-	(15,000)	Capital repairs	15,000	15,000	15,000
501,000	806,638	305,638		924,000	250,000	260,000
			Disposals of capital			
126,400	126,378	22	Sale of property - book value	143,775	-	-
60,434	360,285	(299,851)	Funds from deposit account	39,516	193,890	203,163
186,834	486,663	(299,829)		183,291	193,890	203,163
314,166	319,975	5,809	<i>net additions (disposals) of capital</i>	740,709	56,110	56,837
5,307,013	5,307,013	-	Balance brought forward	5,626,988	6,367,697	6,423,807
5,621,179	5,626,988	5,809	<i>Balance carried forward</i>	6,367,697	6,423,807	6,480,644
			Funding of capital movement			
314,166	319,975	5,809	Funding required	740,709	56,110	56,837
286,000	295,728	9,728	Profit on sale of property	684,000	-	-
28,166	24,247	(3,919)	Transfer from/(to) revenue	56,709	56,110	56,837
-	-	-	<i>Funding shortfall</i>	-	-	-

Institute Council

Budget 2022 £	Actual 2022 £	Variance fav/ (adv) £			Revised Budget 2023 £	Budget 2024 £	Budget 2025 £
				INCOME			
494,600	441,400	(53,200)		Allocation from General Fund	607,940	665,070	730,200
45,150	43,835	(1,315)		Allocation from Training Fund	53,740	57,500	28,800
3,990	4,277	287		Investment income	4,160	4,330	4,500
14,730	16,230	1,500		Fees	3,400	4,500	5,000
558,470	505,742	(52,728)		Total Income	669,240	731,400	768,500
				EXPENDITURE			
				A Board			
2,500	103	2,397		Meeting costs	2,500	2,500	2,500
2,500	103	2,397		Total Board	2,500	2,500	2,500
				B Scottish Episcopal Institute			
				Staff Costs			
155,500	157,601	(2,101)		Salaries, pensions etc	172,500	182,800	193,400
2,000	94	1,906		Travel expenses	2,000	2,000	2,000
3,500	808	2,692		Staff training / development	3,500	3,500	3,500
-	-	-		Recruitment costs	1,500	-	-
161,000	158,503	2,497		Total staff costs	179,500	188,300	198,900
				Training costs			
42,000	30,687	11,313		Residential weekends	42,000	42,000	42,000
7,000	1,692	5,308		Field Education (placement) costs	7,000	7,000	7,000
22,800	22,900	(100)		Associate Tutors	24,200	25,300	26,400
12,500	8,866	3,634		Common Awards	12,500	12,500	12,500
84,300	64,145	20,155		Total training costs	85,700	86,800	87,900
				Mixed Mode Training costs			
58,600	58,858	(258)		Director of MM Training salary, pension etc	64,500	68,500	72,500
3,900	3,933	(33)		Director of MM Training travel, expenses etc	3,900	3,900	3,900
31,380	30,065	1,315		Maintenance grants	34,000	48,000	50,000
93,880	92,856	1,024		Total Mixed Mode Training costs	102,400	120,400	126,400
				Other costs			
1,000	664	336		Library	1,000	1,000	1,000
1,000	1,308	(308)		Admin / publicity	1,000	1,000	1,000
10,000	2,822	7,178		Lay Reader conference	-	-	-
12,000	4,794	7,206		Total other costs	2,000	2,000	2,000
351,180	320,298	30,882		Total SEI costs	369,600	397,500	415,200

Institute Council

Budget	Actual	Variance			Revised	Budget	Budget
2022	2022	fav/ (adv)			2023	2024	2025
£	£	£			£	£	£
				C Full Time ordinands			
-		-		University fees	-	-	-
13,770	13,770	-		Maintenance grants	19,740	32,500	38,800
13,770	13,770	-		Total full time ordinands	19,740	32,500	38,800
				D IME 2 Training costs			
110,650	96,199	14,451		Stipendiary Curate grants	176,000	187,000	199,000
4,770	2,429	2,341		IME 2 training programme	20,400	22,400	24,000
115,420	98,628	16,792		Total IME 2 Training costs	196,400	209,400	223,000
				E Recruitment and Selection			
58,600	58,858	(258)		PDO stipend / salary	64,500	68,500	72,500
2,000	112	1,888		PDO expenses (travel etc)	1,000	1,000	1,000
2,000	159	1,841		Discernment Meetings	1,000	1,000	1,000
9,000	8,143	857		Advisory Selection Panel	14,000	14,000	14,000
4,000	5,671	(1,671)		Training	500	5,000	500
75,600	72,943	2,657		Total Recruitment and Selection	81,000	89,500	89,000
558,470	505,742	52,728		Total Expenditure	669,240	731,400	768,500
				BALANCES			
				Revenue			
-	-	-		Surplus/(deficit) for year	-	-	-
				Balance brought forward	-	-	-
-	-	-		<i>Balance carried forward</i>	-	-	-

Mission Board

Budget 2022 £	Actual 2022 £	Variance fav/ (adv) £		Revised Budget 2023 £	Budget 2024 £	Budget 2025 £
			INCOME			
481,920	400,412	(81,508)	Allocation from General Fund	530,805	552,275	574,530
14,425	15,505	1,080	Investment income	15,040	15,660	16,500
1,000	845	(155)	Legacies and donations	1,000	1,000	1,000
497,345	416,762	(80,583)	<i>Total Net Income</i>	546,845	568,935	592,030
			EXPENDITURE			
3,000	729	2,271	Board expenses	3,000	3,090	3,185
-	400	(400)	Miscellaneous	-	-	-
361,000	361,000	-	Mission and Ministry Support Grants	401,000	429,000	450,000
18,000	18,276	(276)	Provincial Youth Week (and pilgrimage)	29,000	23,000	23,000
500	-	500	Children's work	500	500	500
1,000	991	9	Local Mission Development Committee	2,000	2,000	2,000
4,000	752	3,248	Youth Committee	4,000	4,000	4,000
1,000	90	910	Other activities	1,000	1,000	1,000
2,500	2,780	(280)	Training courses and events	-	-	-
391,000	385,018	5,982	<i>Sub-total</i>	440,500	462,590	483,685
			<i>Allocation to Committees</i>			
		-	Global Partnerships Committee	-	-	-
106,345	31,744	74,601	Church in Society Committee	106,345	106,345	108,345
106,345	31,744	74,601	<i>Total allocated to committees</i>	106,345	106,345	108,345
497,345	416,762	80,583	<i>Total Expenditure</i>	546,845	568,935	592,030
			BALANCES			
			Revenue			
-	-	-	Surplus/(deficit) for year	-	-	-
-	-	-	Balance brought forward	-	-	-
-	-	-	<i>Balance carried forward</i>	-	-	-

**Mission Board
Global Partnerships Committee**

Budget 2022 £	Actual 2022 £	Variance fav/ (adv) £			Revised Budget 2023 £	Budget 2024 £	Budget 2025 £
			INCOME				
			Allocation from General Fund		-	-	-
135,094	144,744	9,650	Investment income	Unit Trust Pool	154,394	164,043	173,693
-	56	56		Deposit account	-	-	-
9,006	9,650	644		Noel Phillips Trust	10,293	10,936	11,579
-	500	500	Grant awarded in previous year not required		-	-	-
144,100	154,950	10,850	<i>Total Net Income</i>		164,687	174,979	185,272
28,000	37,020	(9,020)	Grants	Education	28,000	28,000	28,000
33,000	39,303	(6,303)		Africa	33,000	33,000	33,000
6,000	9,000	(3,000)		Middle East and Pacific	6,000	6,000	6,000
6,000	25,574	(19,574)		Asia	12,000	12,000	12,000
3,000	497	2,503		Small grants	3,000	3,000	3,000
3,000	1,000	2,000		Companion Relationships	8,000	8,000	8,000
11,000	-	11,000		Covid-19 Support	-	-	-
6,000	5,120	880		Agency Support	6,000	6,000	6,000
8,000	109	7,891		Anglican Comm Network Support	8,000	8,000	8,000
6,000	-	6,000		South America	6,000	6,000	6,000
5,500	1,293	4,207	Bank and currency transfer fees		5,500	5,500	5,500
3,000	608	2,392	Committee expenses	Travel / meetings	3,000	3,000	3,000
1,000	-	1,000		Publicity / correspondence	1,000	1,000	1,000
119,500	119,524	(24)	<i>Total Expenditure</i>		119,500	119,500	119,500
			BALANCES				
			Revenue				
24,600	35,426	10,826	Surplus/(deficit) for year		45,187	55,479	65,772
216,652	216,652		Balance brought forward		252,078	297,265	352,744
241,252	252,078	10,826	<i>Balance carried forward</i>		297,265	352,744	418,516

**Mission Board
Church in Society Committee**

					Revised		
Budget	Actual	Variance			Budget	Budget	Budget
2022	2022	fav/ (adv)			2023	2024	2025
£	£	£			£	£	£
			INCOME				
106,345	31,744	(74,601)	Allocation from General Fund		106,345	106,345	108,345
1,000	844	(156)	Donations		1,000	1,000	1,000
107,345	32,588	(74,757)	<i>Total Net Income</i>		107,345	107,345	109,345
			EXPENDITURE				
54,845	27,320	27,525	General Grants		54,845	54,845	56,845
50,000	5,000	45,000	Child poverty projects grants		-	-	-
-	-	-	Enable Grants		50,000	50,000	50,000
2,500	268	2,232	Meeting costs etc		2,500	2,500	2,500
107,345	32,588	74,757	<i>Total Expenditure</i>		107,345	107,345	109,345
			BALANCES				
			Revenue				
-	-	-	Surplus/(deficit) for year		-	-	-
-	-		Balance brought forward		-	-	-
-	-	-	<i>Balance carried forward</i>		-	-	-

Faith and Order Board

Budget	Actual	Variance		Revised	Budget	Budget
2022	2022	fav/ (adv)		2023	2024	2025
£	£	£		£	£	£
			INCOME			
28,875	14,260	(14,615)	Allocation from General Fund	28,105	25,830	28,075
28,875	14,260	(14,615)	<i>Total Net Income</i>	28,105	25,830	28,075
			EXPENDITURE			
5,770	1,669	4,101	Board expenses	5,900	6,079	6,261
3,700	2,275	1,425	Work of Liturgy Committee	5,200	3,811	5,425
800	785	15	Work of Committee on Canons	800	824	849
2,000	-	2,000	Work of Doctrine Committee	2,000	2,060	2,122
5,305	552	4,753	Inter-Church Relations Committee	5,305	5,464	5,628
3,800	487	3,313	Europe Group	5,400	4,017	4,138
2,500	254	2,246	Interfaith Relations Committee	2,500	2,575	2,652
1,000	-	1,000	Diaconate Working Group	1,000	1,000	1,000
4,000	8,238	(4,238)	WCC Assembly	-	-	-
28,875	14,260	14,615	<i>Total Expenditure</i>	28,105	25,830	28,075
			BALANCES			
			Revenue			
-	-	-	Surplus/(deficit) for year	-	-	-
-			Balance brought forward	-	-	-
-	-	-	<i>Balance carried forward</i>	-	-	-

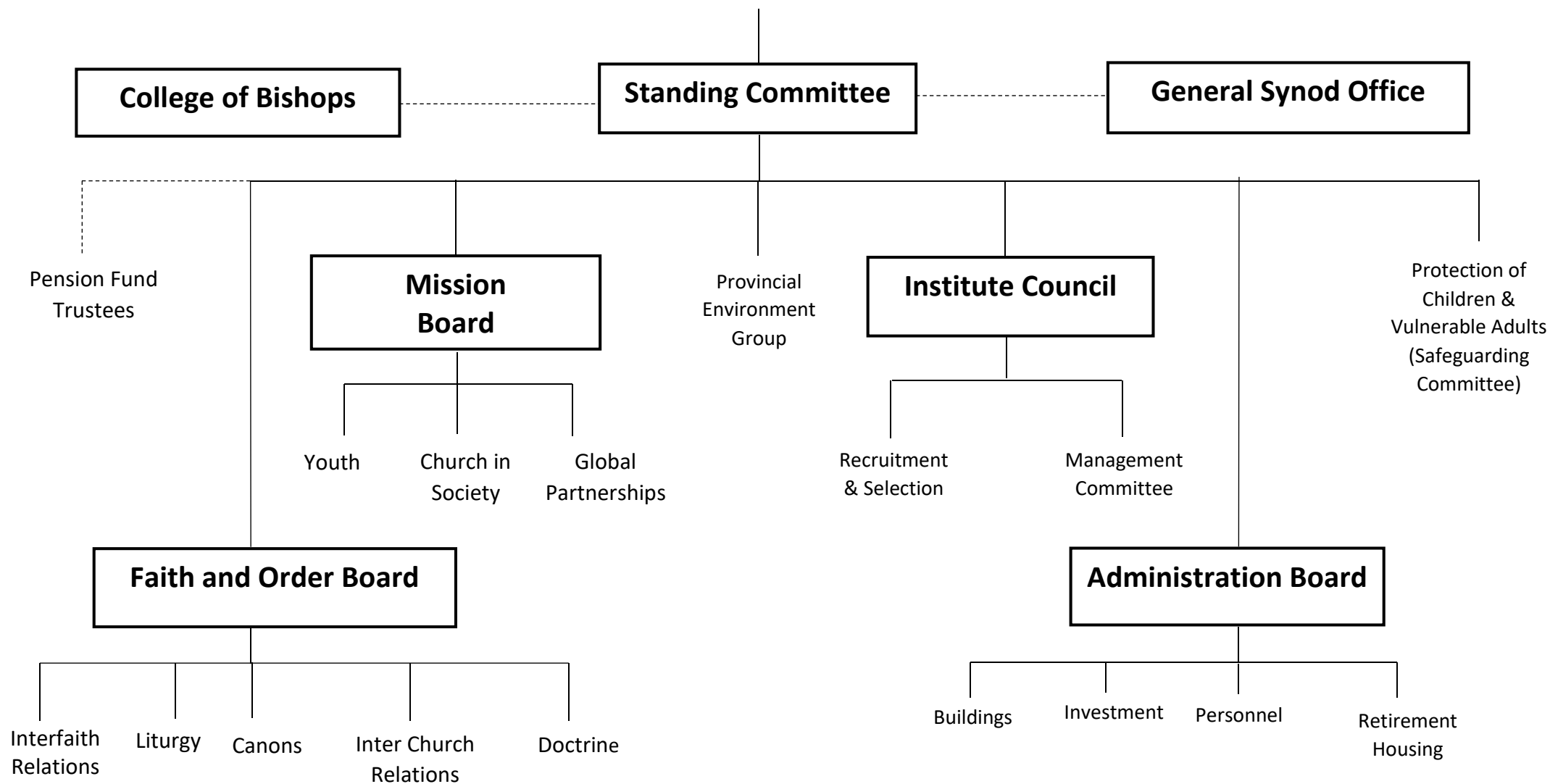
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WORK PLAN

Provincial Boards and Committees

THE GENERAL SYNOD

(Bishops, Clergy & Laity)



WORK PLAN

Provincial Board, Committee or other body	Convener	Officer/Secretary	Priorities for period to General Synod 2024	Timescale
Standing Committee	Bridget Campbell	John Stuart	1. Encourage and support initiatives of the College of Bishops and the Mission Board with the potential to lead to growth	Ongoing 2023/2024 – for 1-9
			2. Support the Church in working towards the net zero target of 2030, including financial support to enable the delivery of steps outlined in the Net Zero Action Plan	
			3. Support the Season for Christian Life initiative	
			4. Work with the Investment Committee to release funds to support the SEC where lack of funding is a barrier to positive action	
			5. Help the Church respond to the cost of living crisis	
			6. Continue to oversee and develop the composite SEC workplan to improve coherence and shape overall future priorities from the General Synod	
			7. Use the revised risk register as an active tool of governance	
			8. Support, as necessary, the canonical processes concerning Aberdeen and Orkney	
			9. Oversee design of staffing structures in the General Synod Office to meet future needs	

WORK PLAN

Provincial Board, Committee or other body	Convener	Officer/Secretary	Priorities for period to General Synod 2024	Timescale
Faith and Order Board	Primus	Miriam Weibye	1. To complete the work of the Canonical Review Group and prepare with the Canons Committee Canons to present to General Synod 2024 for 1 st Reading	Ongoing 2023/2024 - for 1-7
			2. To consider the work of the Review Group looking at Episcopal Decision Making and agree any actions as appropriate	
			3. To complete work on the meaning of Suspension for those in full time ministry	
			4. To coordinate and encourage joint working across the committees of the Board	
			5. To facilitate connection between the Primus's ecumenical work and community work and the work of the Board.	
			6. Integrating net zero issues into the work of the Board	
			7. To support and encourage the work of the Committees	

WORK PLAN

Provincial Board, Committee or other body	Convener	Officer/Secretary	Priorities for period to General Synod 2024	Timescale
Interfaith Relations Committee	Bonnie Evans-Hills	Miriam Weibye	<p>Two main pieces of work for this coming year:</p> <ol style="list-style-type: none"> 1. To develop and deliver a programme of webinars for engagement with issues surrounding Israel-Palestine, and informing ourselves, dioceses & churches in a programme of how best to engage with the growing need for support for refugees. 2. To update the provincial website with links to resources and information. <p>Following COP26, we also seek to develop further collaboration with groups such as Ecosynagogue and Faith for the Climate – both UK organisations.</p> <p>On-Going collaboration: on-going work with Interfaith Scotland, Interfaith Glasgow, Interfaith Edinburgh, Scottish Faiths Action for Refugee, Churches' Together in Britain & Ireland and the Inter Faith Theological Advisory Group as well as the Churches Forum for Inter Religious Relations, the World Council of Churches, the Anglican Communion Inter Faith Commission, and on-going work with colleagues within Scotland, across the UK and internationally. Bonnie has done some work with the UN Office for Genocide Prevention. This entails connections with Holocaust Memorial Day Trust, Remembering Srebrenica, survivors of the Rwanda Genocide, as well as other on-going tensions</p>	<p>Target date for initial work on Israel-Palestine issues is end 2023; the refugee work will be an ongoing issue for a considerable length of time, seeking to establish achievable targets as the situation becomes clearer; target for website by end of September 2023</p> <p>On-going collaboration – no 'completion' date would be appropriate</p>

WORK PLAN

Provincial Board, Committee or other body	Convener	Officer/Secretary	Priorities for period to General Synod 2024	Timescale
Liturgy Committee	Nicholas Taylor	Miriam Weibye	1. To prepare for second reading at General Synod 2023 in response to feedback from Diocesan Synods the Pastoral Offices for Priests/ Deacons/ Readers & Authorised Lay Ministers	General Synod 2023
			2. To prepare for first reading at General Synod 2023 Lent, Holy Week, Easter rites	First reading General Synod 2023
			3. To revise Daily Prayer	TBC
			4. To consider rites for Christian Funerals	TBC
			5. To consider and amend as necessary the rite for Ordination of Deacons	TBC
			6. To prepare seasonal material for use with Scottish Liturgy 1982 rev: Confession & Absolution, Peace, Post-Communion	TBC

WORK PLAN

Provincial Board, Committee or other body	Convener	Officer/Secretary	Priorities for period to General Synod 2024	Timescale
Committee on Canons	Graham Robertson	Miriam Weibye	General objectives: to continue to draft new or revised Canons as instructed by the Faith and Order Board.	General Synod 2023
			1. Canon 4 - being submitted for Second Reading after consultation with diocesan synods, the Faith and Order Board and the Canon Four Review Group.	
			2. Canon 65 - being submitted for First Reading after consultation with the Faith and Order Board and Safeguarding Committee.	
			3. Amendments to Canons 15 and 16 - initiated by Inter-Church Relations Committee and being submitted for First Reading after consultation with the Faith and Order Board.	
			4. Amendments to Canons 35 and 42 - initiated by Buildings Committee and being submitted for First Reading after consultation with the Faith and Order Board.	
			5. Work will continue on the remaining disciplinary Canons 53, 54 and 64. It is hoped that these can be submitted for First Reading next year but further consultation is necessary before drafting can be completed.	General Synod 2024

WORK PLAN

Provincial Board, Committee or other body	Convener	Officer/Secretary	Priorities for period to General Synod 2024	Timescale
Inter-Church Relations Committee	Charlotte Methuen	Miriam Weibye	1. Initiate the St Andrew Steering Group to oversee the implementation of the St Andrew Declaration and its further development.	Work ongoing
			2. Publish and distribute Guidelines for the implementation of the ecumenical agreements to which the SEC is a signatory and their practical implications.	Approved by Bishops Nov 2022; published April 2023; presented to General Synod 2023
			3. Work with Canons Committee on proposed revisions to Canon 15.	Proposed first reading at General Synod 2023
			4. Continued SEC involvement in the drafting of a constitution for the Scottish Christian Forum.	Ongoing – hopefully spring/summer 2023
			5. Work with the ecumenical bodies of other Scottish Churches and the Scottish Christian Forum to establish a new way of monitoring and reporting on Local Ecumenical Partnerships in Scotland.	Somewhat dependent on previous point but hoping to report on progress to General Synod 2023
			6. Continue to monitor and participate in the Porvoo and Reuilly steering groups, reporting as appropriate.	Ongoing
			7. SEC delegation to attend Council of European Churches Assembly in June 2023 and report back to ICRC/Faith and Order Board/General Synod as appropriate	Autumn 2023

WORK PLAN

Provincial Board, Committee or other body	Convener	Officer/Secretary	Priorities for period to General Synod 2024	Timescale
Doctrine Committee	Harriet Harris	Miriam Weibye	Overarching priority – working out best way to communicate work of the committee	
			Specific areas of work:	
			1. Share talking points from assisted dying consultation	Ongoing 2023/24
			2. Contribute to the Season of Christian Life in consultation with the Steering Group	Ongoing 2023/24
			3. Work on theology of protest/subversive action	Ongoing 2023/24
			4. Work on theology of trauma	Ongoing 2023/24

WORK PLAN

Provincial Board, Committee or other body	Convener	Officer/Secretary	Priorities for period to General Synod 2024	Timescale
Mission Board	Sarah Murray	John Stuart	<p>Mission of the Board is to work across the church to find ways in which the SEC, responding to both statistical and anecdotal evidence that suggests a decline in church membership and attendance, can be sustainable and continue to provide national availability of mission and ministry in Scotland. This area of work will explore needs and resources and identify areas of good practice and examples. Drawing on statistical research available. Continue to work on relationships with College of Bishops and other Boards and Committees to establish where and how priorities for Mission originates and are held accountable and for the Board to be able to respond to any Mission Calls from the College of Bishops. To include the mission of the church in an online world and context.</p> <p>Main Areas of work identified:</p>	
			1. Exploring how and where mission happens for example in 'neglected' areas such as urban, rural and new areas of housing/housing estates, church planting etc., de-churched and unchurched.	Across the Board with LMDC work on specific project areas
			2. Identifying Resources encouraging and enabling work in the SEC with Children and Families to look at how this group of people, who may have little, or no experience of church can be welcomed and able to growth in faith in preparation for youth work and beyond.	Autumn 2023
			3. Pioneering, or what vocabulary we might use to describe this area of mission. Continue to support this work and endorse as appropriate. Supporting the College of Bishops in the implementation of Partnership with Church Army, and how the Centres of Mission might feed into the Board.	2023/2024
			4. Working with Steering Group to support the Season for Christian Life.	2023/2024
			5. Meet with Committee Conveners to establish the 'how to' of the above priorities and work plan.	2023

WORK PLAN

Provincial Board, Committee or other body	Convener	Officer/Secretary	Priorities for period to General Synod 2024	Timescale
Youth Committee	Tembu Rongong	Claire Benton-Evans	1. To plan a programme of Diocesan-hosted Provincial meetups for Provincial youth.	Ongoing 2023/24
			2. To book and plan the Youth Week 2023.	Ongoing till August 2023
			3. To organise the youth pilgrimage to Iona in October 2023.	Spring 2023

WORK PLAN

Provincial Board, Committee or other body	Convener	Officer/Secretary	Priorities for period to General Synod 2024	Timescale
Church in Society Committee	Rev Simon Scott	Miriam Weibye	1. To revise the title and criteria for application for grants previously known as <i>Child Poverty Grants</i> and promote such grants within the SEC	Early 2023
			2. To reinvigorate relationships with key partners (including other boards and committees within SEC structures)	Ongoing
			3. To draw together the work of the Church in Society Committee into two key strands: <i>Justice for Communities</i> and <i>Justice for Creation</i>	Ongoing
			4. To increase the number of members of the Committee	Early 2023
			5. Focus priorities for the coming session include: Cost of Living Crisis, Conversion Therapy, Nuclear Armaments (including the decommissioning of redundant weapons), Health and Social Care and the Refugee Bill	Ongoing 2023 – 2025?

WORK PLAN

Provincial Board, Committee or other body	Convener	Officer/Secretary	Priorities for period to General Synod 2024	Timescale
Global Partnerships Committee	Hamilton Inbadas	Miriam Weibye	1. To strengthen strategic links with existing global partners	Ongoing
			2. To work with International Christian/church-based agencies for identifying future links and projects to support	Ongoing
			3. To encourage and support charges and dioceses in SEC to initiate new companion links or to revive pre-existing links that may have not been very active in the past few years.	Ongoing
			4. To continue the Committee's grant-making programme and respond to incoming applications.	Ongoing

WORK PLAN

Provincial Board, Committee or other body	Convener	Officer/Secretary	Priorities for period to General Synod 2024	Timescale
Local Mission Development Committee	Diana Hall		1. To undertake a listening exercise with Mission Board Diocesan reps (What do they want / need? What are their challenges, concerns, good news stories?).	April 2023
			2. To complete project gathering information about local mission initiatives (including consideration of data from Moray Ross & Caithness statistical returns pilot project).	Summer 23
			3. To draw (1) and (2) together into a report for Mission Board on current nature of and concrete proposals for the Committee's work supporting local mission development. This will enable a fresh Workplan to be compiled.	For MB meeting Autumn 2023

WORK PLAN

Provincial Board, Committee or other body	Convener	Officer/Secretary	Priorities for period to General Synod 2024	Timescale
Provincial Environment Group	Bishop Ian	Miriam Weibye	1. To assist Standing Committee to establish and recruit to post of Net Zero Director.	June 2023
			2. To assist Standing Committee and General Synod to agree on the definition and scope of 'net zero.'	General Synod 2023
			3. To establish and coordinate a network of Diocesan Environment Groups, resource them for Diocesan Synods 2023, and establish close working with other churches and faith communities, and with Eco-Congregation Scotland.	Ongoing from General Synod 2023
			4. To promote an 'eco-system' understanding of the SEC, and enable different parts to prioritise Net Zero agenda.	Ongoing
			5. To complete Net Zero Action Plan laying out steps towards 2030 for the SEC.	For General Synod 2023
			6. To provide analysis of returns to Energy Footprint Analyser (EFA), and promote engagement by charges and dioceses. Explore, then implement for future years, using Church of England's EFA tool.	Ongoing

WORK PLAN

Provincial Board, Committee or other body	Convener	Officer/Secretary	Priorities for period to General Synod 2024	Timescale
Institute Council	Rt Rev Andrew Swift, Acting Convenor	John Stuart Anne Tomlinson, Principal	Priorities for period to General Synod 2024 1. Operations <ul style="list-style-type: none"> • Staff team: (i) recruitment of new Director of Studies (ii) development of new team's working patterns 	(i) From Easter '23 (ii) From July 1 '23
			<ul style="list-style-type: none"> • Lay Learning: building upon feedback received at General Synod '22 and reviewed at General Synod '23, work on (i) upgrading the technical quality of presentations, (ii) sourcing a wider array of presenters (iii) trialling other styles of presentation. 	(i) and (ii) by Advent '23; (iii) from autumn '23
			<ul style="list-style-type: none"> • MAs: (i) staff 3 MAs for the first time; (ii) as regards that in <i>Worship and Liturgy</i>, focus on building up the Scottish dimension to this course and also on working co-operatively with the College of the Resurrection in its shared delivery. 	(i) from August '23 (ii) report at October '23 IC meeting
			<ul style="list-style-type: none"> • IME2 (Initial Ministerial Education 2): roll out the new IME2 programme of training for curates and Training Incumbents, published in March '23. 	Review March '24
			<ul style="list-style-type: none"> • CMD: (i) investigate ways in which Transitional Ministry training can be integrated into Scottish Episcopal Institute's work ("SEI"); (ii) seek ways of building a culture of ongoing support and supervision, noting the need for adaptability in a time of change and liminality. 	(i) initial stage of investigation brought to October '23 Institute Council meeting (ii) ongoing work from October '23
			<ul style="list-style-type: none"> • Environmental concern: (i) share and embed the findings of the 'Greening the Curriculum' research project in SEI's operations, both educational and Scope 3; (ii) work creatively with Provincial Environment Group, particularly at Orientation Week '23 and as regards the Winter '23 SEI Journal; (iii) complete the Climate Literacy course (core staff). 	(i) from September '23, reporting June '24 (ii) from Orientation Week '23 onwards (iii) by December '23

Provincial Board, Committee or other body	Convener	Officer/Secretary	Priorities for period to General Synod 2024	Timescale
Institute Council (Continued)			2. Communications <ul style="list-style-type: none"> create an SEI Handbook which comprises information and policies for those across IME1 and 2, including those not studying with SEI in the latter phase of formation. 	IME Handbook 2023-24 published by 1 July '23. Work on the rolling together of all SEI protocols into one Handbook to be reported at each Institute Council meeting up to July '24
			3. Ecumenical <p>(i) embed agreed actions from the conversation with Faith Action Forum staff in March '23; (ii) include Church of Scotland diaconal candidates in one module in academic year '23-24.</p>	(i) actioned once Church of Scotland programme is clearer (ii) reviewed at January '24 Institute Council meeting

WORK PLAN

Provincial Board, Committee or other body	Convener	Officer/Secretary	Priorities for period to General Synod 2024	Timescale
Administration Board	Jim Gibson	Malcolm Bett	1. To review progress on committee objectives.	Ongoing
			2. To set Standard Stipend for 2024 and consider impact of current inflation rate.	September 2023
			3. In relation to clergy wellbeing to review issues arising as policies on bullying and safeguarding etc are implemented.	Ongoing
			4. Monitor progress of Charities Bill through parliament and ensure charges advised of any implications.	Ongoing
			5. To consider revision of Building Grant Fund rules (particularly in light of NZAP implications.	September 2023
			6. Liaise as required with pendant committees and Provincial Environment Group re issues arising from implementation of Net Zero Action Plan.	Ongoing

WORK PLAN

Provincial Board, Committee or other body	Convener	Officer/Secretary	Priorities for period to General Synod 2024	Timescale
Buildings Committee	Peter Sharp	John Stuart	1. Health & Safety <ul style="list-style-type: none"> To publish Health and Safety information on SEC website To issue Health and Safety Risk Assessment booklet and training video to charges To develop Health and Safety support network To develop audit system for Health and Safety 	Completed Feb 2023 Completed Feb 2023 September 2023 September 2023
			2. Administration <ul style="list-style-type: none"> To consider revision of Canon 35 Appeals Process To monitor the activity of Built Environment Scotland 	March 2023 (for General Synod 2023) Ongoing
			3. Environment <ul style="list-style-type: none"> To produce advice on church building insulation (Draft with Provincial Environment Group for comment) Plan webinar on Net Zero Action Plan for Property Conveners Update guidance on heating in the light of Net Zero Action Plan (awaiting response from Provincial Environment Group) Add further case studies to guidance documents on heating and insulation 	September 2023 Late 2023 Late 2023 Ongoing

WORK PLAN

Provincial Board, Committee or other body	Convener	Officer/Secretary	Priorities for period to General Synod 2024	Timescale
Investment Committee	Mark Harris		<ol style="list-style-type: none"> Review of Investments <ul style="list-style-type: none"> Ongoing monitoring of overall investment performance of Unit Trust Pool and of Baillie Gifford Ongoing assessment of suitability of the strategies adopted Annual compliance report on pooled funds Response to any new guidance or instructions provided by the successor body to the Ethical Investment Advisory Group 	Quarterly Annually October each year Pending
			<ol style="list-style-type: none"> Distributions <ul style="list-style-type: none"> Decisions on level of interim and final distributions to be declared 	May and November each year
			<ol style="list-style-type: none"> Investor Communications <ul style="list-style-type: none"> Discussions with Standing Committee on overarching investment and distribution policies and objectives Educational communications programme for Standing Committee and other investors on the roles of the Investment Committee and Baillie Gifford and of the constituent parts and performance of the Unit Trust Pool 	Ongoing By General Synod 2024

WORK PLAN

Provincial Board, Committee or other body	Convener	Officer/Secretary	Priorities for period to General Synod 2024	Timescale
Personnel Committee	Jan Whiteside	John Stuart	1. Continue to update the online Clergy Personnel Handbook.	Ongoing
			2. To continue the revision of the Vacancies Handbook.	Spring 2024
			3. To finalise good practice note of clergy sickness.	Autumn 2023
			4. To consider and finalise good practice note on clergy retiral, both pre and post retiral.	Spring 2024
			5. To continue to support Bishops and Dioceses as required.	Ongoing
			6. To continue to support Place for Hope training on Living Well with Differences.	Ongoing
			7. To continue to work with the Canons Committee on the Clergy Grievance Procedure.	Timescale subject to Canons Committee
			8. To continue Committee succession planning. (Convener and members)	Ongoing

WORK PLAN

Provincial Board, Committee or other body	Convener	Officer/Secretary	Priorities for period to General Synod 2024	Timescale
Retirement Housing Committee	Peter Marsh	Daphne Audsley	1. Appointment of new Pensions and Retirement Housing Officer. Timing of appointment may impact on delivery dates of planned work.	Anticipated Summer 2023
			2. Survey of stipendiary clergy to establish future need for Retirement Housing.	Autumn 2023
			3. Update future funding requirements arising from the survey.	Spring 2024
			4. Recommendations on possible changes to the guidelines on matters such as standard property price and the 10-year eligibility criterion.	Spring 2024
			5. To review the performance and costs of Aberdeen Considine and determine future contract.	Before General Synod 2023
			6. To consider to what purposes the Retirement Supplementary Fund should be used and eligibility for access to the Fund.	Spring 2024
			7. To oversee the day-to-day work of approving house purchases and sales, ensuring property needs are effectively managed, monitoring the financial position on the Retirement Housing Fund and the Retirement Supplementary Fund, recommend changes to the standard housing price.	

WORK PLAN

Provincial Board, Committee or other body	Convener	Officer/Secretary	Priorities for period to General Synod 2024	Timescale
Safeguarding Committee	Richard Baker	John Wyllie	1. Recruitment of the Head of Safeguarding;	In post April 2023
			2. Recruitment of safeguarding training officer and delivery of safeguarding training;	Develop new training programme for delivery during 2023/2024
			3. Introduction of new PVG Scheme arrangements and relevant compliance with same;	Government legislation changes anticipated 2024-25
			4. Consideration of clergy wellbeing and clergy abuse of power	During 2023
			5. Recruitment of independent members to Safeguarding Committee	During 2023

WORK PLAN

Provincial Board, Committee or other body	Convener	Officer/Secretary	Priorities for period to General Synod 2024	Timescale
Pension Fund Trustees	Sarah Whitley	Daphne Audsley	<p>The work of the Pension Fund Trustees is based on yearly and three-yearly cycles:</p> <p>Yearly cycle</p> <ul style="list-style-type: none"> • Trustee training • Annual report and accounts • Risk Register • Scheme Annual Return to The Pensions Regulator • Providing SEC accounts to Dun & Bradstreet for the purposes of calculating the Pension Protection Fund levy • Employer Covenant Report • Monitor investment performance and funding levels (six-monthly) • Monitor cash flow • Annual benefit statements to members • Summary funding statement to members • Review investment adviser objectives • Legal reporting matters (if required) • Increases to pensions in payment • Pensioner proof of life survey • Actuarial update 	

Provincial Board, Committee or other body	Convener	Officer/Secretary	Priorities for period to General Synod 2024	Timescale
Pension Fund Trustees (Continued)			<p>Three-yearly Actuarial Valuation cycle</p> <p>The last actuarial valuation report was as at 31 December 2020 when the Fund was in surplus. The next report is due as at 31 December 2023. 2023 is therefore year 3.</p> <p>Year 1: setting actuarial assumptions; preliminary results; consultation with Standing Committee on preliminary results and preparation of joint report to General Synod; approval of contribution rate for 3 years from 1 January year 2. Agree recovery plan if Fund is in deficit.</p> <p>Year 2: review actuarial factors and Cash Equivalent Transfer Value basis; review of investment strategy; review of Statement of Investment Principles and Statement of Funding Principles</p> <p>Year 3: completion of year 2 review; training for next valuation</p> <p>Occasional</p> <p>Member nominated trustee elections (due August 2023)</p>	

NET ZERO ACTION PLAN

The need for the Net Zero Action Plan

In 2020 General Synod passed a motion seeking the development of a programme of actions *to resource the Scottish Episcopal Church in working towards achieving net zero carbon emissions by 2030.*

In 2021 General Synod received a report from the Technical Group of the Church in Society Committee on climate change and the aspiration to achieve net zero carbon emissions by 2030. It passed a motion requiring the Standing Committee *to put in place appropriate structures to enable action at provincial level and report back to General Synod 2022.* (It also passed a motion calling on Dioceses to develop appropriate structures at diocesan level.)

Recognising the scale of the task to which Synod had committed itself the Standing Committee established the Provincial Environment Group (PEG) and asked it to develop an appropriate plan.

PEG reported on progress at General Synod 2022 and has since consulted widely throughout the SEC in undertaking its work. It has provided regular progress reports to Standing Committee. In February it published its draft Net Zero Action Plan (2023-2030) (NZAP) and initiated a period of consultation including a series of webinars and presentations at diocesan synods. In light of the feedback received during the consultation process the NZAP has been substantially revised. Standing Committee is grateful to all who participated in the consultation exercise and have helped shape Synod's response to the climate emergency it acknowledged in 2020.

Standing Committee welcomes the Plan and acknowledges the significant work involved in its preparation. It is grateful to PEG for the energy and enthusiasm devoted to the task, including the significant contribution made by Robert Woodford who has acted as a consultant for the first half of this year to support PEG in developing the Action Plan. It thanks PEG for producing a Plan which provides a clear pathway to show how the Church can implement the goal which Synod itself set in 2020 of *working towards achieving net zero carbon emissions by 2030.*

Funding implementation of the Plan

Appendix 1 of the NZAP provides some indication of the estimated projected costs of implementing the Plan. Information is also provided about possible sources of government funding available to undertake the works required to achieve our net zero ambitions. Inevitably such projections of costs and possible sources of funding require many assumptions to be made and it is difficult to say with any accuracy what the costs will be and how they will be funded. The figures provided in the Plan provide an indication of the possible scale of costs involved and a projection of the level of provincial and diocesan funding required to implement the Plan:

	Total 2023-30 £'000	Annual average £'000
Provincial funding	4,696	587
Total Diocesan Funding	1,828	229
Government Support	25,604	3,200
Total investment	32,128	4,016

Standing Committee recognises the challenge of finding sufficient financial resources at both provincial and diocesan level to implement the Plan. It acknowledges that it would not be sensible to seek to raise the projected level of provincial funding by simply increasing the provincial quota requested from Dioceses. The Committee therefore anticipates using the province's substantial investment reserves as the primary source of provincial funding support and currently has no plans to increase quota to fund implementation of the Plan. The use of investments in this way will of course have an impact on future investment income available to the Province to fund other activities and Standing Committee will be mindful of this in its future budgeting. The Committee has discussed with the Investment Committee the possible realisation of investments for specific projects and has invited its Convener to address the issue in his report to Synod.

Standing Committee is aware that Dioceses will vary in their ability to provide funding and many will not yet have had the opportunity to discuss how they will source the diocesan funding anticipated in the Plan.

One of the outcomes of the investment in improving the energy efficiency of our church buildings and rectories should be a reduction in heating and other energy costs for charges and clergy. As detailed at Appendix 1 of the NZAP it is estimated that, following investment, charges could benefit from total cost savings of about £2.8million in the period 2023-2030.

Bridget Campbell
Convener, Standing Committee
April 2023

Scottish Episcopal Church Net Zero Action Plan (2023-2030) May 2023, Provincial Environment Group (PEG)

Foreword

Thank you for all that you, your Charge and your Diocese are doing to engage with the urgent challenge of climate change, for your response to the Energy Footprint Analyser as we sought to establish a carbon emissions baseline, and for the many other actions you are already taking.

The size of the challenge is complex and overwhelming. But we can make a difference if we act together.

This Net Zero Action Plan for the Scottish Episcopal Church provides a practical pathway for the whole church to follow as we move towards General Synod's target of Net Zero by 2030. It has been the subject of wide consultation and discussion across the Province, including at Diocesan Synods and in webinars and presentations. This has allowed a wide range of views, expertise and experience to influence and shape it.

The Provincial Environment Group was set up in response to the General Synod motion in 2020 to form a structure at Provincial level to lead the action towards the target. We presented the first steps at General Synod in 2022, and now in this Net Zero Action Plan we have developed proposals that will support and empower the actions that will be necessary. As a church we have set ourselves the aim of achieving Net Zero by 2030. I hope that you will find that this plan will enable you to consider how we can turn our ambition into action. This is not a plan for individual charges to decide what steps they need to take to reduce emissions; the first port of call for this is the Net Zero Toolkit - an update of which will be produced for General Synod.

We have developed this plan to prioritise the areas that would be addressed by Provincial, Diocesan, Charge, and individual action. As you will see, it proposes significant support in terms of both finance and expertise at Provincial and Diocesan levels. The appointment of a full time Director of Net Zero for the Province has already been agreed, but there is also the need for Dioceses to have a Champion of Net Zero. Their role would embed Net Zero thinking in Diocesan considerations and will include helping Charges navigate the complex process every step of the way.

The Scottish Episcopal Church is a diverse church, with a wide range of different circumstances in different places. No one set of actions would suit every charge, but the Anglican Communion's *Five Marks of Mission* are a common set of principles for the whole church. These principles will help to shape the vision of *discipleship, justice and hope* which is offered as the basis of this Net Zero Action Plan. We hope that this will inform you and enable you to embed the principles in your own reflections and the steps you, your Charge and Diocese will be taking between now and 2030.

The Right Revd Ian Paton



Bishop of St Andrews, Dunkeld and Dunblane

Convener of the Provincial Environment Group (PEG)

1. Introduction

This Scottish Episcopal Church Net Zero Action Plan (2023-2030) answers the call of the General Synod 2020 motion for ‘urgent action in relation to the global climate emergency’ by bringing forward a programme of actions “to resource the Scottish Episcopal Church in working towards achieving net zero carbon emissions by 2030.”

Many charges are already leading the way and have been doing so for many years. As we move forward, we hope to learn more from these pioneers, showcasing their work and the lessons learnt so that others can reap the knowledge obtained through their approaches.

This action plan is *not* a document that gives charges a simple step-by-step guide on how they might work towards net zero. Those wishing to take steps forward on the net zero journey are recommended to download the Net Zero Toolkit where they will find resources to take appropriate action as well as information on where to find help and assistance on many of the elements included in this plan.¹ This document has been created to help bring the church together – to help chart a net zero pathway towards a flourishing future. It is thus primarily an internal strategy document providing the Province with a route map and stable definition of what we mean by net zero 2030 which enables the church to hold itself to mutual account.

Overview of the sections

Section 2 reviews the values which have guided the Net Zero Action Plan: discipleship, justice and hope. These are the lens through which we take on the task of a net zero future ensuring that these fundamental values guide and inform everything we do. They are accompanied by a net zero vision of a flourishing future.

To outline how we define net zero 2030, section 3 provides an overview of what activities are included within the definition as well as where the operational boundary of the church is placed. This is complemented with a description of the way the initial carbon emissions baseline has been estimated along with a monitoring and reporting framework that enables carbon emissions to be calculated across the Province. Consideration is also given to the external guidance we have sought in setting a ratio of carbon emissions: offsetting for the net zero 2030 target.

The overall approach taken is underpinned by six foundational principles which are outlined in section 4. These are; a moral imperative to act with urgency; an ecologically sound approach; a fabric first approach; making use of technically viable solutions; maintaining financial prudence and; ensuring carbon credibility. From these principles, three high-level goals are then outlined: 1) to support clergy and vestries with the resources and tools they need every step of the way; 2) to work towards reducing absolute carbon emissions by 90% by 2030 based on our 2018 baseline and; 3) to significantly reduce operational costs through energy demand reduction and efficiency measures whilst unlocking substantial Scottish Government funding.

A brief overview is then provided as to the provision of resources being made available including the new Net Zero Delivery Director (approved by Standing Committee in 2022), five local Net Zero Champions, a heritage energy expert, three provincial funding grants and a plethora of tools, templates and sources of guidance.

The bulk of this document is in section 5, which provides a detailed overview of the ten core objectives of the Net Zero Action Plan. These are accompanied by 16 desired outcomes which we hope will help all parts of the church understand how their actions are contributing the whole programme of action, helping align our efforts as we collectively work towards achieving net zero by 2030. An overview of the anticipated costs for implementing this plan, which were presented by

¹ which is available on the Scottish Episcopal Church website

PEG in draft form to Standing Committee in January 2023 and then again in April 2023, are included in Appendix One.

Our hope is that this plan provides an overall framework to help align the church towards our transition to net zero 2030, translating what can feel overwhelming into a structure that breaks down the goal into more manageable pieces.

2. Values & Vision

Guiding values

Our approach to tackling the significant challenge of Net Zero 2030 is guided by three Christian values: discipleship, justice and hope that guide all that we strive to do. As we join together in this shared journey, it is hoped they will also sustain us for the journey ahead. Collectively, they are the lens through which we see the task ahead.

Discipleship: As disciples we are all called to live out the teachings of Jesus in our day-to-day lives, following Christ's advocacy for love, justice and compassion in the world and responding in ways that imitate the life of Christ in our thoughts, words and deeds.

Discipleship is, in the words of Rowan Williams, about "going on asking whether what we do, how we think and speak and act, is open to Christ and Christ's Spirit; developing the skills of asking ourselves the difficult questions about our consistency and honesty, about how seriously we take what we say."² We acknowledge that this calling is not about one off 'net zero fixes' but about the active and continuous participation in the transformation of the world, fusing our lives into alignment with Christ. As disciples, we are called to protect and care for God's creation and to hold steadfastly to the Anglican Communion's fifth mark of mission – 'to strive to safeguard the integrity of creation and sustain and renew the life of the earth' – transforming this mission into our actions.

Justice: We embrace the command to "love your neighbour as yourself", acknowledging that powering our churches with fossil-fuels and continuing church-as-usual is causing devastating impacts on our fellow brothers and sisters across the world. We want to bring the voice of those on the receiving end of climate change into the room, recognising that those most affected by the climate emergency – those that have done least to cause it – do not have the luxury of choice. In doing so, we acknowledge the "radical discrepancy between those who have a say and those who feel the pain."³ We therefore stand in solidarity with those most impacted by the climate crisis.⁴ We also support the people in Scotland whose health and livelihoods are impacted by air pollution as well as the financial cost of the transition to net zero. In this regard, we support a fair and just transition for the people of Scotland, ensuring that as we navigate towards a regenerative future this is done in an equitable way, materially enhancing the livelihoods and well-being of all people.

Hope: In the face of the climate crisis and intense sufferings of our world, it is easy to become overwhelmed with despair. Our work as disciples is to find the hope that pulls us ever forward whilst contending with the grief of the world. As we undertake this work, we trust in God's love, trusting in our role as agents of change, and recognising the gifts and resources that have been entrusted to us all. We recognise that hope is not a state of mind passively accepted, but a radical act of faith which comes through the active choices and decisions that we make and in the actions that we undertake. We will work to support and inspire one another, remembering that we are not alone in this struggle, and that together we can make a difference. We will always hold in faith that through focused effort, we can

² Williams, Rowan (2016-07-20T23:58:59.000). Being Disciples . SPCK. Kindle Edition.

³ Cripps, Elizabeth (2022-02-02T22:58:59.000). What Climate Justice Means And Why We Should Care. Bloomsbury Publishing. Kindle Edition.)

⁴ We accept that 'those' people are not a single homogenous group of people in the 'global south', but are individuals from "local communities, Indigenous groups, peasants, and territorial organisations that are victims of the impacts of capitalism, patriarchy, colonialism, structural violence, and extractivist development policy" as well people that are from "vulnerable populations displaced, sacrificed, polluted, politically persecuted, intimidated, and threatened by corporations, the financial system, and States." See Climate Justice Glossary, issued by the Latin American and Caribbean Platform for Climate.

make a positive impact in the world and that a flourishing future is possible. Through grace, hope will pull us forward.

These values inform how this plan has been constructed. Discipleship calls us to be steadfast advocates for justice and compassion, and to take urgent action to protect the planet and its inhabitants. Justice requires that those most affected by the climate crisis are considered in every decision we take. Hope encourages us to find strength in the midst of uncertainty, to trust in God's universal love, and to keep working for a flourishing future.

Hope-filled vision

This Net Zero Action Plan lays out a positive future for the church, tackling head on the UN triple planetary crises of climate change, nature and biodiversity loss and pollution.⁵ With unerring focus and dedicated resource, we can address these challenges, transforming the operations of the Scottish Episcopal Church to act in harmony with the living ecosystems in which it resides.

Our 2030 vision is of a flourishing future for the whole church. One in which:

- ⇒ We are realising the 5th mark of mission 'to strive to safeguard the integrity of creation and sustain and renew the life of the earth' – embedding the principles of discipleship, justice and hope in all we do – giving voice to those on the receiving end of climate change and supporting a just transition for the people of Scotland.
- ⇒ Our churches & ancillary halls are resilient places of warm welcome at the heart of the communities they serve, with lower operational costs and powered by renewable energy. Our rectories are warmer, lowering costs for clergy & contributing to their wellbeing.
- ⇒ The land we care for is rich in biodiversity, providing places of refuge and calm for nature to thrive.
- ⇒ The products and services that we use are carefully considered, based on the principles of reject, reduce, reuse, recycle and restore. We are a zero-waste church, contributing to the circular economy.
- ⇒ We are a climate literate church, fully understanding the systemic link between climate change and biodiversity loss, acknowledging that climate change and biodiversity loss are part of a wider set of planetary boundaries which we must seek not to transgress further.
- ⇒ Our worship is rooted, rejoicing in our interdependence within the ecosystems of creation.
- ⇒ We maintain a prudent but holistic approach to finances, embedding climate justice in all the financial decisions we take.
- ⇒ We are part of a broader movement of change both nationally and internationally, resolute in our call for system change within the current cultural milieu in which we live and move and have our being.
- ⇒ We are a church that maintains a credible voice for justice in the world, being an active part of the solution in Scotland's journey to net zero and taking a leadership role in the process.
- ⇒ We are beacons of hope in action, actively participating in the process of healing creation.

Our intent is that with this hope-filled vision, each diocese and charge will adapt it and make it their own, contextualising it for your mission whilst transforming it into living practice. This plan is a call for the whole church to draw together in hope-filled passion, using its collective energy and determination to make a flourishing future a reality.

3. Defining Net Zero 2030

Net zero in simple terms is where the greenhouse gases released into the atmosphere are balanced by their removal out of the atmosphere.⁶ This section gives an overview of how this plan defines Net Zero 2030. It reviews: 1) the scope of activities included within the definition and where we place the organisational boundary of the Scottish Episcopal Church); 2) how an initial carbon emissions baseline estimate can be created from which to review future emissions reductions; 3)

⁵ <https://unfccc.int/blog/what-is-the-triple-planetary-crisis>

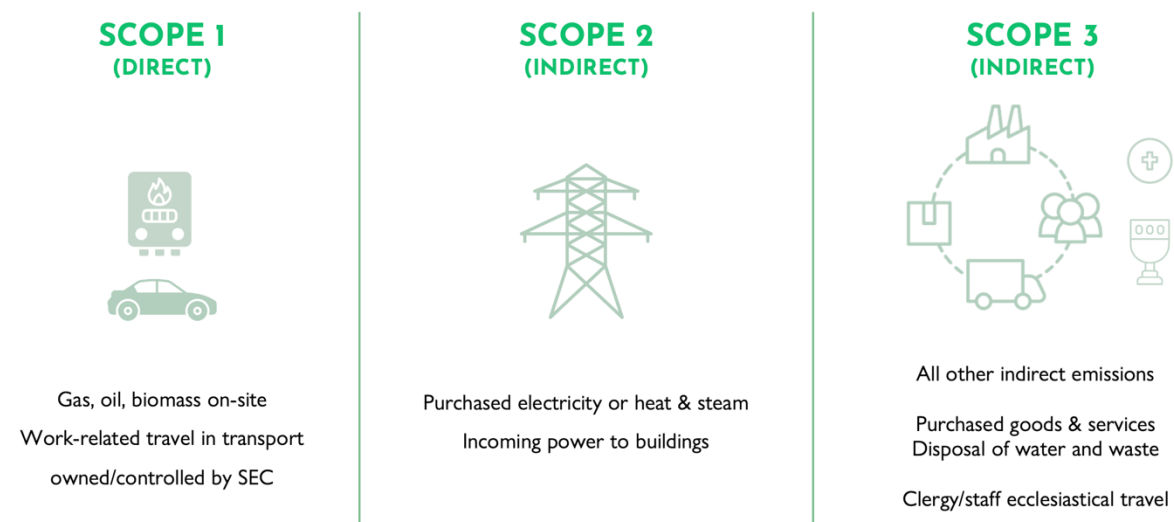
⁶ A good way to understand Net Zero is to compare it with 'carbon neutral'. See webinar on this topic on the PEG area of the SEC website.

how we intend to calculate carbon emissions in a standardised way and report them in a transparent manner; 4) the ratio of carbon emissions:offsetting we intend to use to guide our overall approach and; 5) a simple summary of the net zero equation. Delving into the nuances in each of these areas provides transparency into the plan and enables resources and investments to be focused on those activities that fall within the proposed definition.

Defining the scopes of inclusion and organisational boundary

The Scottish Episcopal Church intends to disclose the gross carbon emissions included in our Net Zero 2030 target based on the categorisation of emissions outlined by the Greenhouse Gas Protocol.⁷ Namely:

- **Scope 1 emissions:** direct emissions arising from on-site generation of energy in our buildings, vehicles, or land.
- **Scope 2 emissions:** indirect emissions associated with the use of electricity, heat, steam, and/or cooling.
- **Scope 3 emissions:** all other indirect emissions that occur in the church's 'supply chain' – in other words the purchased goods and services the church uses, its waste, water use as well as reimbursable work-related travel.



To focus our Net Zero 2023-2030 approach, we need clarify which of these scopes of activities is included within Net Zero 2030 as well as what entities are included within the Scottish Episcopal Church organisational boundary. The following section gives an outline of how the plan defines both scopes of activities and where the boundary of inclusion is placed.



Scopes of activities: For the scopes of activities for Net Zero 2030 we include all scope 1 and scope 2 emissions, as well as reimbursable work-related travel from scope 3. We believe that taken collectively these activities reflect the *material* emissions of the Scottish Episcopal Church.

Organisational Boundary: For the organisational boundary for Net Zero 2030 we include all those entities that are within the sphere of the Scottish Episcopal Church that are under our control or significantly under our influence. This includes the operations of all charges including cathedrals, churches, church halls and ancillary buildings, owned clergy/staff/bishop housing, all provincial/diocese offices and the Scottish Episcopal Institute (SEI).

In deciding what scope of activities to include within the 2030 target and where to place the operational boundary, PEG has sought to balance the aspiration of the prophetic 2020 General Synod motion (to work towards net zero by 2030) with the practical ability to monitor, report and

⁷ This method enables the church to align with international standards ensuring our reporting can be independently scrutinised. See: <https://ghgprotocol.org>

implement such action in a credible, transparent way. The following table provides a summary of the entities and activities that are included within the Net Zero 2030 target:

Scottish Episcopal Church Net Zero 2030 target	Boundary/Activity
<p>Net Zero 2030 inclusion</p> 	<p>Energy usage for our buildings and land:</p> <ul style="list-style-type: none"> • Gas, oil, or other GHG related fuel use (biomass, etc) • Electricity purchased <p>Where we define our buildings as:</p> <ul style="list-style-type: none"> • All churches, church halls and ancillary buildings • All cathedrals and the buildings that they control • Clergy/staff/bishop housing • All provincial/diocese offices • Scottish Episcopal Institute (currently resident in General Synod Office) • Any other property, including common parts of tenanted properties <p>All ecclesiastical or work-related travel:</p> <ul style="list-style-type: none"> • All petrol/diesel used by clergy/staff, reimbursable clergy/ordinand travel, reimbursable staff/volunteer travel, reimbursable train journeys, staff/clergy flights for work/ministry <p>From these emissions, we will subtract the following in our net reduction calculations:</p> <ul style="list-style-type: none"> • Verified 100% renewable energy tariffs that meet certain criteria (see Clean Energy section below) • Excess energy exported to the grid from on-site solar generation • Verified carbon offsets (with an ambition to limit this to 10% of 2018 baseline emissions - see focus on absolute carbon emissions reductions below)
<p>Net Zero Post 2030 inclusion</p> 	<p>All other Scope 3 emissions within the sphere of SEC that are under our control or significantly under our influence including:-</p> <ul style="list-style-type: none"> • Products and services that we buy, air-conditioning gases, building projects, investments, waste disposal & water/drainage.
<p>Not included, but within our sphere of influence.</p>	<p>Whilst the following activities are within the church's influence; they are not under its control and are therefore not included:-</p> <ul style="list-style-type: none"> • Congregational personal GHG emissions - i.e. travel (incl. to/from church), personal energy bills, food and consumables, holidays, etc) (see Build A Movement – Objective Ten for ways the church proposes to reach out to engage with congregations in this regard) • Staff/clergy travel to/from work • Clergy family's & residents' GHG emissions (consumer goods, travel, holidays)

Our aim in setting the above scope of emissions and organisational boundary is a focus on including the material emissions. This approach aligns with others in the Anglican Communion across the UK.⁸

Calculating our carbon emissions baseline

⁸ Both the Church of England and Church in Wales have similar approaches and do not include either all scope 3 emissions nor congregations within their Net Zero 2030 targets.

In 2022, PEG released the Energy Footprint Analyser tool which enabled charges to calculate the carbon emissions associated with their energy usage for 2018, 2019 and 2021. This was a significant task which empowered charges with useful data from which to judge their future emission. It also enabled PEG to estimate carbon emissions for a 2018 baseline across the Province for the first time. 25% of all charges shared data for buildings which showed a total of 1440 tonnes Co2e across 155 buildings during 2018. A simple extrapolation of this data to the total number of charges across the province results in an initial estimation of total emission from all buildings at around 5760 tonnes Co2e.⁹ However, we recognise that this calculation is approximate and needs to expand to include all scopes of activities within Net Zero 2030. To refine this further, there is work to be done to obtain additional data points from across the Province in terms of individual building type and size. Having access to such data will enable PEG to refine this initial 2018 baseline further and therefore have a more accurate baseline from which to judge future emission reduction trajectories.

Monitoring and reporting carbon emissions

To have a credible approach to net zero requires a consistent approach to carbon emissions calculations as well as a standardised monitoring and reporting framework across the province. For churches and hall energy usage, it is planned that carbon emissions calculations will be calculated using the Energy Footprint Tool (to be licensed from Church of England) which will be complemented by additional procedures that enable the emissions associated with clergy and staff reimbursable travel to be included and reported accordingly. To account for the carbon emissions associated with scope 2 electricity inclusion, our approach intends to use a market-based methodology as outlined in the GHG Protocol.¹⁰ As transparency is important, it is recommended that all charges, dioceses, and the province publicly share emissions data in appropriate ways (for more information see Shared Governance – Objective Six).

Absolute carbon emissions reductions focus

In any discussion on net zero, the question regarding carbon offsetting is paramount. In particular consideration as to what guardrails are put in place to guide the organisation towards absolute carbon emission reductions. This is important as “net zero pledges alone are not a sign of climate leadership - they must be accompanied by a deep emission reductions commitment to be meaningful.”¹¹ The approach we are taking to this is guided by UN High-Level Expert Group on the Net Zero Emissions Commitments of Non-State Entities which states that organisations should approach net zero with “ambition which delivers significant emissions reductions”.¹² Our approach is also informed by the principles outlined by the Science Based Target initiative (SBTi) which advises that net zero approaches should “prioritize rapid, deep emission reductions” in the near term and that any long-term net zero target should result in emission reductions of 90% of their baseline emission calculations, with the remaining 10% of ‘residual’ emissions (stated as those that “cannot be eliminated”) being offset via permanent carbon removal and storage. Lastly, we take on board the seven attributes of net zero as outlined in the *Nature Climate Change* journal article “The meaning of net zero and how to get it right” which, recognising the urgency of ‘zero’ emissions, advises that priority should be placed on ‘front loaded emissions reductions’, with comprehensive emission reductions in real-terms with only ‘cautious use of carbon dioxide removal’.¹³ Acknowledging this guidance, our approach to net zero therefore prioritises efforts toward absolute reduction carbon emissions rather than relying on carbon offsetting. In general, therefore, we recommend that carbon offsetting only be used to counterbalance ‘residual’ emissions – emissions that are left after all reasonable efforts have been exhausted to abate them. Further, we

⁹ To calculate the emissions associated with heating and electricity, we use the Green House Gas (GHG) conversion factors provided by the UK government. We include within these conversion factors the emissions associated with both “well to tank” and “transmission and distribution” (those factors involved in getting energy to the building) in addition to emissions associated with energy generation. The key metric used in the tool is CO2e, a universal unit of measurement which incorporates not just emissions from carbon dioxide but other greenhouse gas emissions associated with global warming.

¹⁰ See <https://ghgprotocol.org> – Scope 2 Guidance.

¹¹ <https://zerotracker.net/analysis/recommendations-and-current-realities>

¹² The ten recommendations from the ‘Integrity Matters’ report are: 1) announcing a Net Zero Pledge, 2) setting Net Zero Targets, 3) using Voluntary Credits, 4) creating a Transition Plan, 5) phasing Out of Fossil Fuels and Scaling Up Renewable Energy, 6) aligning Lobbying and Advocacy, 7) People and Nature in the Just Transition, 8) increasing Transparency and Accountability, 9) Investing in Just Transitions and 10) accelerating the Road to Regulation. For more information see: <https://www.un.org/en/climatechange/high-level-expert-group>

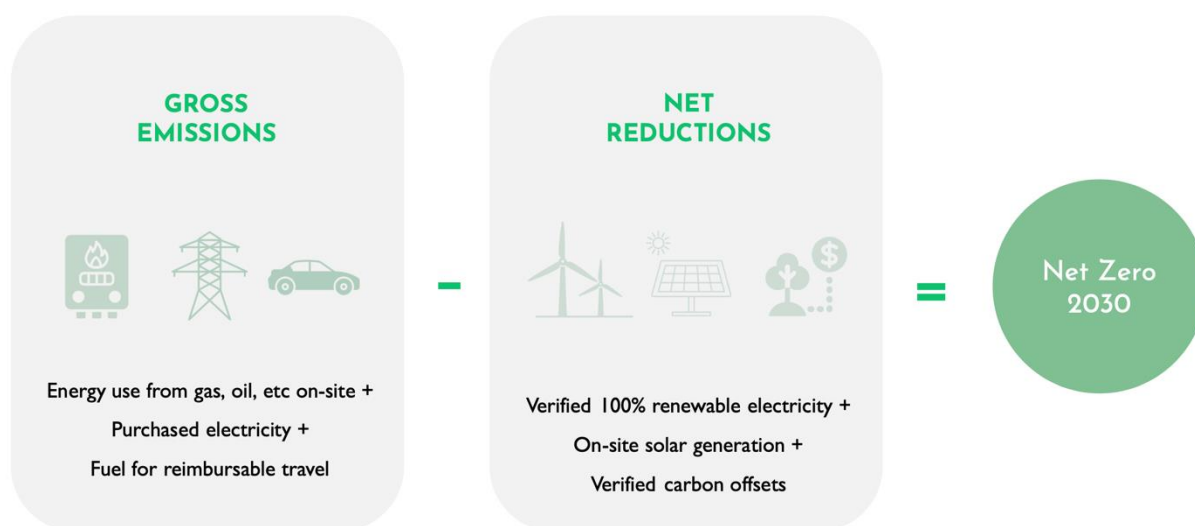
¹³ <https://www.nature.com/articles/s41558-021-01245-w>

recommend that the Scottish Episcopal Church be guided toward the ratio outlined by SBTi, focusing its efforts on the hard work of reducing 2018 carbon emissions in absolute terms, working towards a target of 10% residual emissions for carbon offsetting. Whilst we wholeheartedly recognise the significant challenge associated with this carbon reduction:offsetting ratio, we believe setting such an aspiration aligns our approach to net zero 2030 with the best practice and helps build the necessary momentum for urgent action to address the climate emergency. This work will be refined further when the Carbon Offset Strategy is presented to General Synod (see Positive Finances – Objective Nine).

Net Zero 2030 target equation

With the Scottish Episcopal Church Net Zero 2030 target now defined, to assess the net zero carbon emissions associated with this, we first work out our gross carbon emissions. This is calculated by combining 1) the emissions related to all energy use of oil, gas (scope 1) and electricity (scope 2) in our buildings along with 2) any travel related fuel from work-related reimbursable travel (scope 3). From this *gross* carbon emissions sum, we then subtract 1) any verified 100% renewable electricity (see Clean Energy – Objective Two for more information on verified tariffs), 2) on-site solar generation exported to the grid, along with 3) any purchased carbon offsets.

When gross emissions minus (renewable energy + solar energy exported + carbon offsets) equal zero we can be said to have achieved our goal of 'net zero' carbon emissions.



In defining net zero 2030, this section has given an overview of the scopes of activities that will be included within the target and presented an organisational boundary for the church which collectively encompass the material emissions of the Scottish Episcopal Church. It has shown how we have created an initial 2018 carbon emissions baseline and how we intend to refine this moving forward. A mechanism by which charges, dioceses and the province can calculate carbon emissions has been shown, with the recommended approaches to transparent publishing of this data. An overview has been provided to the guidance we have sought with regards absolute carbon emissions reductions. Finally, a brief overview was provided on the general equation that is used to calculate our net zero 2030 target.

3. Our approach to working towards net zero 2030

With the net zero 2030 target definition outlined above, this section reviews the six foundational principles that underpin the net zero action plan. It then outlines the high-level goals that we aim to achieve before laying out the significant resources that have been recommended to be put in place to support the operational roll-out of net zero across the province.

Six foundational principles

Moral imperative: We embrace climate justice in both heart and mind bringing the voice of those on the receiving end of climate change into the room. We hear the call to act urgently, acknowledging the 'slow violence'¹⁴ that many of our actions are having on our brothers and sisters across the world which are resulting in cascading impacts, moving the earth towards irreversible planetary tipping points.¹⁵

Ecologically sound: Our approach is focused on absolute emissions reductions halting the release of carbon emissions from church operations. We acknowledge that science tells us every fraction of a degree of global warming matters, every tonne of carbon dioxide released matters.¹⁶ In doing so, we recognise that climate change and biodiversity loss are intertwined, so the approach embraces the protection of earth's global ecosystems by addressing these issues together whilst recognising the root causes that underpin them.

Fabric first: Maintaining buildings by taking a 'fabric first' approach is of particular importance, with good maintenance and upkeep a pre-requisite for this work. In conjunction with the Provincial Buildings Committee and ecumenical partners, we intend to build a partnership with Historic Environment Scotland, in order to provide the necessary expertise to charges with listed buildings (see also Heritage Energy Expert below).

Technically viable: Our approach is based on the availability of mature resilient technology. Existing technology, such as heat pumps, have been tested at scale and are readily available with the engineering know-how and necessary funding streams to get there. However, it is recognised that no one size fits all and due consideration is needed in terms of the fabric of the buildings, its thermal efficiency, the context of building usage and the heating strategy employed (see Clean Energy – Objective Two).

Financially prudent: Our aim is to assist charges in maintaining a prudent approach to long-term finances. Taking action to reduce carbon emissions in absolute terms will significantly reduce future carbon offset charges - saving an estimated £400k annually by 2030 (high uncertainty). Undertaking the energy efficiency measures outlined in this action plan will lower operational costs for charges by an estimated £2.7m as well as reduce clergy energy bills by £290k over eight years (see Energy Efficiency – Objective One). The action plan also calculates that up to £25m in government funding can be unlocked. Details regarding each of these savings totalling an estimated £1.1m annually by 2030 are provided in Appendix One. With a large proportion of carbon emissions coming from the top 25% of energy consuming churches in each diocese, in the immediate term the priority will be to work with high-energy consuming charges that have active congregations in order to achieve the most significant near-term emissions reductions and ensure investments are sound over the long term.

Carbon credible: To ensure the road we take is credible, our strategy has a clearly articulated net zero definition (see previous section), a specific 2030 target to work towards (set by General Synod in 2020), a transparent monitoring and reporting framework and an alignment with independent guidance from the 'Integrity Matters' report by UN High-Level Expert Group on the Net Zero Emissions Commitments of Non-State Entities which states that organisations should approach net zero with: i) ambition which delivers significant emissions reductions; ii) demonstrate integrity by aligning commitments with actions/investments; iii) have radical transparency in sharing relevant data on plans and progress; iv) establish credibility through plans based in science & 3rd party accountability; v) demonstrable commitment to both equity and justice in all actions.¹⁷ We are further guided in our approach by the recommendations

¹⁴ Nixon, Rob. *Slow Violence and the Environmentalism of the Poor*. Harvard University Press, 2011. For a good overview of the concept of 'slow violence' see: <https://www.bbc.com/future/article/20210127-the-invisible-impact-of-slow-violence>.

¹⁵ <https://www.carbonbrief.org/explainer-nine-tipping-points-that-could-be-triggered-by-climate-change/>

¹⁶ <https://www.ipcc.ch/sr15/about/foreword/>

¹⁷ The ten recommendations from the 'Integrity Matters' report are: 1) announcing a Net Zero Pledge, 2) setting Net Zero Targets, 3) using Voluntary Credits, 4) creating a Transition Plan, 5) phasing Out of Fossil Fuels and Scaling Up Renewable Energy, 6) aligning Lobbying and Advocacy, 7) People and Nature in the Just Transition, 8) increasing Transparency and Accountability, 9) Investing in Just

provided by the Science Based Targets initiative (SBTi). (To review our approach to ensuring the credibility of verified 100% renewable electricity tariffs see Objective Two – Clean Energy).

High-level goals

Guided by the three values of discipleship, justice and hope with the six foundational principles we have set the following high-level goals for the province to work towards Net Zero 2030. In doing so, we recognise the aspirational nature of these as the Scottish Episcopal Church moves towards Net Zero 2030. They are outlined to provide a general direction of travel. As more data is shared from across the province they will be further refined. With these provisos in mind, the high-level goals of this net zero action plan (2023-2030) are to:

1. support clergy and vestries with the resources and tools they need every step of the way;
2. work towards reducing absolute carbon emissions by 90% by 2030, based on our 2018 baseline;
3. to strive to reduce charge operational costs by up to £2.8m over the 2023-2030 period whilst unlocking up to £25m in Scottish Government funding.

With all this - and so much else - our strategy is to empower every charge with the resources needed to take the necessary steps to reach net zero. An overview of the various strands of the support programme are now outlined.

Supporting clergy and vestries with resources and tools

To support clergy and vestries in taking further steps on their journey to net zero, a range of resources are associated with this plan including; a Net Zero Delivery Director to bring together the various streams of work into a coordinated programme of action; five local Net Zero Champions to assist clergy and vestries every step of the way; a new cross-Diocesan Net Zero Working group; a heritage energy expert to provide advice on suitable measures and procedures for listed buildings; a set of three financial support funds; iterative updates to the Net Zero Toolkit; a new Net Zero Workshop pilot programme and; a comprehensive set of resources, tools and templates. Details of these support strands are now summarised.

Net Zero Delivery Director: Standing Committee has already approved the position of a Net Zero Delivery Director who will be based at the General Synod Office reporting to the Secretary General and empowering a team of Net Zero Champions across the province. This role will be responsible for bringing together all the elements and delivery of this action plan, finding creative solutions to real challenges, providing guidance and resources to churches and liaising with national partners across Scotland.

Local Net Zero Champions: Recognising the limited capacity and resources available in many vestries across the province and the already significant workload of clergy, it is acknowledged that significant support and assistance is required to provide practical help on the ground to help charges work towards net zero 2030. To assist charges in navigating the complexity of the journey ahead PEG has suggested to Provincial Standing Committee that it help co-fund five local Net Zero Champions. These champions will be there to meet face-to-face with charges to offer advice and support every step of the way. Such support will include providing assistance with grant funding applications (to maximise current funding – see Positive Finances O9), advice on completing the Energy Footprint Tool (to calculate annual carbon emissions – see Shared Governance O6), appraising contextualised net zero action plans, facilitating Net Zero Workshops (see below), interpreting energy assessments (see Energy Efficiency – O1), and convening local meetings to share the existing knowledge and expertise that is already resident amongst peers. They will, in short, be the point of contact for charges to help propel the day-to-day action. It is suggested that these roles are distributed across the province, reporting into

appropriate diocese Standing Committees with regular communication and support from the Net Zero Delivery Director. Each champion will also be there to support and assist diocesan Standing Committees in creating a contextualised programme of work that coheres with the longer-term missional priorities of their diocese, recognising that the work on tackling net zero cannot be separated from wider planning.

Cross-Diocesan Net Zero Working Group: This is a new group made up of environment leads in each diocese which came together for the first time at the end of last year and meets bi-monthly in order to: i) support, encourage, enable and monitor all activities that aim to reduce each diocesan impact on climate change, driving emission reductions in real terms and focusing on the implementation of the Net Zero Action Plan (2023-2030) goals; ii) work to ensure that there is a high level of practical coherence across dioceses, providing a consistent approach to delivery of the 2030 targets and; iii) embrace and encourage local variations of the Net Zero Action Plan to support the priorities and mission of each diocese, enabling broad support in its practical implementation. This group also enables the Net Zero Delivery Director and PEG to assess ongoing needs/requirements from dioceses for Net Zero implementation and take appropriate action to support such requests.

Heritage Energy Expert: Recognising that listed buildings have their own unique set of challenges, PEG has recommended that Standing Committee review the possibility of a partnership with Church of Scotland and Historic Environment Scotland to co-fund a heritage energy expert that will help support and guide charges during this complex process. This resource would assist charges with more specialist building archetype knowledge, Local Authority planning requirements, policy requirements of Listed Building Consent (LBC) as well as provide working knowledge of the implications of the Scottish Government's National Planning Framework 4. Such support will help charges navigate the complex decisions and processes involved, helping the church to maintain and protect the physical heritage of its buildings whilst working towards net zero 2030.

Net Zero Toolkit: The first version of the Net Zero Toolkit, made available in 2022, leveraged the significant work of the Church in Society committee. PEG intends to update this Net Zero Toolkit on an annual basis, with the next version providing a clear step-by-step guide for charges to map out a typical process. It is intended that the toolkit remains the one-stop-shop and central resource for charges wishing to take further steps on the net zero journey. This forthcoming update will also connect the ten sections of the Net Zero Toolkit with the ten core objectives laid out in this action plan, creating a seamless link between the two.

Net Zero Workshops: Taking the required steps, in the right order and prioritising all the various actions is complex and no one size fits all. With this in mind, PEG intends to pilot a new workshop programme that can be organised with charges in conjunction with Heathack. These workshops will help inform and empower vestries and property convenors, enabling them to understand different approaches to heating ('space heating' vs 'people heating'), consideration of choices regarding energy demand reduction (including diagnosing heating system faults, usage patterns and behaviour changes), what energy efficiency measures may be considered, the requirements for thermal comfort within buildings, initial conversations about what zero emissions heating technology options may be suitable for their buildings and exploration of how buildings may be utilised more to support grant funding applications. The intention is to pilot this workshop programme in 2023, rolling out the programme more broadly during 2024.

Financial support: In addition to supporting charges to maximise government grants, this plan also recommends three supporting funds. These are: 1) a Rectory Green Fund to increase energy efficiency measures and support clergy well-being (see Energy Efficiency Improvements – Objective One); 2) a significant expansion of the Provincial Buildings Grants fund (see Positive Finances – Objective Nine) and; 3) an Active Travel Fund to encourage clergy to move away from fossil-fuel based transport (see Active Travel – Objective Four). These funds all support the direct reduction in carbon emissions associated with the net zero 2030 definition

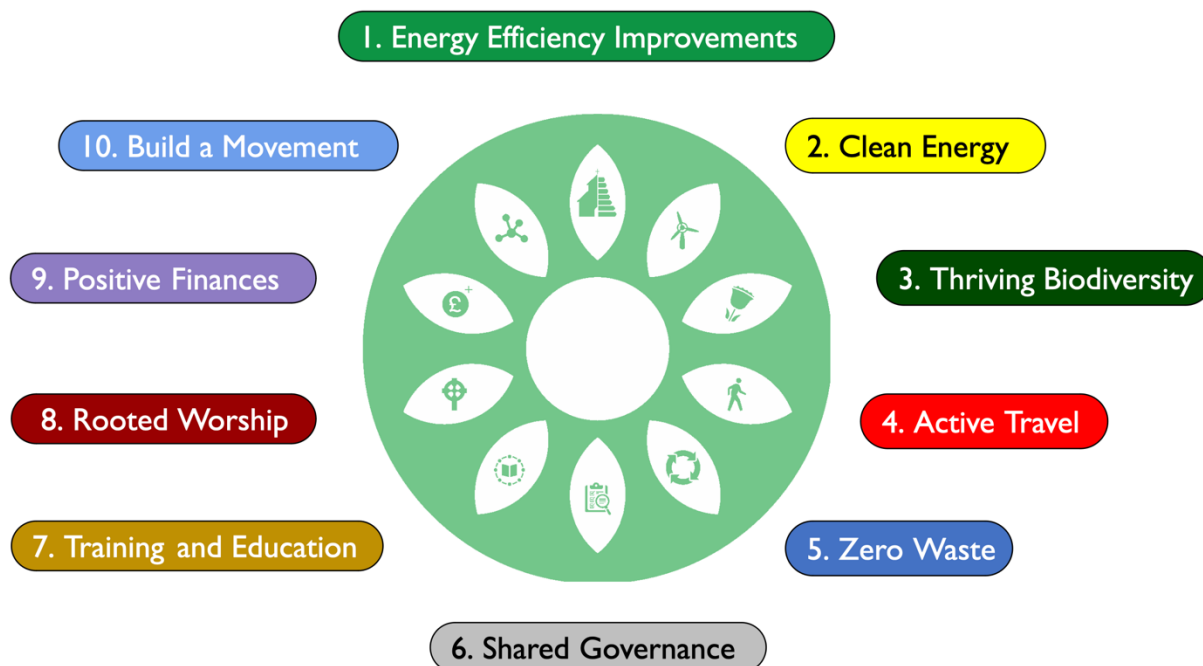
above. An initial estimate of the anticipated implementation costs associated with each of these funds, along with costing for the new positions identified above can be found in Appendix One.

Resources, tools, templates, etc: The many other comprehensive ways that PEG in tandem with other provincial committees are supporting charges to work towards net zero 2030 (such as the availability of carbon calculators, action plan templates, heating resilience plans, sources of guidance on heating, insulation and lighting, etc) can be found embedded in each of the ten core objectives outlined below.

It is clear that to achieve this programme of action requires the rapid, radical transformation of the energy infrastructure of the church. The intent of this action plan is to support and assist charges with providing the resources and tools that help them appraise the choices that best fit their situation, recognising that every situation is different and that in each case there is a need to find a delicate balance between the many different competing issues and resources at play. It also acknowledges, and seeks to amplify, those actions that are already underway so that they can be visible as part of the collective response of the church. It is understood that further action can feel overwhelming and that the path ahead may be hard. However, we are also cognisant that what is hard for us as a church is a death sentence for those on the receiving end of climate change – for those of the human family that are bearing witness to its devastating consequences of climate change that do not have the luxury of the choice.

5. The ten core objectives for net zero 2030

This plan has ten core objectives; Energy Efficiency Improvements, Clean Energy, Thriving Biodiversity, Active Travel, Zero Waste, Shared Governance, Training & Education, Rooted Worship, Positive Finances and Build a Movement. In isolation, each of the ten objectives are an important element for how change can happen. Together they reinforce each other and are a recipe for transformation which can empower the church to reach net zero in ways that bring about a flourishing future. Many of these objectives are the collective work of different committees coming together to tackle the climate emergency. Each objective outlines a set of resources that are being created to help empower clergy and vestries to continue to take the steps required to work towards net zero 2030.



Our intent in using this ten-point framework is to: a) enable the core objectives to connect seamlessly with the ten-point structure of the Net Zero Toolkit, b) prepare the church for additional scopes of emissions inclusion post 2030 (i.e. the rest of scope 3 emissions incl. products and services, as well as waste and water) and c) provide a holistic approach to change, recognising that all these objectives intertwine with positive reinforcing elements of feedback between them.

Desired Outcomes

To help provide insight into our collective progress as we work towards net zero 2030, 16 'desired outcomes' have been identified within these core objectives. These measurable outcomes are focused on those activities that contribute the most towards achieving the net zero 2030 target. Having such metrics act as 'way markers' and will help all parts of the church understand how their actions are contributing to the whole programme of action, helping align our efforts collectively towards our shared endeavour. Focusing on the tangible outcomes that we want to achieve will also help committees direct energy and resources towards achieving them.

These indicators have been created not to force any one course of action, but to provide a useful set of metrics that can enable the church to collectively understand what progress is being made over time. They are also a demonstration of the significant step-change in approach from previous General Synod motions.



1. Energy Efficiency Improvements

This objective, implemented in conjunction with the Provincial Buildings Committee, aims to help charges reduce overall energy demand and work towards improving the thermal efficiency of our buildings. We estimate that through such measures it is possible to significantly reduce carbon emissions and lower operational costs. In addition, this objective seeks to help address the low energy efficiency of many rectories by recommending a programme of action to, where feasible, get these homes to a minimum EPC rating of C, increasing clergy well-being and reducing the financial burden this carries.

Reduce Overall Demand: Recognising that Energy Demand Reduction is the only approach that can “guarantee zero greenhouse gas emissions” there are a number of ways to eliminate/reduce carbon emissions through either avoiding use or shifting to alternative approaches.¹⁸ Various strategies for Energy Demand Reduction are outlined in the Net Zero Toolkit using either behaviour change, better use of controls and technologies or a combination of both. The forthcoming Net Zero Workshop programme also considers a range of helpful changes that can support demand reduction and, in doing so, may open up broader consideration of building usage and the sharing of buildings with ecumenical partners. Each charge will be different, and there is no one approach that is suitable for all buildings.

Fabric First Approach: Maintaining good repair of our buildings by taking a ‘fabric first’ approach is of particular importance, with good maintenance and upkeep a pre-requisite for this work. Guidance for such work is available from the Provincial Buildings Committee. This approach is particularly important as climate change increases the intensity of rainfall and therefore the risk of damp. Care should be taken to consider energy efficiency measures in tandem with

the latest quinquennial buildings report ensuring a holistic and prioritised approach.

Energy Assessments: After energy demand reduction measures have been identified, another important step in achieving greater energy efficiency is to have an energy audit/assessment carried out. At present, Business Energy Scotland offer a free energy assessment for which, as independent charities, most charges will qualify (subject to certain criteria). Such assessments will present charges with a range of useful data points.¹⁹

However, in some cases, this assessment may not provide the depth of information required for complex buildings nor provide specific advice regarding church-specific heating strategies or the nuances required for improvements to listed buildings. Therefore, a more detailed energy audit may be required from a specialist Mechanical and Electrical Engineer. Every building is different and needs to be considered on a case-by-case basis balancing a range of often competing factors. Further guidance on this, including embodied carbon considerations, can be found in the forthcoming ‘source of insulation guidance’ document issued by the Provincial Buildings Committee. PEG is also working with the Provincial Buildings Committee on providing clarity as to how charges couple energy audits alongside quinquennial surveys.

Rectory Green Fund: Many rectories are below the minimum standard of EPC C rating, losing significant amounts of heat through walls, windows and roofs, causing significant challenges for clergy well-being as well as the financial burden that this places on their families. This Net Zero Action Plan therefore supports the Provincial Buildings Committee recommendations that every rectory “should have an Energy Performance Certificate

¹⁸ See ‘The Energy Hierarchy: a powerful tool for sustainability’ published by Institution of Mechanical Engineers. <https://www.imeche.org/docs/default-source/1-oscar/Get-involved/specialist-interest-groups/eesg/imeche-ps-energy-hierarchy-2020-final.pdf>

¹⁹ Depending on the specific audit undertaken, it is likely the results of this will present charges with: a) specific recommendations on further energy saving measures suitable for your building; b) estimates for the annual financial savings; c) financial costs for each recommended implementations; d) pay-back period – i.e. the return on investment; e) what permissions may be needed and; f) the net effect of these measures on overall CO2 carbon emissions reductions.

(EPC) rating of at least C” and that all clergy housing “should comply with the Province’s environmental and climate change policies.”²⁰ To do so we have recommended that Standing Committee support the creation of a Rectory Green Fund (proposed co-funded 50% with dioceses) to support the roll-out of insulation and energy efficiency measures up to max £10k per rectory. Given current energy bills, we estimate that carrying out such measures will save each rectory about £500-600 per year, giving an estimated total saving across the province of £300k over the next eight years. More critically, this will support clergy wellbeing through reduction in damp, condensation, and mould lowering the risk of disease and long-term health conditions.²¹ To help prepare rectories to take steps forward we have also recommended that the Rectory Green Fund support 100% of costs associated with obtaining EPC surveys for all rectories across the province. This investment in rectories will increase the overall property value of rectories as assets held by each diocese, with research by BEIS and the University of Cambridge calculating an increased sale value of 6% by just moving an EPC rating from D to C.²²

Government Legislation: The focus on energy efficiency here prepares the church for forthcoming legislation which requires “all private rented sector properties to reach a

minimum standard equivalent to EPC C by 2025 where technically feasible and cost-effective, at change of tenancy, with a backstop of 2028 for all remaining existing properties” – although it is unclear whether this would apply to tied-accommodation.²³ Longer term, for domestic properties, the government will also “introduce regulations requiring that all residential properties in Scotland achieve an Energy Performance Certificate rating of at least equivalent to EPC C by 2033, where technically and legally feasible and cost-effective.”²⁴ Even where not feasible or cost-effective, it is proposed that “a minimum level of fabric energy performance through improvement to walls, roof, floor and windows, as recommended in the EPC, would apply”.²⁵ There are also indications that the Scottish Government will introduce minimum efficiency standards in non-domestic buildings too.

Tackling energy efficiency is a pragmatic prerequisite on working towards net zero 2030 – ensuring that the overall energy demand of a building is reduced and thermal efficiency enhanced, reducing carbon emissions, lowering operational costs and enabling the design of any replacement heating system to be as efficient as possible.

Desired Outcomes: Energy Efficiency Improvements

O#	Desired Outcomes
O1.1	75% of charges energy audit/assessments in their churches & halls by 2025, 95% by 2028
O1.2	All charges have energy efficient lighting systems installed by 2025
O1.3	EPC audits for rectories carried out by spring 2024, with a roll-out plan in place for upgrades by end 2024.
O1.4	35% of rectories achieve minimum EPC rating C by 2025, 75% by 2028

²⁰ “Minimum Standards For Clergy Housing” (April 2022)

<https://www.scotland.anglican.org/vestry-resources/appointments-and-employment/minimum-standards-for-clergy-housing/>.

²¹ Note the relationship between housing energy efficiency and health is complex. When carrying out energy efficiency measures, it is important to ensure ‘compensatory’ ventilation to ensure positive health outcomes at all income levels. For a broad overview of recent literature see: Symonds, P., Verschoor, N., Chalabi, Z. et al. Home Energy Efficiency and Subjective Health in Greater London. *J Urban Health* 98, 362–374 (2021). <https://doi.org/10.1007/s11524-021-00513-6>

²² <https://www.gov.uk/government/publications/house-prices-private-sector-rents-and-energy-efficiency-levels>

²³ <https://www.gov.scot/policies/energy-efficiency/energy-efficiency-in-homes/>

²⁴ <https://www.gov.scot/policies/energy-efficiency/energy-efficiency-in-homes/>

²⁵ <https://www.gov.scot/publications/heat-buildings-strategy-achieving-net-zero-emissions-scotlands-buildings/pages/9/>



2. Clean Energy

This objective, implemented in conjunction with the Provincial Buildings Committee, aims to help move the energy systems of all church buildings and halls across to clean energy by 2030. By 'clean energy' we mean that there are no on-site carbon emissions as a result of their ongoing use and that any energy supplied via the national grid is via a contract with a verified 100% renewable energy tariff (see below for criteria). In addition, there is also scope to generate on-site renewable energy in order to reduce purchased electricity costs, generate income and reduce future carbon offset charges.

Zero Direct Emission Heating: To reach Net Zero by 2030, charges will need to plan for the replacement of gas and oil boilers with low-energy, zero direct emissions heating alternatives. There is no one heating technology that is suitable for all churches, it depends on the church site, building archetype, the usage pattern. This is, without doubt, the most challenging task that lies ahead. However, we believe it is achievable with the right decisions made in terms of 'space heating' or a 'heat-the-people' approach. A variety of solutions exist.

Heat pumps are a mature, readily available technology which has been demonstrated at scale²⁶, recognised by the Scottish Government as a 'strategic technology' for the Net Zero²⁷ and recommended by the Climate Change Commission as a 'low-regret'²⁸ option. They are broadly accepted to be "a big piece of the low-carbon jigsaw puzzle" to rapidly decarbonisation heating.²⁹ Accepting that energy efficiency measures are a likely pre-requisite for installation of heat pumps and that changes may well be needed to the distribution of heat within

existing building systems, they are a highly efficient way of providing space heating in many non-domestic buildings. Indeed, even for listed buildings heat pumps are becoming more popular - with other national churches having success within their own planning systems.³⁰ Other forms of direct heating solutions (such as far infrared "heat the people" approaches) may be more suitable for those buildings that are not in regular use.

The benefits and some of the recognised challenges associated with heat pumps as well as a review of other forms of heating (such as biomass and the far-off technologies such as green hydrogen which are not viable within the net zero 2030 timeframe) will be available in the update to the Provincial Buildings Committee 'Sources of Heating Guidance' document.

Heating Resilience Plans: To assist vestries in planning for the replacement of an existing fossil-fuel combustion system, PEG intend to produce a new 'Heating Resilience Plan' template. This resource will help charges review a step-by-step process for the replacement as well as consider a broad set of factors such as: i) upfront capital expenditures including grants and loans available (with associated payback periods), ii) operational costs over the lifecycle, iii) the efficiency of the system in connection with the building usage pattern, iv) the cost per tonne of carbon abated, v) potential changes to electricity levies as well as carbon tax payments, vii) estimation of the social cost of carbon and viii) an estimation of future carbon offset charges.

Verified Renewable Electricity Tariffs:

Results from the 2021 Energy Footprint Analyser data suggest that only 18% of charges are currently on a 100% renewable energy tariff. As a result, the Scope 2 related emissions from the national grid are responsible for a significant portion of the church's footprint. To reduce emissions

²⁶ Heat pumps have been used for space heating since the early twentieth century, and are a proven, mature technology. Their wide adoption in Scandinavia should give confidence to their ability to operate in Scotland.

²⁷ <https://www.gov.scot/publications/heat-pump-sector-deal-expert-advisory-group-scottish-government-response/pages/14/>

²⁸ <https://www.theccc.org.uk/publication/reducing-emissions-in-scotland-2020-progress-report-to-parliament/>

²⁹ <https://www.economist.com/britain/2023/02/06/the-heat-pump-challenge-in-britain>

³⁰ For example, there are 54 installations in Church of England listed buildings. See: <https://facultyonline.churchofengland.org/renewables>

associated with this, we recommend charges move to a verified 100% renewable electricity tariff. The critical word here is verified, as many tariffs that claim 100% renewable are susceptible to greenwashing. To help charges select tariffs that are credible, PEG intend to use criteria adopted by the Church Advisors Energy Network which go beyond simple reliance on trading Renewable Energy Guarantees of Origin (REGO).³¹

On-site Solar Generation: Whilst moving towards clean energy sourced from the national grid there is an opportunity to generate renewable energy from on-site solar PV.³² Prices for solar power have dropped dramatically over the past decade and may now be an attractive proposition. To capitalise on this opportunity PEG intends to work with partners across the church to create a resource that empowers charges to further consider solar energy generation and accompanying battery storage. This will include an overview of both the benefits (such as lower bills, increasing income from exporting energy to the grid, reducing carbon offset charges) and challenges (such as unintended consequences for water runoff, maintenance problems and planning permissions).

Prepare for Legislation: Gas and oil boilers are inefficient in comparison to modern alternatives (such as heat pumps) with a far lower Coefficient Of Performance (COP) and creates pollution by emitting carbon dioxide, methane and nitrous oxide.³³ The International Energy Agency has stated that all new fossil fuel boiler installations must end by 2025 in order to reach global Net Zero trajectories by 2050. Fossil fuel-powered boilers will be banned in all new-build homes from 2024 and the Scottish Government “will legislate to phase out the need to install new or replacement fossil fuel boilers from 2025, subject to technological developments and decisions by the UK Government in reserved areas.”³⁴ The government also aims to phase out “the need to install new or replacement fossil fuel boilers in off gas properties from 2025, and in on-gas areas from 2030” for both domestic and non-domestic buildings.³⁵

Desired Outcomes: Clean Energy

O#	Desired Outcomes
O2.1	95% of all charges, offices have switched to verified 100% renewable electricity tariff by 2026 or at point of contract renewal (whichever is sooner - subject to market conditions)
O2.2	No new oil heating boiler installations in all buildings from 2024
O2.3	95% of all <i>new</i> heating installations in buildings are zero direct emissions by 2024, 100% by 2028
O2.4	33% of <i>all</i> heating systems are zero direct emissions by 2026, 85% by 2029

³¹ This criteria reviews aspects such as whether a company's tariffs are all renewable, whether they rely on offsetting, whether units sold are the same as those supported by REGO's, whether the company has its own generation and how much and whether purchase from other generators is direct. Note that only verified tariffs are accepted with the Energy Footprint Tool and therefore those tariffs that do not meet these criteria will not be included in a net zero calculations provided by the tool.

³² subject to certain criteria being met, £80k cares electric heating in place.

³³ “The emissions from natural gas-fired boilers and furnaces include nitrogen oxides (NOx), carbon monoxide (CO), and carbon dioxide (CO₂), methane (CH₄), nitrous oxide (N₂O), volatile organic compounds (VOCs), trace amounts of sulphur dioxide (SO₂), and particulate matter (PM).”

https://www.epa.gov/sites/default/files/2020-09/documents/1.4_natural_gas_combustion.pdf

³⁴ <https://www.gov.scot/publications/heat-pump-sector-deal-expert-advisory-group-scottish-government-response/pages/6/>

³⁵ <https://www.gov.scot/publications/heat-buildings-strategy-achieving-net-zero-emissions-scotlands-buildings/pages/9>



3. Thriving Biodiversity

This objective, implemented in conjunction with Church in Society committee, aims to increase the biodiversity of our church land and encourage it to be a place of refuge for nature to thrive, whilst serving the diverse spiritual needs of the local community. We acknowledge the intertwined nature of climate change and biodiversity loss and seek to take steps to help heal creation.

Biological diversity – or biodiversity – includes both the genetic diversity within species as well as the variation between species and ecosystems. It's an easy way to describe in simple terms the rich variety of life on earth. In Scotland, there are an estimated 90,000 different species of animal, plants and microbes – which collectively form the interconnected feedback loops that create the complex ecosystems which enables all life to be held in balance.³⁶ Biodiversity is “fundamental to human well-being, a healthy planet, and economic prosperity for all people, including for living well in balance and in harmony with Mother Earth. We depend on it for food, medicine, energy, clean air and water, security from natural disasters as well as recreation and cultural inspiration, and it supports all systems of life on earth.”³⁷

In Scotland, however, we've already lost 25% of our wildlife³⁸ and biodiversity is declining faster than at any other time in human history.³⁹ Species loss and habitat loss are caused by multiple factors, including the unintended consequence of overdevelopment, intensive farming practices as well as the forces of unbridled capitalism.

It is now agreed that the climate crisis is inextricably linked with the biodiversity crisis and that tackling these crises is part and parcel of the same objective. Indeed, we are facing ‘twin reinforcing crises’ with both a

decline in biodiversity that “will make the climate crisis worse” as well as a changing climate that “will increase the rate of biodiversity loss.”⁴⁰ We therefore need to reflect on how we care and nurture the land and ecosystems in which our churches are embedded, helping to heal these ecosystems and provide the conditions in which biodiversity can thrive.

In the small patches of ground which encompass the foundations of our worship, there are opportunities to make a visible difference, creating the enabling conditions for healthy ecosystems – an opportunity to help provide a refuge for God's creatures and critters to rejoice in playing their part in earth's complex living processes. In partnership with an appropriate provincial committee and dioceses, PEG aim to release guidance on sustainable approaches for SEC land and graveyards by 2025, reviewing opportunities for forest planting as well as other carbon sequestration and possibilities for coupling this with enhancing biodiversity.

Promote NatureScot Activities: Learning about the joy and wonder that is in creation gives us opportunities to see where we might take imaginative and practical action together to sustain and renew the life of the earth. We recommend vestries promote the ‘Making Space For Nature’ campaign from NatureScot to help encourage such practices. Sharing current projects and practices will encourage each other, fire our collective imagination, and help our church have a flourishing future. Links to this will be provided in the Net Zero Toolkit Update (2023).

Chemical pollutants: To limit the immediate degradation of church land, we are strongly recommending that all products containing

³⁶ <https://www.nature.scot/scotlands-biodiversity>

³⁷ p.4 Kunming-Montreal Global Biodiversity Framework
<https://www.cbd.int/article/cop15-final-text-kunming-montreal-gbf-221222>

³⁸ <https://www.nature.scot/scotlands-biodiversity>

³⁹ <https://www.cbd.int/article/cop15-final-text-kunming-montreal-gbf-221222>

⁴⁰ Scottish Biodiversity Strategy 2022

either glyphosate and metaldehyde⁴¹ are removed from use as it is clear these chemicals cause significant harm, resulting in a decline of avian biodiversity, as well as knock-on impacts to other species.⁴²

Our actions can be small but together they can, step-by-step, help halt biodiversity loss and in turn, help move towards the restoration and healing of creation. Just leaving small spaces of land to be rewilded can help increase the biodiversity of our land.⁴³ We can start small, with our own church lands, connecting these places of living heritage with other pathways of regeneration.

⁴¹ This was banned for sale in the UK in March 2022. See <https://www.gov.uk/government/news/outdoor-use-of-metaldehyde-to-be-banned-to-protect-wildlife>

⁴² For an overview of the evidence, see de Montaigne, Cannelle Tassin, and Dave Goulson. "Habitat quality, urbanisation & pesticides influence bird abundance and richness in gardens." *Science of The Total Environment*(2023): 161916. It has been commented that in exceptional circumstances, usage of glyphosate maybe a last resort to remove some invasive species. We recommend professional advice to be sought in such circumstances.

⁴³ <https://www.rewildingbritain.org.uk/explore-rewilding/rewilding-the-land/rewilding-on-a-smaller-scale>

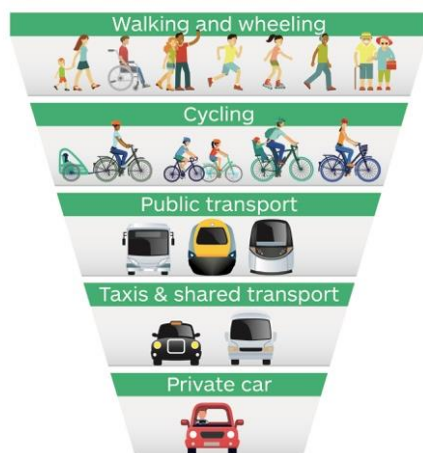


4. Active Travel

This objective aims to reduce work-related travel by clergy in fossil-fuelled transport to address the emissions included within the Net Zero 2030 target. To do so, we have aligned our approach with the Scottish Government's 'active travel' framework which supports the goals in a holistic and comprehensive manner.

By Active Travel we mean, where possible and feasible, clergy are encouraged to make short, local journeys in physically active ways like walking, wheeling (using a wheelchair or mobility aid) or cycling.⁴⁴

Prioritising Sustainable Transport



In doing so, we hope not only to reduce our environmental impacts but also contribute to the Scottish Governments objectives to reduce air pollution, improve the health of communities (and clergy), reduce congestion, have safer community streets and take steps towards a higher quality public realm. Where feasible, an increase in the use of teleconferencing via Zoom or Teams may be appropriate. However there are carbon impacts from such use (see Net Zero Toolkit).

⁴⁴According to Scottish Government figures, 17% of journeys in Scotland were under 1 km, and more than half (54%) were under 5 km. It is these shorter trips that offer potential for a significant shift to active travel.⁴⁴ We hope that through this approach, we can contribute to an overall reduction of 20% in car use by clergy by 2030, contributing to the wider Scottish Government target <https://www.transport.gov.scot/our-approach/environment/20-reduction-in-car-km-by-2030/> & <https://www.transport.gov.scot/publication/a-route-map-to-achieve-a-20-per-cent-reduction-in-car-kilometres-by-2030/>

It is recognised that in many rural areas, where distances of travel will be far greater, prioritising sustainable travel will be more difficult to realise. For these longer and more varied journeys the active travel framework encourages the use of public transport, taxis or shared transport. For those circumstances where private car is the only viable ongoing solution for clergy, we recommend the move away from the use of fossil-fuelled vehicles by 2030. Note the Scottish Government intends to ban the sale of all new petrol or diesel cars from 2030.⁴⁵

New Active Travel Fund: As the Net Zero definition encapsulates carbon emissions from reimbursable travel by clergy, PEG has recommended to Standing Committee that an 'Active Travel Fund' is created to support stipendiary clergy who wish to retire their petrol or diesel car and replace this with a bike, e-bike or electric vehicle (or associated charging point) as their primary form of travel. This proposed £1500 grant, which is intended to run on an annual basis from 2023-2028, will lower up-front costs for these modes of transport whilst driving down carbon emissions. Clergy that are living in city centres may also wish to review the Low Emission Zone Support Fund, offering up to £3000 for the disposal of non-compliant vehicles subject to eligibility.

It is clear the direction of travel is away from combustion engines. Indeed, we believe electric vehicles are now a viable option for many clergy across Scotland, especially given the distances now available (an average of 202 miles) as well as the increasing availability of rapid charge points.^{46,47} For clergy that need to travel significant distances across mainly rural areas, this may still not be feasible. We intend to work with the Scottish Churches Committee on lobbying the government to

⁴⁵ <https://www.gov.scot/publications/draft-energy-strategy-transition-plan/documents/>

⁴⁶ <https://www.which.co.uk/news/article/why-electric-car-owners-are-the-happiest-aS3Aw8V5wBto>

⁴⁷ <https://chargeplacescotland.org>. Please note whilst this shows availability, it does not guarantee they are actively working.

increase support for charging points across Scotland, and in particular in rural areas.

It is welcome news that when electric vehicles are charged at home they have lower overall running costs than petrol or diesel cars. Servicing and maintenance are also lower due to the reduction in mechanical components.⁴⁸ Indeed, overall, even taking into consideration the upfront cost of a new EV, the lifetime running costs of an electric car are now lower than that for petrol. A full review of the benefits of electric car use in Scotland can be found on the Net Zero Nation website.⁴⁹

EV Charge Point Strategy: Whilst the specific targets associated with our net zero 2030 target are in relation to work-related clergy travel, we hope that congregations will also adopt this approach in travelling to and from their community church where feasible.

With this in mind, to support EV use in some charges, PEG intends with cross-committee collaboration to release a strategy for EV charge points across the province by end of 2024, reviewing support for clergy and congregational travel, mission-related potential, revenue generating opportunities and the planning requirements related to curtilage.

All this being said, we are cognisant of the ecological impacts from the purchase of electric vehicles and in particular the high resource extraction in terms of nickel and lithium, as well as the toxic pollution caused by tyre use, degrade local health and release chemicals in rivers and seas⁵⁰. Electric cars are no silver bullet which is why we have embraced the active travel hierarchy, which tacitly embeds climate justice into the approach. For some, a used EV car purchase or joining a car club may help reduce these impacts. The Energy Saving Trust has a Used Electric Vehicle Loan fund which some clergy may wish to consider to support such a purchase.⁵¹

Desired Outcomes: Active Travel

O#	Desired Outcomes
O4.1	30% of all clergy/staff work-related travel via active travel, public transport or Electric Vehicle by 2026, 70% by 2030

⁴⁸ <https://www.netzeronation.scot/take-action/electric-vehicles/benefits-electric-vehicles>

⁴⁹ <https://www.netzeronation.scot/take-action/electric-vehicles/benefits-electric-vehicles>

⁵⁰ Tan, Z., et al. "Tyre wear particles are toxic for us and the environment." Imperial College London (2023) <https://spiral.imperial.ac.uk/bitstream/10044/1/101707/9/Tyre%20wear%20particles%20are%20toxic%20for%20us%20and%20the%20environment%20223-2.pdf>. See also: <https://www.theguardian.com/environment/2022/jun/03/car-tyres-produce-more-particle-pollution-than-exhausts-tests-show>

⁵¹ <https://energysavingtrust.org.uk/grants-and-loans/used-electric-vehicle-loan/>



5. Zero Waste

This objective aims to prepare the ground for Scope 3 emission inclusion post 2030 and empower charges to take steps in preparation for this. We believe the principles outlined here of Reject, Reduce, Reuse, Recycle, Restore, provide a useful framework for churches to adopt.

Every year, over 92% of the 100 billion tonnes of materials that get used in the economy gets thrown away.⁵² This mass consumption of materials in the goods and services we use causes around half of global greenhouse gas emissions and contributes to over 90% of biodiversity loss.⁵³ In Scotland, around 80% of the nation's carbon footprint comes from the all the goods, materials, and services that we produce, use and throw away. Everything we buy as a church – be it the paper for service sheets, the cleaning products in our toilets or the computer screen for emails – they all have a carbon cost and a biodiversity cost.

We will need to take steps to reduce the impact from these products and services, moving away from a linear production model (where products are designed with planned obsolescence and produced via a 'make, use, dispose' production line) to a circular one (where the products are designed to be modular and repairable ensuring materials get recirculated).

To help make this transition the following five principles (adapted from the work of the Well-Being Economy Alliance) will help guide and empower charges.

- **REJECT:** *Question the status quo in your church, whether that be the products that are used, or the behaviours or norms that surround them. Understand some of the root causes of the climate and biodiversity crises and what impacts the products being used have on this. Reject any single-use plastics and question any products that do not provide*

clarity on their consideration of the extractive excesses involved in production and distribution. Reject items that have excess plastic packaging and waste.

- **REDUCE:** *When you must purchase products take steps towards reducing their use through efficiency or alternative approaches. Shift your purchasing towards products that are specifically designed within the mould of circular and regenerative processes.*
- **REUSE:** *Make use of products over and over (e.g., by refilling, repairing, repurposing, and returning); this may mean shifting towards the purchase of goods that have a longer lifespan considering durability, high energy-efficiency, quality and repairability. This will require moving beyond the initial purchase 'price' and instead making-decisions that review of the total life-cycle costs and ensuring climate justice is brought into the decision-making process. Where possible, you may wish to consider leasing products or purchasing second-hand goods that increase the economic value of these items by keeping them in use.⁵⁴*
- **RECYCLE:** *Whatever is left after it has been used, reused and repaired, should be returned to ensure that the materials and modules within the product can be recycled back into biological compost or technical reuse. All churches are recommended to have access to a local comprehensive recycling system and make full use of its facilities.*
- **RESTORE:** *Help protect the planet from the harm that has been caused to enable all ecosystems and communities to thrive. Take steps to ensure your church is part of the process of healing creation, enabling ecosystems to thrive. This means, taking a proactive nature positive approach (see Thriving Biodiversity section), acknowledging past harms and working towards the healing and restoration of creation.*

⁵² Circle Economy, The Circularity Gap Report 2021 (Amsterdam: Circle Economy, 2022) [ebook], <https://www.circularity-gap.world/2021>.

⁵³ UN, "Facts and figures", 2022, [online] <https://www.un.org/en/actnow/facts-and-figures>.

⁵⁴ <https://www.circularcommunities.scot/map/>

Single-use Plastics: Scottish Government legislation means it is now against the law to commercially supply any of the following single-use plastics: cutlery (forks, knives, spoons, chopsticks and other similar utensils), plates, beverage stirrers, food containers made of expanded polystyrene, cups and lids made of expanded polystyrene as well as plastic straws and plastic balloon sticks. This also includes all single-use items made from plastic which is labelled as 'biodegradable' or 'compostable' that are discarded after one use. When considering alternatives, it is recommended that there are moves away from other single-use items due to the knock-on environmental impacts such as their associated carbon emissions, the damage to ecosystems as well as the additional pressures this places on water resources.

Monitor Water Usage: It is helpful to take steps to carefully monitor the water usage and make changes which minimise wastage.

PEG intends to produce further guidance on single-use plastics, floral foam, peat, recycling approaches (reflecting the disparate schemes across different local authorities) and monitoring water usage in a future update to the Net Zero Toolkit.

We look forward to working with the Liturgy Committee on the uncomfortable questions that were raised during in the consultation with regards to the plastics associated with communion wine transportation, candles, charcoal and incense use, as well as exploring best practice for another aspects of worship and formal rituals.

Prepare for Scope 3 Emissions: The majority of emissions associated with this 'supply chain' area are not included in the Net Zero 2030 definition. However, they are an important part of our longer journey towards net zero and highlighting some of these steps now can help prepare for broader inclusion of Scope 3 emissions post 2030.



6. Shared Governance

This objective aims to provide guidance on helping the church create the enabling conditions that allow this Net Zero Action Plan to flourish in a way that is transparent, credible and robust. This means having the appropriate level of coordination across the province with active monitoring of the various desired outcomes of this Net Zero Action Plan. It is hoped that in doing so it will support the church in allocating suitable resources and support.

Calculating Carbon Emissions: Having a credible approach to net zero requires a standardised, transparent approach. So that charges have one place to go to easily calculate their annual carbon emissions, we intend to utilise the Energy Footprint Tool (EFT) from the Church of England as the tool which charges, dioceses and the province can use in order to monitor and report carbon emissions for Scope 1 & 2 emissions. This tool will also enable a charge to see how its annual energy consumption compares to other similarly sized peers, as well as the carbon emissions intensity per person hour. This tool will need to be complemented by new measures to report reimbursable travel at diocese level, enabling all emissions associated with our Net Zero 2030 target to be included.

Reporting Carbon Emissions: In order to increase transparency into how the church is working towards net zero by 2030, it is important to provide insight into carbon emissions in a transparent manner so that the approach does not say one thing and do another. PEG will therefore aggregate the data submitted by charges using the EFT and publish this at General Synod tracking progress annually and comparing this to our 2018 baseline. Dioceses are encouraged to report their annual carbon emissions at each diocesan Synod (also using aggregated data from the EFT), with each charge posting annual carbon emissions inside their church.

A simple A4 'poster' template to help charges with this will be developed by PEG.

Contextual Net Zero Action Plans: Whilst this plan provides a provincial approach to work towards net zero, it is advised that each diocese to create their own net zero action plan based on missional priorities and local context. To help support dioceses with this endeavour, PEG intends to produce a Net Zero Action Plan template later in 2023. The intention of this template will be to empower each diocese to leverage the resources, tools and approach provided by the provincial team helping minimise duplication of resources, tools and expenditures whilst empowering customisation of the approach taken. It is envisaged that a local Net Zero Champion is available to support diocesan standing committees in the creation of their contextualised net zero action plans. Having these plans then approved at diocesan Synods will help increase credibility and transparency. It is also recommended that with the help of the local Net Zero Champion, the top 25% energy-consuming charges in each diocese create their own Net Zero Action Plan – helping each charge to prioritise the difficult tasks that lie ahead and review how these fit with the priorities and mission of each church.

Lobbying Alignment: As part of the church's credible approach, any lobbying or advocacy work that the church engages in with the Scottish Government should align with the principles and objectives of our intent to work towards Net Zero 2030, thereby adhering to the recommendations set out in the UN Integrity Matters 2022 report.

By acting together with shared governance, the church can collectively hold itself accountable and be carbon credible. With robust, transparent monitoring and reporting in place we will be carbon credible, enabling the Scottish Episcopal Church to continue to be a voice for justice and hope.

Desired Outcomes: Shared Governance

O#	Desired Outcomes
O6.1	85% of charges complete Energy Footprint Tool returns on an annual basis by 2024, 100% by 2025 - posting annual updates inside church buildings.
O6.2	Initial Diocesan Net Zero Action Plans drafted and received at Diocesan Synod by 2024
O6.3	Top 25% of energy-consuming charges have contextual Net Zero Action Plan drafted by 2025, moving towards completing measures identified therein by 2030.
O6.4	PEG to publicly report aggregate province carbon emissions to General Synod on an annual basis by 2024.
O6.5	Making use of data from aggregated annual Energy Footprint Tool returns, dioceses publicly report diocese-level carbon emissions to Diocesan Synod annually by 2024
O6.6	Dioceses have net zero related working group in place by end 2023, with desired outcomes monitored by Diocesan Standing Committee from 2024
O6.7	PEG to review and update this Net Zero Action Plan (2023-2030) at least every 3 years (2026, 2029, 2032) presenting changes to General Synod.



7. Training & Education

This objective, implemented in conjunction with Church in Society committee and the Scottish Episcopal Institute, aims to create a competence of climate literacy across the organisation, enabling a deeper understanding of the systemic nature of climate change and its link to biodiversity loss. We intend to partner with Keep Scotland Beautiful on the roll-out of the carbon literacy programme from the Carbon Literacy Trust. We will also co-create with the Scottish Episcopal Institute updates to the IME programme. We will update the Net Zero Toolkit on an annual basis, provide new training webinars and resources as well as create a new area of the SEC website to be a central resource for all net zero information.

Climate Literacy Training: To address the urgent challenge to address the climate emergency and to understand the systemic nature of the climate system and its impacts, we need to enhance climate literacy. Being climate literate means having the deep knowledge and capacity required to create a positive shift in how live, work and behave in response to climate change. It a term used to describe an awareness of climate change mitigation and adaptation, and the climate impacts of the everyday actions that we all can participate in.

PEG, in conjunction with Church in Society committee, is partnering with Keep Scotland Beautiful to rollout training across the organisation using provincial funds. We encourage all senior leaders of the church to complete this training as soon as possible with representatives from all vestries invited to attend the training in 2024.

We will work with the Scottish Episcopal Institute to embed the fundamentals of climate literacy into the core of ministry training, complementing the existing eco-theology initiatives. Building on the work that started in 2021, the initial stage of this will be the inclusion of an 'Introduction to Net Zero' training within IME1 (Initial Ministerial Education 1) during Orientation Week 2023 with the longer term 'Greening the curriculum' via IME1 starting from 2024. The programme will also explore the inclusion of 'climate anxiety' training in order to help sustain clergy well-being as well support them as they engage in pastoral care related to the climate emergency.

New resources: website, webinars, templates and case studies: PEG, in conjunction with the Net Zero Delivery Director, will provide a set of webinars around the core areas of focus for the Net Zero 2030 objectives, helping educate and inform vestries of the various steps and options available to them. This will complement the other resources, including updated to the Net Zero Toolkit, listings of funding streams and templates for Heating Resilience Plans, Net Zero Action Plans and project management.

PEG will also work with the Director of Communications in the General Synod Office on a new website area dedicated to this Net Zero Action Plan. Finally, a range of case studies with regards to various heating and insulation solutions will be created, which describe different use cases, lessons learnt, providing practical advice and confidence to charges providing more confidence on viable pathways forward.



8. Rooted Worship

This objective, implemented in conjunction with the Faith and Order Board, Liturgy and Doctrine committees and the SEI, aims to create a stream of work that embeds the fifth mark of mission more fully in liturgy, rituals, and all forms of worship. This mission is integral to all our preaching, liturgy, worship, and prayer for it recognises the importance of creation as a sacred living gift.

“The climate emergency is not just a physical crisis – it is also a spiritual one.” As the Call for the Environment at Lambeth Conference in 2022 outlined: “We must see the world differently: repenting of and rejecting an extractive world view, which regards the earth and all nature as something to be exploited, and embracing a relational worldview, espoused especially by indigenous peoples, which sees the profound interdependence of all creation.”

As a diverse province, there are many opportunities for creative and imaginative ways of praying and bringing attention to this aspect of our communal mission. There is a great opportunity to engage all ages, and to celebrate creation in new ways, whether that be at harvest-time, in the waxing and waning of the seasons or worshipping in places outside of our physical buildings.

Creationtide: The ‘Season of Creation’ has been introduced into our liturgical calendar to reflect the commitment of our church to respond appropriately to the global climate

crisis. Liturgy for experimental use has been introduced to support this season. However, whilst this provides a month’s focus on creation and climate issues, the fifth mark of mission requires discipleship in action every day. Care for creation must surely break-out of this monthly straitjacket to transmute into a multitude of forms.

Some charges may wish to place a particular emphasis on healing what has been damaged, others on providing a space to process climate grief, others to transform climate anxiety, whilst all will likely rejoice in celebrating creation, directing worship towards stimulating its protection. All these approaches help the church to translate the fifth mark of mission into everyday practice.

SEI Curriculum: Many educational and theological materials around climate change and Christian ecological responses exist, and study groups (around Advent and Lent) can allow congregations to engage in deepening their understanding. PEG is currently exploring with the SEI ways to develop the curriculum to address some of the above approaches within the Initial Ministerial Education (IME) 1 & 2 programmes, including the inclusion of ‘climate anxiety’ and ‘climate grief’ within IME2 by 2025/2026). As part of this, there is also potential to develop connections utilising the knowledge and practice of the Climate Psychology Alliance.



9. Positive Finances

This objective aims to support charges to access the financial resources needed to transition to net zero. This will come through maximising Scottish Government funding, expanding the Provincial Building Grants Fund, providing up-to-date listing of all net zero related grants and having local Net Zero Champion assist charges with navigating the complex funding processes. We intend to explore the provision of a pooled purchasing programme with partners and will create a credible carbon offset strategy by 2025.

Maximise Grants: There are currently two significant funding streams that are available from the Scottish Government which provide financial help to implement measures outlined in this Net Zero Action Plan. These are the Community And Renewable Energy Scheme (CARES) (which covers up to 80% of the total cost for heat pumps up to a maximum £80K via the Let's Do Net Zero: Community Buildings Fund)⁵⁵ and Business Energy Scotland (with a £100k 8-year interest free loan with up to 75% of total costs up to a maximum of £30k available via cashback for eligible measures per independent charity)⁵⁶. We intend to continue to lobby government to keep these funding streams in place via the Scottish Churches Parliamentary Office, the Net Zero Subcommittee as well as through our membership of Stop Climate Chaos Scotland.

Expand Provincial Grants and Loans: To support charges with match-funding opportunities for energy efficiency measures and support for the installation of appropriate zero emissions heating systems PEG has recommended to Standing Committee that the Provincial Building Grant Fund is significantly expanded with a ring-fenced annual allocation of funds to help charges with such work. However, it is recognised, that for the larger churches and cathedrals, additional funding will likely be needed to complement this, especially to install an

appropriate scale zero-emissions heating solution.

Funding database: A listing of all grants and foundations offering support for net zero measures will be included in the Net Zero Toolkit updates. It is expected that in some cases, depending on the financial resources of the charge, fundraising campaigns will likely be needed to complement this.

Pooled Purchasing Programme: PEG will explore the possibilities of a pooled purchasing programme with other faith-based organisations by end of 2024, to review what options there are to join with others to get reductions in unit pricing with suppliers for various products, services (including engineering and installation) and tariffs.

Create a Carbon Offset Strategy: In order to create a credible carbon offset strategy, we will need to carefully consider credible, verified carbon offsets - ones that reduce emissions in an effective and verifiable way based on a science-based approach. Given the contested and complex nature of carbon offsets, criteria such as additionality, permanence, independent verification, and leakage will be considered as well as what opportunities there are to combine with rewilding and biodiversity regeneration. In this regard, we welcome the suggestion to review the restoration of a Scottish peatbog as part of this work. We intend to be guided by a number of independent approaches, including 'The Oxford Principles for Net Zero Aligned Carbon Offsetting' (2021) which state that a credible net-zero aligned-offsetting strategy should "prioritise reduction of your own emissions first" whilst ensuring "the environmental integrity of offsets you use and disclose how those offsets operate".⁵⁷ PEG intends to publish a Carbon Offset Strategy in 2025. In the meantime, we believe efforts should be focused on approaches that reduce absolute carbon emissions.

⁵⁵ <https://localenergy.scot/funding/lets-do-net-zero-community-buildings-fund/>. Please note, a match-fund of 20% is required.

⁵⁶ <https://businessenergyscotland.org/smelan/>

⁵⁷ <https://www.smithschool.ox.ac.uk/research/oxford-offsetting-principles>



10. Build a Movement

Whilst the previous nine objectives are focused on the actions that the church can take to address the emissions associated with its operations, this objective recognises the influence the church can have across our congregations and that we are more effective when we join hands with others. The intent of this objective therefore is to build a movement of change, playing our role as an important node in an ecosystem of changemakers across Scotland.

Congregational Engagement: The elephant in the room may well be how the church engages with all communicants in a positive, helpful manner with regards to the lifestyle changes that are needed to address the climate emergency. Our net zero definition does not include the personal carbon emissions from members of our congregations.

However, recognising the influence the church can have to contribute towards broader cultural change, PEG in partnership with Church in Society committee, intends to create a congregational engagement strategy via the roll-out of an aligned third-party programme by 2024. We are excited by the possibility that this offers along with the potential for working with the Inter Faith Relations Committee (IFRC) on ecumenical and interfaith partnerships. As part of this, we will review the Climate Conversations (being implemented by the Scottish Communities Climate Action Network), the new 'Living with the Climate Crisis' (developed by Climate Psychology Alliance) as well the *Plenty!* Course (developed by Green Christian's Joy in Enough project). Longer term, this area of work will combine with the objectives outlined in the Rooted Worship and Climate Literacy core objectives, creating groundswell of support for change – also embracing the arts, music and sharing our stories as powerful methods of engagement to effect change.

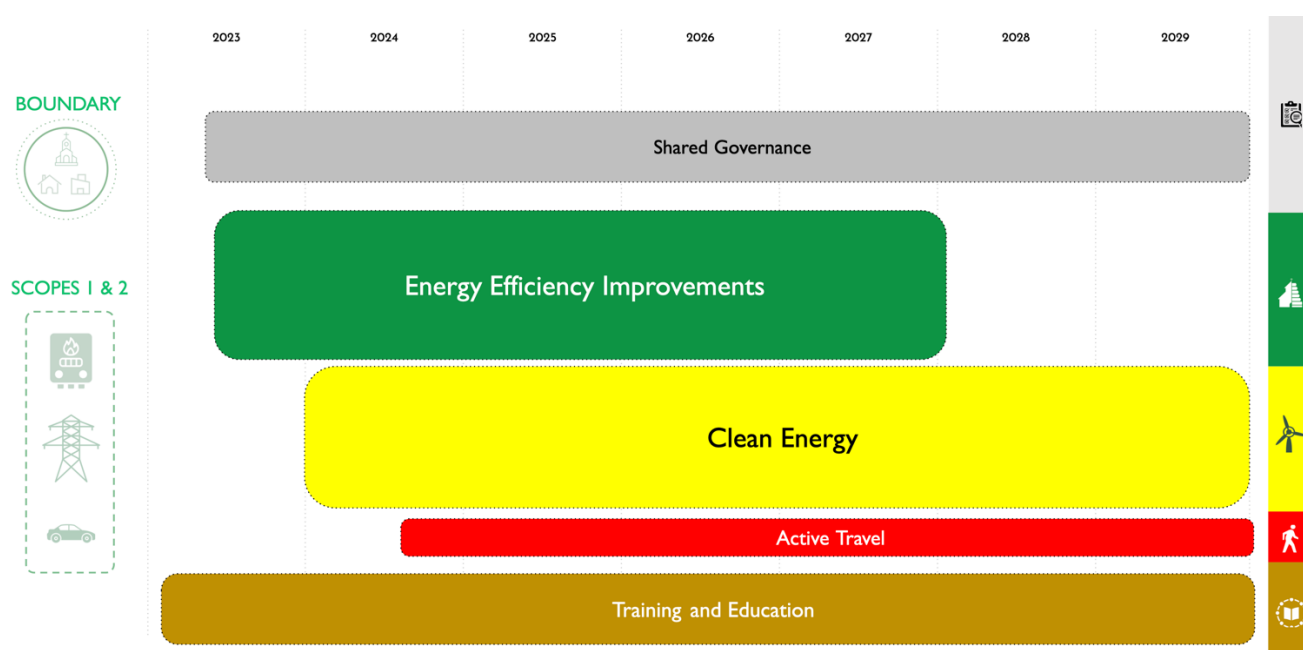
Broader partnerships: This last objective aligns our work with a broad coalition of actors calling for change in our national and international democratic institutions, to enact the required legislations to address the climate emergency with urgency, credibility and integrity. We will do this by energising our current partnerships with the Scottish Churches Parliamentary Office, the Scottish Churches Net Zero Subcommittee, Eco Congregation Scotland and Stop Climate Chaos Scotland (SCCS) amongst others.

Amplify Climate Justice Campaigns: We believe climate justice is central to the mission of the church. We will therefore maintain our voice as a member of the Anglican Communion Environmental Network, Christian Aid, Stop Climate Chaos Scotland and Tearfund as well as develop new engagements with partnerships such as Friends of the Earth Scotland and The Climate Coalition.⁵⁸

⁵⁸ <https://www.theclimatecoalition.org>

6. Moving forward: prioritisation and focus

Given the specific scopes of activities and boundary of our net zero 2030 definition, we advise all charges give initial focus on Energy Efficiency Improvements, Clean Energy, Active Travel, Shared Governance, and Training & Education. We believe it is a focus in these areas that will have the most impact on absolute emissions reductions and ensure that the church's approach concords with the high-level goals outlined earlier. We hope that the 16 Desired Outcomes will help focus energy towards these intents and enable the church to work towards achieving its ambition of net zero 2030. The ten core objectives outlined here, along with the focus on the 16 desired outcomes, will be made available inside the forthcoming update to the Net Zero Toolkit – this being the resource to enable charges to translate these objectives and desired outcomes into practice.



Focus for 2023-2030

Implementing the full set of recommendations outlined in this Net Zero Action Plan (2023-2030) affirm the objectives of the motions passed at General Synod 2021 which called “on the Standing Committee of the General Synod to put in place appropriate structures to enable action at provincial level” as well as “on Dioceses to put in place appropriate structures to enable action at diocesan level.”⁵⁹ It is a plan that requires the whole body of the church to come together, realising discipleship, justice and hope in practice.

⁵⁹ Motion 16 & 17, GS 2021.

Appendix One:
Estimate of anticipated implementation costs
for Net Zero Action Plan (2023-2030)

Appendix One provides an illustration of how the anticipated implementation costs of the Net Zero Action Plan (2023-2030) may be funded. It is intended to provide high-level guidance and should be considered as a document for further discussion. A summary of the suggested costs as well as the assumptions that underpin them are as follows:

PROVINCIAL-LEVEL FUNDING

- **Training, workshops and EFT licensing:** Training includes license from Carbon Literacy Trust as well as cost of training internal 'train the trainer' champions. Net Zero Workshop includes estimated cost of customising and rolling out Heathack programme and associated cards along with training Local Net Zero Champions and alignment of programme with SEC. Carbon emissions monitoring and reporting tool (EFT) licensed from Church of England, of which £10k is a one-off set-up fee, and a yearly hosting fee of £2500.
- **Local Net Zero Champions:** Assumes yearly base salary of £38k + 32% pension + 10% NI = £56.8k. It is suggested that the province contribute a 50% co-fund toward the finances required for these roles, with an anticipation that the remaining contributions be reviewed in conjunction with dioceses with the exact allocations determined based on the workload associated with the number of buildings in each area as well as the geographical distribution.
- **Heritage Energy Expert:** Assumes a base salary of £42k + 32% pension + 10% NI = £59.6k and is a (to be proposed) co-funded role with an ecumenical partner such as Church of Scotland. These are indicative costs and PEG will also seek funding support for this role from Historic Environment Scotland.
- **Rectory Green Fund (co-fund):** To provide a) 50% of funding (in partnership with each diocese) up to a total of £10k for insulation measure per rectory that houses stipendiary clergy and b) 100% of funding for charges to obtain EPC's for rectories.
- **Expansion of Provincial Buildings Grant Fund:** Assumes 50% of charges require funding assistance for zero emissions heating systems capital expenditures. This ring-fenced expansion of the Provincial Buildings Grant Fund aims to support the 20% match fund for CARES heat pump installations (see line item below) as well as a grant of £25k per eligible charge to support radiant heating installations for those adopting a heat-the-people radiant heating strategy. Estimates based on modelling of installations over the next eight years and assumes 1/3rd charges adopt a heat-the-people approach. Further refinement needed as more data is provided on buildings and the level of financial support needed. Criteria for grant award to be developed by PEG in conjunction with Net Zero Delivery Director, Provincial Administration Board (Buildings Committee and Buildings Grants Group).
- **Active Travel Fund:** From 2023-2028 provides up to £1500 direct to stipendiary clergy to move across to active forms of travel and would be applicable to those retiring fossil fuel vehicles and replacing those vehicles with a bike, an electric bike, electric car, or a wall unit to charge an electric car.

DIOCESE-LEVEL FUNDING

See figures above for 50% co-fund for both the Rectory Green Fund and suggested Local Net Zero Champion roles.

GOVERNMENT SUPPORT

- **CARES heat pumps / renewable grants:** These grants provide 80% of costs up to a maximum of £80k per independent charity. This line item assumes £60k of support is offered per charge for the number of installations estimated over eight years.
- **CARES energy efficiency measures grants:** assumes support of £20K grant is obtained and is calculated by aligning this with the number of energy efficiency engagements per year.
- **Business Energy Scotland Loan Scheme:** This is not related to BES loans per se, but an indicative amount associated with the offers of 75% cashback provided by the scheme up to a maximum of £30k. The calculations here assume max £10k heat pump + £20k energy efficiency measures and is tied to the annual conversions modelling.
- **Listed Places of Worship Grants Scheme (VAT):** Assumes 5% of total grant costs can be claimed back via this scheme and is associated with the number of conversions and costs in the modelling.

- **Free Energy Audits from Business Energy Scotland:** assumes value of £470 per audit, based on Church of Scotland The Better Heating Scheme audit cost. This does not make any assumption that the quality of BES funded energy assessments matches the quality/depth of these audits but is an indicative cost to estimate value.

ESTIMATED ANNUAL COST SAVINGS ACROSS PROVINCE

- **Annual energy savings for charges:** Annual energy reduction in charge church/halls energy bills from energy efficiency measures (note: currently based on estimated 2022 figures and does not reflect 2023 increases). This assumes a conservative 25% saving from existing energy bills from Energy Demand Reduction and Energy Efficiency improvements.
- **Annual energy saving for clergy:** Rectory energy bills (reduction in clergy energy bills as a result of efficiency measures (insulation) carried out as part of Rectory Green Fund (note: currently based on estimated 2022 figures and does not reflect 2023 increases). Independent estimates suggest £570 per rectory, whereas £500 used here.
- **Estimated Carbon Offsets Charges from 2030:** These savings represent the indicative costs of purchasing voluntary carbon offsets related to the 2018 baseline (buildings estimate only) and assumes no action is taken on absolute carbon emission reductions. The estimated cost (high uncertainty) of \$70 per tonne of Co2 in 2030 is based on data from International Energy Association (IEA) + Trove Research. There are estimates for high quality voluntary carbon offsets of up to \$300 per tonne. 2023 figures for low quality carbon offsets are significantly lower.

OTHER:

- These costs do not include the existing Net Zero Delivery Director approved by Standing Committee in 2022.
- Costs assume continuation of Government grants beyond March 2025 which is not guaranteed. Also assumes charges understand the good utilisation rates required in buildings to access CARES government funding. There is a risk that there is not sufficient availability of professional engineers or contractors available - in particular for the burgeoning field of appropriate and well-designed systems for heat pumps installations which may risk delay to projects and increase costs. Note Scottish Heat Pump Sector Deal Expert Advisory Group recommended that Scottish Government “increase the funding available through loans and grants to support heat pump installation and provide multi-year certainty on the availability of this funding”.⁶⁰
- Annual cost savings for the period 2030-2040 are estimated at £11.4m (£6.6m from charge energy bill reductions, £625k for rectory energy bills reduction and £4.4m for carbon offset reductions (assuming no action is taken on absolute carbon emissions reduction).

⁶⁰ <https://www.gov.scot/publications/heat-pump-sector-deal-expert-advisory-group/pages/3/>

Appendix One: Estimate of anticipated implementation costs for Net Zero Action Plan (2023-2030)

	2023	2024	2025	2026	2027	2028	2029	2030	TOTALS
	£'000	£'000	£'000	£'000	£'000	£'000	£'000	£'000	£'000
PROVINCIAL-LEVEL FUNDING									
Climate Literacy Training, Net Zero Workshops and EFT licensing	31	17	15	13	13	13	13	13	126
Local Net Zero Champions x 5 (suggested co-fund)	135	139	143	147	152	156	161	166	1,200
Heritage Energy Expert (co-fund)	30	31	32	33	34	35	36	37	265
Rectory Green Fund (co-fund)	40	80	101	126	106	75	50	50	628
Expansion of Provincial Buildings Grant Fund	73	125	250	375	375	463	500	163	2,323
Active Travel Fund	8	24	30	30	30	30	0	0	152
Total Provincial Investment	316	416	570	724	709	772	760	429	4,696
DIOCESE-LEVEL FUNDING	£'000	£'000	£'000	£'000	£'000	£'000	£'000	£'000	£'000
Local Net Zero Champions x 5 (suggested co-fund)	135	139	143	147	152	156	161	166	1,200
Rectory Green Fund (co-fund)	40	80	101	126	106	75	50	50	628
Total Diocesan Investment (across all seven dioceses)	175	219	244	273	257	232	211	216	1,828
<i>Per Diocese Indicative Annual Investment (illustrative only)</i>	25	31	35	39	37	33	30	31	261
GOVERNMENT SUPPORT	£'000	£'000	£'000	£'000	£'000	£'000	£'000	£'000	£'000
CARES heat pumps / renewable grants	180	600	1,200	1,800	1,800	2,100	2,400	900	10,980
CARES energy efficiency measures grants	300	500	700	900	1,100	900	700	500	5,600
Business Loan Scheme 75% cashback	330	600	900	1,200	1,400	1,250	1,100	650	7,430
Listed Places of Worship Grants Scheme (VAT)	41	85	140	195	215	213	210	103	1,201
Energy Audits from BES	18	31	47	63	73	68	61	33	394
Scottish Government Grants Unlocked	868	1,816	2,987	4,158	4,588	4,531	4,471	2,185	25,604
Total investment realised, £'000	1,359	2,451	3,801	5,155	5,554	5,534	5,443	2,830	32,128
ESTIMATED ANNUAL COST SAVINGS ACROSS PROVINCE	£'000	£'000	£'000	£'000	£'000	£'000	£'000	£'000	£'000
Annual energy savings for charges	35	94	177	283	413	519	602	661	2,786
Annual energy saving for clergy	4	12	22	35	45	53	58	63	290
Estimated Carbon Offsets Charges from 2030	0	0	0	0	0	0	0	420	420
Total Annual operational cost savings	40	107	200	318	459	572	660	1,144	3,496

THE SCOTTISH EPISCOPAL CHURCH'S PROVINCIAL SEASON FOR CHRISTIAN LIFE

A brief introduction from the Provincial Steering Group for General Synod June 2023

Abide in me as I abide in you... As the Father has loved me, so I have loved you; abide in my love.
John 15:4a and John 15:9 (NRSVA)

The College of Bishops and The Mission Board are supporting a Season for Christian Life, beginning in 2023. The purpose of this is to offer to the church a season which would enliven Christian faith and life, with a broad base of entry points. The Season is not to be defined by one Christian Tradition, rather it has the potential to be of value and encouragement in every place, no matter the context, the size of community or church tradition. The Season is intended to provide a focus for three to five years, not that related activities will cease outside the Season, but also allow Mission Board and the College of Bishops to see what emerges.

The Season for Christian Life is part of the Anglican Consultative Council's call to Churches across the Communion to have a Season for Intentional Discipleship, with each Province invited to use the terms most suited to its context and culture. Therefore, in the Scottish Episcopal Church, it is a Season for Christian Life. The Season for Christian life also integrates the commitments in the Lambeth Conference Calls relating to Discipleship and Evangelism, together with elements of other Calls relating to Mission. The Discipleship call is the theme for the first part of Phase 3 of the Lambeth Conference (May to December 2023).

The Season for Christian Life relates specifically to the living out of baptismal promises, as made or renewed at baptism, confirmation and affirmation of Christian faith. This ministry is led in each diocese by the bishop and shared with the clergy in the first instance, and then with lay ministers and the whole people of God, as they support each other in discipleship and apostolic ministry.

At baptisms and confirmations, after affirming their faith, candidates make the following promises, as their **Commitment to Christian Life**.

N., as a disciple of Christ will you continue
in the Apostles' teaching and fellowship,
in the breaking of bread,
and in the prayers?

With the help of God, I will.

Will you proclaim the good news by word and deed,
serving Christ in all people?

With the help of God, I will.

Will you work for justice and peace, honouring God in all Creation?

*With the help of God,
I will.*

The president addresses the whole congregation
This is the task of the Church.

**This is our task; to live and
work for the kingdom of God.**

In our liturgy we bring together two elements seen in the lives of the followers of Jesus. They are first of all **disciples** – called to be with Jesus and to learn from him. And they are **apostles** – sent out in service into God's world. In scripture we see the repeating pattern of discipleship and apostleship, never one without the other.

The baptismal liturgy holds discipleship and apostleship together. There is learning and prayer, so Christian formation. There is also proclamation and service, justice and peace, and the care of all creation. Together, all of these define **Christian Life**.

It's a season that has at its purpose enlivening Christian faith and life, with many entry points. For some people it might be acts of service, others commitment to treasuring the environment, for others it might be telling others about Jesus or for others exploring different spiritual practices. These might be entry points but the invitation is to engage with elements of these for each individual and congregation. Each individual and context is different, the intention is for the Season to be of value and encouragements in every place, no matter the Christian tradition. The purpose is to encourage diversity, which matches the diversity of people and enthusiasms, but seen as part of whole church expression of the breadth of Christian Life.

A Provincial Steering Group has been set-up to plan and resource provincial activities related to the Season for Christian Life including identifying resources (people, paper, course, otherwise) to support a diversity of approaches to the Season. The Steering Group membership reflects different church traditions, location contexts in the SEC (islands, city, town and rural grouped charges) and is mindful that what one approach does not fit all. What is appropriate and works in Burravoe, Dunbar or Maybole, might not in Burntisland, Dornoch or Montrose, but the Season is about enabling individuals, charges, Dioceses and the Province to think deliberately about how we can deepen our individual and collective Christian lives. Locally this may involve trying new things or expanding existing successful activities, including building on best practice from the Province and our ecumenical partners.

The Steering Group is working on *vox pops* for people to share their points of view, and these with other resource materials will be shared on the upcoming webspace. The Provincial Steering Group is consciously engaging with other boards and committees across the Province, where elements of the Christian Life are incorporated for example with Provincial Environment Group and the discipleship value, the Liturgy Committee and Heroes of our Faith (people included or proposed for inclusion in our Calendar). There is a proposed Provincial Gathering (likely to be 2024) to bring together, share stories, equip and enable those working in Dioceses on facilitating the Season for Christian Life.

The Steering Group will be engaging General Synod members in table group discussion and other activities at General Synod 2023 to see what people already do (individually and as part of their congregation) in the arena of Christian Life and broader areas of interest, including looking at what resources people may find useful from their context and starting point. This follows successful discussions at Diocesan Synods (Aberdeen and Orkney, Argyll and the Isles in March 2023) and plans to attend other Diocesan Synods in the early part of the Season. It is hoped the Dioceses, Charges and individuals will find ways to participate in the Season appropriate to their context (including ecumenically).

Funding for the Season for Christian Life is coming from existing Mission Board budget. The Provincial Gathering will be funded both by the Province and Dioceses, with Dioceses paying for the costs of their delegates and the Province covering travel expenses and central delegates.

Season for Christian Life Steering Group
May 2023

PROPOSED LOCAL MISSION DEVELOPMENT COMMITTEE

Introduction

In early 2020 the Mission Board discussed the desirability of creating clearer definitions of the role of the Board, in response to a recognition of the Board's substantial remit and workload.

One possibility that emerged, in discussion with College of Bishops, was a proposal to shape and develop the work of the then Local Mission Resourcing Group (LMRG) into a shadow body that might become a new pendant Committee of the Board, tentatively called the Local Mission Development Committee (LMDC). In Spring 2021 Mission Board agreed to the formation of such a body. The Rev Diana Hall was invited to act as its Convener and was co-opted to Mission Board for that purpose.

Since then, a group consisting of lay and ordained members from across the Province has been meeting informally. General Synod is now invited to constitute the group as a pendant Committee of the Mission Board, to enable the group's continued development with appropriate Synodical oversight.

Proposed Purpose of the Committee

There are recognised tensions between the realities that mission happens at grassroots level on the one hand, and that larger-scale coherent vision and development are desirable on the other. A Local Mission Development Committee would hold these in tension, having regard both to local and national, offering resourcing to, and being tasked with work directed towards both. With this in mind, the following aims have been identified:

1. To offer support to those catalysing, developing and nurturing local mission, including:
 - a. peer group prayer and support;
 - b. the sharing of ideas; and
 - c. discussing matters of common concern. This is the context from which potential projects to develop (see 4) would arise.
2. To provide a resource both to energise and be energised by the College of Bishops in their role as Leaders of Mission.
3. To be tasked by the Mission Board and/or the College of Bishops to undertake particular projects relating to local mission development, to which the Committee would respond from its expertise (co-opting members to obtain such expertise where appropriate).
4. The Committee will recognise that the basic unit of mission rests at grassroots rather than Provincial level, and in light of that seek to encourage and enable local creativity and mission development at Diocesan level. It should also seek to harness that energy to catalyse and nurture development across the Province. This would include identifying and sharing information, resources, good practice and good news stories; and offering to Mission

Board for its approval proposed initiatives to be offered across Dioceses of the Province and to the formal structures of the Church.

Governance and Accountability

General Synod is asked to establish LMDC as part of the synodical structures by being established as a pendant Committee of the Mission Board, with the Convener sitting as a member of the Board.

Membership

For accountability purposes, the LMDC and Mission Board should have distinct membership. It is not proposed that members be appointed on strict geographical terms. While representation from a broad geographical spread is desirable, the Committee should seek members who are:

- (1) representative of both lay and ordained;
- (2) appropriately skilled (which might include co-options where particular skills are desirable for a given project);
- (3) representative of a range of church traditions; and
- (4) able to commit appropriate time between meetings as well as at them to undertake the Committee's work.

The Synod agenda includes a motion to alter the Digest of Resolutions in order to formalise LMDC in the Synod structure.

The Very Rev Sarah Murray
Convener, Mission Board
April 2023

INTER-CHURCH RELATIONS COMMITTEE RATIONALE FOR THE PROPOSED CHANGES TO CANON 15 AND 16

Preamble:

Since the signing of the St Andrew Declaration on 30 November 2021, it has become clear that there is some confusion around the implications, particularly in relation to the exchange of ministries. The ICRC was asked by the College of Bishops and the Faith and Order Board to draw up some guidelines to make clear what is and is not possible under the St Andrew Declaration. The process of drafting these guidelines threw up some anomalies in the SEC Canons relating to the agreements of limited exchange into which the SEC has entered.

At its meeting in August 2022, the Faith and Order Board requested the ICRC to identify these anomalies. This rationale of the proposed changes to the canons indicates the issues which have been identified and outlines the changes which the Faith and Order Board, in consultation with the ICRC and the Canons Committee proposes in order to resolve these issues.

The issues:

Since 2001, the Scottish Episcopal Church has entered into three ecumenical agreements which do not achieve full communion but permit limited exchange:

- the Reuilly Agreement (2001) between the British and Irish Anglican Churches and the French Lutheran and Reformed Churches.
- the EMU Partnership (2010) between the Methodist Church in Scotland, the Scottish Episcopal Church, and the United Reformed Church National Synod of Scotland.
- the St Andrew Declaration (2021) between the Scottish Episcopal Church and the Church of Scotland.

The SEC Canons currently make no provision for such agreements, naming only churches with which the SEC is in a relationship of full communion. Particularly since the signing of the St Andrew Declaration, some confusion has arisen as to the implications of these three agreements especially for the clergy of the other partner churches, and there is a lack of clarity about what clergy and authorised lay people of the partner churches may and may not do, particularly in the context of SEC worship.

Guidelines have been drawn up to explain this and to make clear the distinction between the churches with which the SEC is in full communion and the churches with which the SEC has entered into agreements permitting limited exchange.

In the course of drafting those guidelines, several points became clear:

- 1) For the sake of clarity and to avoid confusion, it would be helpful to introduce a second schedule to Canon 15 listing the churches with which the SEC has entered into agreements permitting limited exchange.
- 2) The SEC signed the Reuilly Agreement in 2001, which includes the following commitment:
“to encourage shared worship. When eucharistic worship is judged to be appropriate, it may move beyond eucharistic hospitality for individuals. The participation of ordained ministers would reflect the presence of two

or more churches expressing their closer unity in faith and baptism and demonstrate that we are still striving towards making more visible the unity of the One, Holy, Catholic and Apostolic Church. Nevertheless, such participation still falls short of the full interchangeability of ministers. The rite should be that of the church to which the presiding minister belongs, and that minister should say the eucharistic prayer.” (Reuilly paragraph b.iv.)

Reuilly thus provides for clergy of the French Reformed and Lutheran church to be able to celebrate the Eucharist in an SEC charge provided they use the rite of their own Church. This provision is however not reflected in the SEC Canons.

- 3) The EMU partnership commits the three churches to “sharing in the provision and deployment of both lay and ordained ministries of all the people of God.” On a very similar theological basis to Reuilly, the St Andrew Declaration affirms that “in our churches the Word of God is authentically preached, and the sacraments of Baptism and the Holy Communion are faithfully administered,” and commits the two Churches “to welcome one another’s members to worship and participate in the congregational life of each other’s churches.” The St Andrew Declaration was intended to achieve the same level of interchangeability of ministries as Reuilly had done.
- 4) During discussion of the revisions, it became clear that there was some confusion about the use of the word “church” in the current Canon 15, which has been taken by some to mean that Canon 15 also seeks to provide guidance for the offering of hospitality to congregations of other denominations to hold services in SEC church buildings. This is, however, not the case. In the proposed changes “church” has been replaced by the term “charge” to indicate that Canon 15 concerns the liturgical life of SEC congregations rather than ecumenical hospitality.
- 5) The Faith and Order Board determined that paragraph 15.4 of the current Canon essentially duplicated the current paragraph 15.3. It is therefore proposed to delete the current paragraph 15.4.
- 6) It also became clear in discussion that Canon 15 does not reflect current practice and procedures in welcoming visiting clergy which expect visiting clergy and the Rector who invited them to notify the diocesan bishop. A further change to Canon 15 has been made to reflect current practice.
- 7) In addition, the provision of current Canon 15.7 (new Canon 15.8) allowing visiting clergy to serve for five consecutive Sundays without written permission or safeguarding checks is out of step with current practice on safeguarding; an amendment has therefore been suggested.

Proposed changes to the Canons:

The proposed changes to Canon 15 create a schedule 2 and implement the level of eucharistic sharing with the churches contained in that schedule, a step to which the SEC committed itself in 2001. They also clarify the process for welcoming visiting clergy.

The proposed change to Canon 16 makes explicit that where appropriate the provisions of Canon 15 should be taken into account when inviting clergy from other Churches to be involved in SEC worship.

The Rev'd Prof Charlotte Methuen
Convener, Inter-Church Relations Committee

Current Canon (2020)	Proposed amendments
15: OF THE ADMISSION OF CLERGY OF OTHER CHURCHES, PROVINCES AND DIOCESES TO OFFICIATE	15: OF THE ADMISSION OF CLERGY OF OTHER CHURCHES, PROVINCES AND DIOCESES TO OFFICIATE
<p>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.</p> <p>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.</p>	<p>1. <u>CHURCHES OF THE ANGLICAN COMMUNION AND CHURCHES LISTED IN SCHEDULE ONE</u></p> <p>(a) 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 <u>One</u> to this Canon, and such other Churches as shall be added from time to time to this Schedule <u>One</u> by the Episcopal Synod with the prior consent of the General Synod.</p> <p>(b) No person other than the clergy of these Churches shall be permitted to minister in any congregation of this Church except as hereinafter provided.</p> <p>(c) The Episcopal Synod shall have the power, subject to the consent of the General Synod, should any Church listed in the Schedule <u>One</u> 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 the <u>Scottish Episcopal Church, the Episcopal Synod shall have the power, subject to the consent of the General Synod, to determine its removal from the said Schedule.</u></p>
	<p><u>2. CHURCHES LISTED IN SCHEDULE TWO</u></p> <p>(a) <u>The Scottish Episcopal Church has in addition entered into Agreements, endorsed by General Synod, which permit limited exchange of ministries with a number of Churches which are listed in Schedule Two to this Canon.</u></p> <p>(b) <u>Clergy or authorised lay people of these Churches may give addresses, lead prayers</u></p>

	<p>and worship, and assist in the distribution of Holy Communion in services in the <u>Scottish Episcopal Church, as authorised by their own Church.</u></p> <p><u>(c) Clergy may preside at a service of Holy Communion in a charge in the Scottish Episcopal Church subject to the provisions of section 6 of this Canon and as authorised by their own Church.</u></p> <p><u>(d) Other Churches may be added from time to time to Schedule Two by the Episcopal Synod subject to the signing of similar Agreements and with the prior consent of the General Synod.</u></p> <p><u>(e) Should any Church listed in Schedule Two to this Canon take such action as shall have rendered itself, in the opinion of the Episcopal Synod, no longer to be in relationship with the Scottish Episcopal Church, the Episcopal Synod shall have power, subject to the consent of the General Synod, to determine its removal from the said Schedule.</u></p>
<p>3. A Bishop may grant permission for an ordained minister or a member of a Trinitarian Church, not included in Section 1, to give addresses, lead prayers, and assist in the distribution of Holy Communion in any Church within the Diocese, if the College of Bishops has previously determined that the relation of this Church to the Church in question makes such action desirable.</p>	<p><u>3. MINISTERS/MEMBERS OF TRINITARIAN CHURCHES NOT INCLUDED IN SCHEDULES ONE AND TWO</u></p> <p>A Bishop may grant permission for an ordained minister or a member of a Trinitarian Church, not included in Section 1 <u>Schedules One or Two</u>, to give addresses, lead prayers <u>and worship</u>, and assist in the distribution of Holy Communion in any Church <u>charge</u> within the Diocese, if the College of Bishops has previously determined that the relation of <u>the Scottish Episcopal Church</u> to the Church in question makes such action desirable.</p>
<p>2. Notwithstanding the further provisions of this Canon, where one or more congregations of other Trinitarian Churches are closely associated in mission with a congregation of the Scottish Episcopal Church, the General Synod may, at the request of the Synod of the Diocese of which the said Episcopalian congregation is part, approve the creation of a Local Ecumenical Partnership or Ecumenical Parish, within which members of participating congregations will be welcome to share in the Eucharist in each other's congregations,</p>	<p><u>24. LOCAL ECUMENICAL PARTNERSHIP OR ECUMENICAL PARISH</u></p> <p>Notwithstanding the further provisions of this Canon, where one or more congregations of other Trinitarian Churches are closely associated in mission with a congregation of the Scottish Episcopal Church, the General Synod may, at the request of the Synod of the Diocese of which the said Episcopalian congregation is part, approve the creation of a Local Ecumenical Partnership or Ecumenical Parish, within which members of participating</p>

under the presidency of any of the duly ordained clergy of those congregations who have received the requisite authority of their own denomination to preside at the Eucharist, subject always to the pastoral oversight and canonical authority of the Bishop of the Diocese.	congregations will be welcome to share in the Eucharist in each other's congregations, under the presidency of any of the duly ordained clergy of those congregations who have received the requisite authority of their own denomination to preside at the Eucharist, subject always to the pastoral oversight and canonical authority of the Bishop of the Diocese.
4. A Bishop may grant permission to an episcopally ordained cleric of a Church not included in Section 1 hereof to give addresses in any church within the diocese if the College of Bishops has previously determined that the relation of this Church to the Church in question makes such action desirable.	4. A Bishop may grant permission to an episcopally ordained cleric of a Church not included in Section 1 hereof to give addresses in any church within the diocese if the College of Bishops has previously determined that the relation of this Church to the Church in question makes such action desirable.
5. Subject to the provisions of Canon 16, Section 1 hereof, no Rector shall permit any cleric to officiate in any church of which that Rector has charge without ascertaining that the said cleric has been episcopally ordained to the Order to which the said cleric professes to belong, and while so officiating will not act or speak in a manner contrary to the doctrine and discipline of this Church. A Bishop may, however, at the request of the Rector give permission for a minister (whether episcopally ordained or not) of a Trinitarian Church outside the Anglican Communion to assist at a wedding, funeral or memorial service or at a service or occasion of an ecumenical character in a church within the diocese in such manner as the College of Bishops shall direct.	<p><u>5. PERMISSION FOR CLERGY OF OTHER CHURCHES TO OFFICIATE AT A SERVICE</u></p> <p><u>(a) Subject to the provisions of Canon 16, Section 1 hereof, no Rector or Priest-in-Charge shall permit any cleric to officiate in any church of which that Rector or Priest-in-Charge has charge without ascertaining that the said cleric has been episcopally ordained to the Order to which the said cleric professes to belong, or that the said cleric is ordained and licensed or authorised to minister in one of the Churches listed in either Schedule One or Schedule Two to this canon.</u></p> <p>(b) And when so officiating the cleric shall not act or speak in a manner contrary to the doctrine and discipline of the Scottish Episcopal Church.</p> <p><u>(c) An ordained minister from one of the Churches listed in Schedule Two of this canon may be invited to preside at a Eucharist in a charge of the Scottish Episcopal Church according to a rite normally used in and within the tradition of their own Church. The service should be advertised as a service of Holy Communion in the tradition of the Church to which they are licensed.</u></p>
	<p><u>6. PERMISSION TO ASSIST AT A PASTORAL OFFICE FOR A MINISTER OUTWITH THE ANGLICAN COMMUNION</u></p> <p>A Bishop may, however, at the request of the Rector <u>or Priest-in-Charge</u> give permission for a minister (whether episcopally ordained or not) of a Trinitarian Church outside the</p>

	Anglican Communion to assist at a wedding, funeral or memorial service or at a service or occasion of an ecumenical character in a <u>church charge</u> within the diocese in such manner as the College of Bishops shall direct.
6. No cleric of any other Church or Province shall be given any appointment in this Church unless that cleric is able to produce to the Bishop of the diocese concerned a recommendation from the Bishop of the diocese in which that cleric last served.	<u>67. RECOMMENDATION PRIOR TO APPOINTMENT</u> No cleric of any other Church or Province shall be given any appointment in this Church <u>the Scottish Episcopal Church</u> unless that cleric is able to produce to the Bishop of the diocese concerned a recommendation from the Bishop of the diocese in which that cleric last served.
7. No Rector shall allow any cleric not already instituted or licensed or holding written permission to officiate in this Church to conduct services within the charge committed to that Rector for more than two Sundays in any one year without previously informing the Bishop of the diocese; and no cleric from another diocese shall officiate for more than five consecutive Sundays in any one year without permission in writing under the hand of the Bishop of the diocese, in terms of Appendix No.17.	<u>78. INVITATION TO CLERIC OR AUTHORISED LAY PERSON FROM ANOTHER CHURCH</u> <u>(a) Any invitation to a cleric or authorised lay person not already instituted or licensed or holding written permission to officiate in this the Scottish Episcopal Church to lead worship or to give an address in a charge of the Scottish Episcopal Church should normally be notified to and approved by the Bishop of the diocese prior to the service.</u> <u>(b) Such a person must be in good standing with their own Church and authorised in their own church to undertake the responsibilities which they are being asked to exercise within the Scottish Episcopal Church.</u> <u>(c) No Rector or Priest-in-Charge shall invite or allow any cleric or authorised lay person not already instituted or licensed or holding written permission to officiate in this the Scottish Episcopal Church to conduct services within the charge committed to that Rector or Priest-in-Charge for more than two Sundays in any one year without previously informing the Bishop of the diocese.;</u> and <u>(d) No cleric from another diocese or another Church shall officiate in any diocese of the Scottish Episcopal Church for more than five consecutive Sundays in any one year without permission in writing under the hand of the Bishop of the diocese, in terms of Appendix No.17.</u>
8. The Bishop of any diocese shall have power to inhibit, in terms of Appendix No.18, any Bishop or any Priest or Deacon from outwith the diocese, from preaching or performing	<u>89. POWER TO INHIBIT</u> <u>(a) The Bishop of any diocese shall have power to inhibit, in terms of Appendix No.18, any Bishop or any Priest or Deacon from</u>

any ecclesiastical function within the diocese, and if the person so inhibited should disregard the inhibition, the Bishop inhibiting shall report the action to that cleric's ecclesiastical superior; and shall also report the inhibition, with the grounds of the same, to the next Episcopal Synod.	outwith the diocese, from preaching or performing any ecclesiastical function within the diocese. and (b) if if the person so inhibited should disregard the inhibition, the Bishop inhibiting shall report the action to that cleric's ecclesiastical superior; and shall also report the inhibition, with the grounds of the same, to the next Episcopal Synod.
9. Any cleric of the diocese, knowingly disregarding such inhibition by allowing the inhibited person to officiate, shall be liable to admonition; and if the admonition be disregarded, the Bishop may take proceedings against that cleric in Synod.	<u>910. DISREGARDING OF INHIBITION</u> Any cleric of the diocese, knowingly disregarding such inhibition by allowing the inhibited person to officiate, shall be liable to admonition; and if the admonition be disregarded, the Bishop may take proceedings against that cleric in Synod.
RESOLUTION UNDER CANON FIFTEEN <i>Resolution 1</i> The Inter-Church Relations Committee shall, in terms of this Canon, act on behalf of General Synod to issue approval of Local Ecumenical Partnerships undertaken with members of the Scottish Churches' National Sponsoring Body for Ecumenical Partnerships (NSB). These partnerships will be reviewed ecumenically following NSB guidelines every five years from date of signing. When a request for approval of a Local Ecumenical Partnership comes from Scottish Episcopal and Methodist Congregations, any such partnership so approved shall be subject to the provisions of Canon 15 and of the Declaration of Intent between the Scottish Episcopal Church and the Methodist Church in Scotland agreed by General Synod in June 1996.	RESOLUTION UNDER CANON FIFTEEN <i>Resolution 1</i> The Inter-Church Relations Committee shall, in terms of this Canon, act on behalf of General Synod to issue approval of Local Ecumenical Partnerships undertaken with members of the Scottish Churches' National Sponsoring Body for Ecumenical Partnerships (NSB). These partnerships will be reviewed ecumenically following NSB guidelines every five years from date of signing. When a request for approval of a Local Ecumenical Partnership comes from Scottish Episcopal and Methodist Congregations, any such partnership so approved shall be subject to the provisions of Canon 15 and of the Declaration of Intent between the Scottish Episcopal Church and the Methodist Church in Scotland agreed by General Synod in June 1996.
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,	SCHEDULE <u>ONE</u> 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 <u>as defined by the Anglican Communion Office (which include The Church of North India, The Church of Pakistan, The Church of Bangladesh, The Church of South India, The Spanish Reformed Episcopal Church, and the Lusitanian Catholic Apostolic Evangelical Church)</u> , the Scottish Episcopal Church recognises as in full

<p>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, The Evangelical Lutheran Church in Denmark, The Latvian Evangelical Lutheran Church Abroad and The Lutheran Church in Great Britain.</p>	<p>communion with itself The Old Catholic Churches in communion with the Metropolitan See of Utrecht (<u>through the Bonn Agreement</u>), The Church of North India, The Church of Pakistan, The Mar Thoma Church of Malabar, <u>The Philippine Independent Church</u>, The Church of Bangladesh, The Church of South India; <u>and with</u> 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, The Evangelical Lutheran Church in Denmark, The Latvian Evangelical Lutheran Church Abroad and The Lutheran Church in Great Britain (<u>through the Porvoo Common Statement</u>).</p>
	<p><u>SCHEDULE TWO TO CANON FIFTEEN</u> The Scottish Episcopal Church has entered into <u>agreements of limited exchange with the following churches: the Church of the Augsburg Confession of Alsace and Lorraine, the Reformed Church of Alsace and Lorraine, the United Protestant Church of France (formerly the Evangelical-Lutheran Church of France and the Reformed Church of France) (through the Reuilly Agreement); the Methodist Church of Great Britain and the United Reformed Church (through the EMU Partnership), the Church of Scotland (through the St Andrew Declaration).</u></p>

<p>16: OF OTHERS WHO MAY BE PERMITTED TO OFFICIATE IN CHURCHES</p> <p>1. The Rector of a church may invite representatives of other Communion<u>s</u> to give an address or assist at a service, provided that the Bishop of the Diocese consents to the invitation being given.</p> <p>2. A Bishop, on the application of a Rector of any church within the diocese, may grant permission to any lay person in communion with the Scottish Episcopal Church to address the congregation in that church or to conduct any service which does not require the</p>	<p>16: OF OTHERS WHO MAY BE PERMITTED TO OFFICIATE IN CHURCHES</p> <p>1. The Rector <u>or Priest-in-Charge</u> of a church <u>charge of the Scottish Episcopal Church</u> may invite representatives of other Communion<u>s</u> and <u>Churches</u> to give an address or assist at a service, <u>subject to the provisions of Canon 15, and provided that</u> the Bishop of the Diocese consents to the invitation being given.</p> <p>2. <u>(a)</u> A Bishop, on the application of a Rector <u>or Priest-in-Charge</u> of any church-charge within the diocese, may grant permission to any lay person in communion with the</p>
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<p>ministrations of a Priest. Nothing in this Section shall be held to limit the functions of Lay Readers and Deaconesses as defined in the Code of Canons.</p> <p>3. A Bishop may, in view of a large number of communicants or for any other good or sufficient reason, at the request of a Rector give permission to a lay person in communion with the Scottish Episcopal Church to assist at the administration of Communion.</p> <p>4. This Canon is subject to such Regulations as the College of Bishops may from time to time enact and publish.</p>	<p>Scottish Episcopal Church to address the congregation in that church or to conduct any service which does not require the ministrations of a Priest.</p> <p><u>(b)</u> Nothing in this Section shall be held to limit the functions of Lay Readers and Deaconesses as defined in the Code of Canons.</p> <p>3. A Bishop may, in view of a large number of communicants or for any other good or sufficient reason, at the request of a Rector <u>or Priest-in-Charge</u> give permission to a lay person in communion with the Scottish Episcopal Church to assist at the administration of Communion.</p> <p>4. This Canon is subject to such Regulations as the College of Bishops may from time to time enact and publish.</p>
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CANON FIFTEEN

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

1. CHURCHES OF THE ANGLICAN COMMUNION AND CHURCHES LISTED IN SCHEDULE ONE

- (a) The Scottish Episcopal Church recognises as in full communion with itself the Churches of the Anglican Communion, the other Churches which are listed in Schedule One to this Canon and such other Churches as shall be added from time to time to Schedule One by the Episcopal Synod with the prior consent of the General Synod.
- (b) No person other than the clergy of these Churches shall be permitted to minister in any congregation of this Church except as hereinafter provided.
- (c) Should any Church listed in Schedule One 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 the Scottish Episcopal Church, the Episcopal Synod shall have the power, subject to the consent of the General Synod, to determine its removal from said Schedule.

2. CHURCHES LISTED IN SCHEDULE TWO

- (a) The Scottish Episcopal Church has in addition entered into Agreements, endorsed by General Synod, which permit limited exchange of ministries with a number of Churches which are listed in Schedule Two to this Canon.
- (b) Clergy or authorised lay people of these Churches may give addresses, lead prayers and worship and assist in the distribution of Holy Communion in services in the Scottish Episcopal Church, as authorised by their own Church.
- (c) Clergy may preside at a service of Holy Communion in a charge in the Scottish Episcopal Church subject to the provisions of Section 6 of this Canon and as authorised by their own Church.
- (d) Other Churches may be added from time to time to Schedule Two by the Episcopal Synod subject to the signing of similar Agreements and with the prior consent of the General Synod.
- (e) Should any Church listed in Schedule Two to this Canon take such action as shall have rendered itself, in the opinion of the Episcopal Synod, no longer to be in a relationship with the Scottish Episcopal Church, the Episcopal Synod shall have the power, subject to the consent of the General Synod, to determine its removal from said Schedule.

3. MINISTERS/MEMBERS OF TRINITARIAN CHURCHES NOT INCLUDED IN SCHEDULES ONE AND TWO

A Bishop may grant permission for an ordained minister or a member of a Trinitarian Church, not included in Schedules One or Two, to give addresses, lead prayers and worship and assist in the distribution of Holy Communion in any charge within the Diocese, if the College of Bishops has previously determined that the relation of the Scottish Episcopal Church to the Church in question makes such action desirable.

4. LOCAL ECUMENICAL PARTNERSHIP OR ECUMENICAL PARISH

Notwithstanding the further provisions of this Canon, where one or more Congregations of other Trinitarian Churches are closely associated in mission with a congregation of the Scottish Episcopal Church, the General Synod may, at the request of the Synod of the Diocese of which the said Episcopalian congregation is part, approve the creation of a Local Ecumenical Partnership or Ecumenical Parish, within which members of participating congregations will be welcome to share in the Eucharist in each other's congregations under the presidency of any of the duly ordained clergy of those congregations who have received the requisite authority of their own denomination to preside at the Eucharist, subject always to the pastoral oversight and canonical authority of the Bishop of the Diocese.

5. PERMISSION FOR CLERGY OF OTHER CHURCHES TO OFFICIATE AT A SERVICE

- (a) Subject to the provisions of Canon 16 Section 1, no Rector or Priest-in-Charge shall permit any cleric to officiate in any church of which that Rector or Priest-in-Charge has charge without ascertaining that the said cleric has been episcopally ordained to the Order to which the said cleric professes to belong, or that said cleric is ordained and licensed or authorised to minister in one of the Churches listed in either Schedule One or Schedule Two to this Canon.
- (b) When so officiating, the cleric shall not act or speak in a manner contrary to the doctrine and discipline of the Scottish Episcopal Church.
- (c) An ordained minister from one of the Churches listed in Schedule Two of this Canon may be invited to preside at a Eucharist in a charge of the Scottish Episcopal Church according to a rite normally used in and within the tradition of their own Church. The service should be advertised as a service of Holy Communion in the tradition of the Church to which they are licensed.

6. PERMISSION TO ASSIST AT A PASTORAL OFFICE FOR CLERGY OF CHURCHES OUTWITH THE ANGLICAN COMMUNION

A Bishop may, at the request of the Rector or Priest-in-Charge give permission for a minister of a Trinitarian Church outside the Anglican Communion to assist at a wedding, funeral or memorial service or at a service or occasion of an ecumenical character in a charge within the diocese.

7. RECOMMENDATION PRIOR TO APPOINTMENT

No cleric of any other Church or Province shall be given any appointment in the Scottish Episcopal Church unless that cleric is able to produce to the Bishop of the diocese concerned a recommendation from the Bishop of the diocese in which that cleric last served.

8. INVITATION TO CLERIC OR AUTHORISED LAY PERSON FROM ANOTHER CHURCH

- (a) Any invitation to a cleric or authorised lay person not already instituted or licensed or holding written permission to officiate in the Scottish Episcopal Church to lead worship or to give an address in a charge of the Scottish Episcopal Church should normally be notified to and approved by the Bishop of the diocese prior to the service.
- (b) Such a person must be in good standing with their own Church and authorised in their own Church to undertake the responsibilities which they are being asked to exercise within the Scottish Episcopal Church.
- (c) No Rector or Priest-in-Charge shall invite or allow any cleric or authorised lay person not already instituted or licensed or holding written permission to officiate in the Scottish Episcopal Church to conduct services within the charge committed to that Rector or Priest-in-Charge for more than two Sundays in any one year without previously informing the Bishop of the diocese.
- (d) No Cleric from another diocese or another Church shall officiate in any diocese of the Scottish Episcopal Church for more than five Sundays in any one year without permission in writing under the hand of the Bishop of the diocese in terms of Appendix No.17.

9. POWER TO INHIBIT

- (a) The Bishop of any diocese shall have power to inhibit, in terms of Appendix No.18, any Bishop or any Priest or any Deacon from outwith the diocese from preaching or performing any ecclesiastical function within the diocese.
- (b) If the person so inhibited should disregard the inhibition, the Bishop inhibiting shall report the action to that cleric's ecclesiastical superior, and shall also report the inhibition, with the grounds of the same, to the next Episcopal Synod.

10. DISREGARDING OF INHIBITION

Any cleric of the diocese, knowingly disregarding such inhibition by allowing the inhibited person to officiate, shall be liable to admonition, and if the admonition be disregarded, the Bishop may take proceedings against that cleric in Synod.

RESOLUTION UNDER CANON FIFTEEN

Resolution 1

- (a) The Inter-Church Relations Committee shall, in terms of this Canon, act of behalf of General Synod to issue approval of Local Ecumenical Partnerships undertaken with members of the Scottish Churches' National Sponsoring Body for Ecumenical Partnerships (NSB).
- (b) These partnerships will be reviewed ecumenically following NSB guidelines every five years from date of signing.
- (c) When a request for approval of a Local Ecumenical Partnership comes from Scottish Episcopal and Methodist Congregations, any such partnership so approved shall be subject to the provisions of Canon Fifteen and of the Declaration of Intent between the Scottish Episcopal Church and the Methodist Church in Scotland agreed by General Synod in June 1996.

SCHEDULE ONE

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 as defined by the Anglican Communion Office (which include The Church of North India, The Church of Pakistan, The Church of Bangladesh, The Church of South India, The Spanish Reformed Episcopal Church and the Lusitanian Catholic Apostolic Evangelical Church), the Scottish Episcopal Church recognises as in full communion with itself The Old Catholic Churches in communion with the Metropolitan See of Utrecht (through the Bonn Agreement), The Mar Thoma Church of Malabar, the Philippine Independent Church ; and with 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, The Evangelical Lutheran Church in Denmark, The Latvian Evangelical Lutheran Church Abroad and The Lutheran Church in Great Britain (through the Porvoo Common Statement).

SCHEDULE TWO

The Scottish Episcopal Church has entered into agreements of limited exchange with the following Churches: the Church of the Augsburg Confession of Alsace and Lorraine, the Reformed Church of Alsace and Lorraine, the United Protestant Church of France (formerly the Evangelical-Lutheran Church of France and the Reformed Church of France)(through the Reuilly Agreement), the Methodist Church of Great Britain, United Reformed Church (through the EMU Partnership) and the Church of Scotland (through the St Andrew Declaration).

CANON SIXTEEN OF OTHERS WHO MAY BE PERMITTED TO OFFICIATE IN CHURCHES

1. INVITATION TO REPRESENTATIVES OF OTHER CHURCHES TO PARTICIPATE AT A SERVICE

The Rector or Priest-in-Charge of a charge of the Scottish Episcopal Church may invite representatives of other Communion and Churches to give an address or assist at a service, subject to the provisions of Canon Fifteen, and provided that the Bishop of the Diocese consents to the invitation being given.

2. PERMISSION TO A LAY PERSON TO PARTICIPATE AT A SERVICE

- (a) A Bishop, on the application of a Rector or Priest-in-Charge of any charge within the diocese, may grant permission to any lay person in communion with the Scottish Episcopal Church to address the congregation in that church or to conduct any service which does not require the ministrations of a Priest.
- (b) Nothing in this Section shall be held to limit the functions of Lay Readers and Deaconesses as defined in the Code of Canons.

3. PERMISSION TO A LAY PERSON TO ASSIST AT ADMINISTRATION OF COMMUNION

A Bishop may, in view of a large number of communicants or for any other good or sufficient reason, at the request of a Rector or Priest-in Charge, give permission to a lay person in communion with the Scottish Episcopal Church to assist at the administration of Communion.

4. REGULATIONS

This Canon is subject to such Regulations as the College of Bishops may from time to time enact and publish.

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

CANON 4 FOR SECOND READING – POINTS TO NOTE

Two years ago, General Synod was invited to consider two options for the revision of Canon 4. The first would have created an Electoral College or Council in which a small, specialised group of clergy and laity would have chosen a new bishop; the second, whilst significantly amending the present Canon, would have maintained the principle, long established in the Scottish Episcopal Church, that every diocese should elect its own bishop. The General Synod of 2021 clearly chose the second option, hence the Canon now before us for Second Reading (the First Reading having passed at GS2022).

The new Canon differs in significant ways from the old. These changes take account of widespread comment from across the Province, received from participants in electoral processes as electors, candidates or members of Preparatory Committees.

1. A Single Process in Three Stages (Section 12. of the new Canon)

Much frustration has been caused by the inflexible timescales of the current Canon. The new Canon envisages a single electoral process set in train by one Mandate. Whilst it is expected that this process will be completed within a year, the Electoral Synod itself will agree its own timetable for all three stages. The Electoral Synod has two opportunities to elect, based on a shortlist provided by the Preparatory Committee. If the first two stages do not produce a result, the election passes to the Bishops, meeting in Episcopal Synod.

2. Reduced Shortlist at Second Stage (Section 16. (o))

In the current Canon a shortlist may be no smaller than 3. This could lead to an election failing even though two credible candidates were available. The new Canon reduces the minimum number to 2 should the process reach the second stage. This increases the likelihood of a successful election.

3. All Bishops Involved from the Start (Section 10. (e) (f); Section 29. (b))

Under the old Canon, if no election is made following two mandates, the task falls to the Bishops to elect. There is no requirement for the Bishops to meet with the Electoral Synod nor is there a timescale laid down for their decision. The expectation in the new Canon is that the whole College of Bishops shall be present at the preliminary meeting of the Electoral Synod so that they can meet the diocese and listen to their needs and aspirations. Provision should be made in the Bishops' diaries at this point for a possible Third Stage. Whilst the final decision at the Third Stage belongs with the Bishops, as the Episcopal Synod, the Bishops are now required to meet with the diocesan representatives on the Preparatory Committee to consider with them the needs of the diocese, before making this election.

4. Confidentiality of Shortlists (Section 16 (i))

Confidentiality has always been a vital part of the Canon 4 process. The deliberations of Preparatory Committees and Electoral Synods have never been made public, nor have voting figures. The names of those shortlisted, however, must be published under the current Canon. Throughout the consultation process it was underlined time and again how difficult this was for candidates, whether or not they were ultimately

elected. Indeed, it was felt that a number of prospective candidates were deterred from offering themselves, whilst others were left bruised and vulnerable. The new Canon proposes that the names of shortlisted candidates should be made known only to the Electoral Synod.

5. Training for All (Section 4. (c))

Little is laid down under the current Canon about how Electoral Synod and Preparatory Committee members are to be trained for their respective roles. The new Canon requires appropriate training to be given. This may, in part, be provided at the Preliminary Meeting of the Electoral Synod, but it is envisaged that it will begin before this. All those participating in the electoral process, including the Bishops, will be expected to take part in training, which should include training in spiritual discernment as well as information on the electoral process itself. This is filled out in the Guidelines to the new Canon and will be given further authority next year when a new resolution to the Canon on 'Training' will come to Synod.

6. Eligibility to Vote (Section 8. (a))

Under the current Canon, the final Diocesan Synod of the retiring bishop is the cut-off point for clergy to become electors. Any clergy licensed or commissioned after this are not eligible to vote at any stage in the electoral process. This can mean that clergy in post for many months are disenfranchised and unable to participate in choosing their new bishop. The new Canon changes the cut-off to the date where the mandate is issued for the election.

Canon 4 Review Group

The Rt Revd Dr John Armes	Edinburgh (Convener)
Dr Martin Auld	Aberdeen & Orkney
The Revd Canon Ian Barcroft	General Synod Office (Provincial Director of Ordinands)
The Very Revd Fay Lamont	Brechin
The Rt Revd Ian Paton	St Andrew's, Dunblane & Dunkeld
Mr Graham Robertson	Aberdeen & Orkney (Committee on Canons)
Ms Miriam Weibye	General Synod Office (Secretary)
Prof Alan Werritty	St Andrew's, Dunkeld & Dunblane
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CANON FOUR

OF THE CALLING AND ELECTION OF BISHOPS TO VACANT SEES

1. DEFINITIONS

In this Canon

“Bishop-Elect” means the person stated in the Declarations referred to in Sections 28 and 30 of this Canon as the person elected as the Bishop of the Diocese in question;

“Candidate” means any person whose name shall have been included by the Preparatory Committee in the list of candidates for the vacant bishopric at the conclusion of its work in terms of Section 16 of this Canon, and “Candidates” shall be construed accordingly;

“Commentary” means the Commentary adopted by the General Synod under Resolution 2 of this Canon, which Commentary is at all times subordinate to this Canon;

“Convener of the Preparatory Committee” means the person so specified to act as the Convener of the Preparatory Committee in terms of Section 15 of this Canon;

“Convener of the Electoral Synod” or “Convener” means the person so specified to act as the Convener of the Electoral Synod in terms of Section 6 of this Canon;

“Description of the Diocese” means the document or other method of presentation describing the diocese in question referred to in Section 4 of this Canon;

“Electoral Process” means the process for the election of a Bishop-Elect contained in this Canon;

“Electoral Synod” means the body constituted in Section 8 of this Canon;

“Electoral Meeting” means the electoral meeting of the Electoral Synod;

“Electors” means the members of the Electoral Synod present at any meeting;

“Electronic Means” means any method of transmission of information, sound or images between computers or other machines, other than facsimile machines, designed for the purpose of sending and receiving such transmissions and which allows the recipient to reproduce the information, sound or images transmitted in a tangible medium of expression;

“Guidelines” means the Guidelines adopted by the General Synod under Resolution 1 of this Canon, which Guidelines are at all times subordinate to this Canon;

“the List” means the list of names of candidates prepared by the Preparatory Committee in terms of Section 16 of this Canon;

“Mandate” means the document in terms of Appendix 1 to the Code of Canons;

"Preliminary Meeting" means the Preliminary Meeting of the Electoral Synod being the meeting referred to in Section 10 of this Canon;

"Preparatory Committee" means the body constituted in Section 15 of this Canon;

"Provincial Panel for Episcopal Elections" means the standing body constituted under Section 3 of this Canon;

"Stage" means the First Stage, Second Stage and Third Stage of the electoral process specified in Section 12 of this Canon and "Stages" shall be construed accordingly.

PRELIMINARIES

2. CONFIDENTIALITY AND DISPOSAL OF DOCUMENTATION

- (a) All documents and proceedings arising under this Canon shall be subject to a duty of confidentiality such that they shall be treated as strictly confidential by all persons involved in all or any of the proceedings arising under the Canon and who are subject to the Canons of the Church.
- (b) At the conclusion of the Electoral Process all documentation issued to the Electoral Synod and the Preparatory Committee shall be disposed of in such a way as the Convener shall direct.

3. PROVINCIAL PANEL FOR EPISCOPAL ELECTIONS

- (a) There shall be a Provincial Panel for Episcopal Elections.
- (b) The Diocesan Synod of each diocese shall elect from among its own number two persons, one lay and one clerical, to serve on the Provincial Panel for Episcopal Elections.
- (c) The period of office of such persons shall be not more than four years in the first instance, but they may be re-elected for a second term of office.
- (d) The Standing Committee of the Diocese shall have the power to fill any casual vacancies arising in the membership including a clerical member disqualified in terms of Section 16, on the condition that such person appointed will hold office until the next Diocesan Synod.
- (e) If, before the next Diocesan Synod, an Electoral Process under this Canon has commenced, the person shall continue in office until the Diocesan Synod following the completion of the Electoral Process.
- (f) The person shall be entitled to stand thereafter for such office for the full period of four years.
- (g) Any member of the Panel who has been appointed to a Preparatory Committee shall continue to serve on that Committee notwithstanding an expiry of period of office.

4. OVERSIGHT DURING VACANCY AND DESCRIPTION OF THE DIOCESE

- (a) During the vacancy of the see, until the newly elected Bishop is installed, a Bishop nominated by the College of Bishops shall act as Bishop of the Diocese, with full powers.
- (b) As soon as the intention of the Bishop to resign has been intimated in terms of Canon 7, or after the death of the Bishop, or the removal of the Bishop due to incapacity in terms of Canon 64, or the removal of the Bishop in terms of Canon 54, the Standing Committee of the Diocese shall complete and circulate a Description of the Diocese, together with such future plans and intentions for the work of the Diocese as seem relevant to said Standing Committee.
- (c) It shall also promote training on the Electoral Process and discernment for the calling of a Bishop.
- (d) The Description of the Diocese shall be circulated to all members of the Electoral Synod, the College of Bishops, the Preparatory Committee and the Candidates.

5. ISSUE OF THE MANDATE

- (a) Within twenty-one days of a Diocese becoming vacant, the Primus shall issue the Mandate to the Dean of that Diocese with a copy to each of the Chancellor of the Diocese, the Clerk to the Episcopal Synod and the Convener of the Standing Committee of the General Synod.
- (b) The date of issuing the Mandate may be extended by the College of Bishops.
- (c) In the event of there being a vacancy in the office of Dean, the Mandate shall be issued to the Synod Clerk of that Diocese.
- (d) The issue of the Mandate shall inaugurate the Electoral Process.

THE ELECTORAL SYNOD

6. CONVENERSHIP OF ELECTORAL SYNOD

- (a) The meetings of the Electoral Synod shall be convened by the Primus.
- (b) The Convener shall have no vote in the deliberations of the Electoral Synod.
- (c) The organisation of the meetings of the Electoral Synod shall be the responsibility of the Convener with the assistance of the Standing Committee of the Diocese.
- (d) Notwithstanding Section 5 of Canon 3, if the Primus is unable or unwilling to act for any part of the procedures set out in this Canon, another Diocesan Bishop at the request of the Primus or on the instruction of the College of Bishops shall act in place of the Primus.

- (e) If a Bishop is appointed to replace the Primus in the conduct of the Electoral Process, that Bishop shall act in place of the Primus in all subsequent matters concerning that Electoral Process.
- (f) Should the Bishop so appointed become unable or unwilling to act, the College of Bishops shall appoint another of their members to act.

7. ASSESSOR

- (a) The Convener of the Electoral Synod shall appoint the Chancellor of the Diocese, whom failing the Registrar of the Diocese or a legally qualified person to act as Assessor to the Electoral Synod and Assessor to the Preparatory Committee.
- (b) The Assessor shall attend all meetings of Electoral Synod and the Preparatory Committee.
- (c) If the Assessor is not able to attend any meeting, the Convener shall be entitled to excuse such non-attendance, and at the Convener's sole discretion appoint a legally qualified person to act as Assessor.

8. MEMBERSHIP OF THE ELECTORAL SYNOD

- (a) The membership of the Electoral Synod shall comprise the members, as defined in Sections 3 and 4 of Canon 50, of the Diocesan Synod who as at the date of the Mandate are qualified to vote at that Synod.
- (b) Any cleric who has allowed their name to appear on the List at any Stage may not participate in the Electoral Process at that Stage.
- (c) Such cleric shall not be excluded from participation at a Stage when their name does not appear on the List.
- (d) Any Lay Representative who ceases to be a communicant member of the congregation by which that Lay Representative was elected shall be ineligible to serve, in which case that person's place at the Electoral Synod shall be taken by the Alternate Lay Representative of that congregation in office at the date of the Mandate.
- (e) In the event of any Lay Representative being unable to attend any Meeting of the Electoral Synod, the Alternate Lay Representative may attend any such Meetings as a voting member of the Electoral Synod and shall continue as a voting member of the Electoral Synod in place of the Lay Representative until the election has taken place.
- (f) Written confirmation of such substitution should if possible be made by the Lay Representative or the Vestry Secretary of the congregation to the Convener of the Electoral Synod within 10 days of the date of the next Meeting, to ensure inclusion in the roll of Electors for such meeting.

- (g) In unforeseen circumstances where any Lay Representative or the Alternate Lay Representative has suddenly become indisposed, the Convener has a discretion to allow the Lay Representative or the Alternate Lay Representative to attend later meetings of the Electoral Synod.
- (h) The roll of Electors shall be amended accordingly.

9. DIVISION INTO HOUSES

- (a) It shall be competent for the Electoral Meeting held under this Canon to divide into a house of Clergy and a house of Laity for discussion, should that be the wish of a majority of the members of either house present and voting, for such time as the Convener shall decide.
- (b) If before the two houses reassemble together, a majority of either house considers it advisable that the trend of their discussions should be transmitted to the other, the Convener shall arrange for this.
- (c) During such separate meetings, each house shall elect one of their number to take the chair for that meeting.

10. PRELIMINARY MEETING OF THE ELECTORAL SYNOD

- (a) The Convener shall summon a Preliminary Meeting of the Electoral Synod.
- (b) The Summons can be by Electronic Means or by letter.
- (c) The Preliminary Meeting shall take place within 21 days of the issuing of the Summons.
- (d) Recipients of the Summons should also receive a copy of the Mandate, the Guidelines and the Commentary.
- (e) All members of the College of Bishops shall normally attend the Preliminary Meeting.
- (f) They may contribute to the discussion but shall have no vote in the deliberations.
- (g) All members of the Preparatory Committee already appointed shall normally attend the Preliminary Meeting.
- (h) They may contribute to the discussion but shall have no vote in the deliberations unless they are members of the Electoral Synod in their own right.

11. PROCEDURES OF THE PRELIMINARY MEETING

- (a) The Preliminary Meeting shall start with a celebration of the Eucharist at which the Convener of the Electoral Synod shall preside, following which the Convener shall constitute the Preliminary Meeting.
- (b) Following the reading of the Mandate, the roll of clerical and lay members of the Electoral Synod shall be called.
- (c) Immediately thereafter, objection may be stated to the inclusion of any name on that roll, and any person claiming to be a member may ask to be included on that roll.
- (d) Such objection or claim shall be disposed of forthwith and shall not be competent at a later stage of the proceedings.
- (e) The Convener, acting on the advice of the Assessor, shall decide on any such objection or claim, and the Convener's decision shall be final and not subject to appeal.
- (f) At the Preliminary Meeting the Convener shall explain to the members of the Synod the working of the process under this Canon.
- (g) The Preliminary Meeting may discuss, in whatever manner may be directed by the Convener or chosen by the Meeting, all procedures to be followed in the implementation of this Canon, the Description of the Diocese or the subjects which it might have been expected to cover and all matters relating to the election of a Bishop under this Canon.
- (h) If not already elected at the last Diocesan Synod prior to the issue of the Mandate, the Preliminary Meeting shall, from its own membership, elect two additional clerical members and two additional lay members to join the Preparatory Committee.
- (i) No congregation shall be represented by more than one member on the Preparatory Committee.

12. TIMETABLING BY PRELIMINARY MEETING AND STAGES

- (a) The Preliminary Meeting shall approve a provisional timetable for all possible meetings of the Electoral Synod under a single Mandate including all of the Stages.
- (b) The Electoral Process shall be completed within one year of the date of the Vacancy even if it is necessary to engage in all three Stages.
- (c) The provisional timetable may be extended at the discretion of the Convener with the support of a majority of the Electoral Synod.
- (d) Consultation may be carried out by Electronic Means or letter and notice of a decision shall be transmitted by the same method to all members of the Electoral Synod.

(e) The three Stages of the Electoral Process are as follows:-

FIRST STAGE

ELECTION BY ELECTORAL SYNOD AT FIRST ATTEMPT

- The Preparatory Committee sends the List to the Electoral Synod.
- The Meeting of the Electoral Synod with the Candidates.
- The Electoral Meeting at which the Bishop-Elect is elected.

SECOND STAGE (Should there be no List or no successful election)

ELECTION BY ELECTORAL SYNOD AT SECOND ATTEMPT

- Further Meeting of Electoral Synod.
- The Preparatory Committee sends the List to the Electoral Synod.
- The Meeting of the Electoral Synod with the Candidates.
- The Electoral Meeting at which the Bishop-Elect is elected.

THIRD STAGE (Should there be no List or no successful election at the second Stage)

ELECTION BY EPISCOPAL SYNOD

- A meeting between members of the Episcopal Synod and the Diocesan Members of the Preparatory Committee.
- The Meeting of the Episcopal Synod at which the Bishop-Elect is elected.

13. QUORUM

- (a) The quorum for all meetings of the Electoral Synod shall be as defined in the Diocesan Constitution or, should no quorum be specified, it shall be one half of those entitled to vote.
- (b) Should circumstances make it difficult to ensure a quorum, the Convener shall have the discretion to extend the periods within which such meetings may be held.

14. VALIDITY OF PROCEEDINGS

- (a) The validity of the proceedings at any meeting under this Canon shall not be affected by the failure of any of the members of the Electoral Synod, Preparatory Committee or Episcopal Synod to attend.

PREPARATORY COMMITTEE FOR A DIOCESAN EPISCOPAL ELECTION

15. MEMBERSHIP

- (a) The preparation of all documentation for meetings of the Electoral Synod, other than the Preliminary Meeting, shall be the responsibility of a Preparatory Committee.
- (b) The Preparatory Committee shall comprise
 - (i) the Convener of the Electoral Synod who shall act as Convener of the Preparatory Committee,
 - (ii) one other bishop, nominated by the College of Bishops,
 - (iii) five members of the Provincial Panel for Episcopal Elections chosen by the Standing Committee of the General Synod (of whom at least two shall be laity and at least two shall be clerics, including both members from the diocese concerned), and
 - (iv) two further lay and two further clerical members chosen by the last Diocesan Synod prior to the issuing of the Mandate, which failing the Electoral Synod from among its own members at the Preliminary Meeting.

16. WORK OF THE PREPARATORY COMMITTEE

- (a) All meetings of the Preparatory Committee shall take place within the Diocese concerned.
- (b) Where it is not possible or permissible to meet in person, or it is easier for members to participate, meetings can be held using Electronic Means.
- (c) The Convener and six members shall constitute a quorum of the Preparatory Committee provided that this includes at least two diocesan members and one provincial member.
- (d) The Preparatory Committee shall prepare a List consisting of not less than three and not more than five names.
- (e) In determining the content of this List, the Preparatory Committee shall consult interested parties, including the Diocesan Standing Committee and the College of Bishops.
- (f) In determining the content of this List, the Preparatory Committee may receive suggestions from whomsoever wishes to make them; may interview prospective Candidates; and may use such other means as it sees fit to employ.
- (g) Any suggestions submitted shall include an indication of the willingness of the person suggested to be considered for candidacy by the Preparatory Committee.
- (h) In addition to the List, the Preparatory Committee shall provide
 - (i) a *curriculum vitae*, prepared by each Candidate,

- (ii) a statement from each, in the form of responses to a questionnaire prepared by the Preparatory Committee and completed by each Candidate, and
 - (iii) a form of assent to nomination as Candidate (in terms of Appendix No.2) from each Candidate.
- (i) The List shall not be made public and shall be treated as confidential by all those who receive it.
 - (j) If a clerical member of the Preparatory Committee declares a willingness to be considered for inclusion on the List, that member shall immediately cease to be a member of the Preparatory Committee.
 - (k) If the member concerned is a member of the Provincial Panel for Episcopal Elections but not the member for the Diocese in question, the Standing Committee of the General Synod shall select a replacement from the Provincial Panel for Episcopal Elections.
 - (l) If the member concerned is one of the additional clerical members chosen by either the Diocesan Synod or the Electoral Synod, the Standing Committee of the Diocese shall nominate a replacement cleric from among those who were members of the Diocesan Synod at the date of the issue of the Mandate.
 - (m) In the event of the clerical member of the Provincial Panel for Episcopal Elections being the Diocesan member thus disqualified, a replacement shall be appointed in terms of Section 3.
 - (n) The Preparatory Committee shall endeavour to produce the List within the provisional timetable at both the first and second Stages agreed by the Electoral Synod in terms of Section 12, but if this cannot be done it may seek an extension.
 - (o) In the second Stage the List shall contain not less than two and not more than five names.
 - (p) If the Preparatory Committee is unable to produce a List at the Second Stage, or if no Candidate is elected at the Second Stage, the third Stage shall commence and the right of Election shall pass to the Episcopal Synod.

17. ASSENT OF THE COLLEGE OF BISHOPS

- (a) Once nominations have been received, but before any interviews take place, the Preparatory Committee shall send details of those nominated to the College of Bishops, who must assent to any names going forward for further consideration.
- (b) The name of any person who is not agreed as acceptable by the College of Bishops may not be included in the List.
- (c) The reasons for such decisions shall be recorded in the minutes of the College of Bishops, which minutes shall be confidential.
- (d) Such members of the Preparatory Committee as are bishops shall be charged by the College of Bishops with informing the Preparatory Committee of the unacceptability of any proposed candidate.

- (e) The appearance of any name on the List shall be regarded as evidence that that name is acceptable to the College of Bishops.

18. PROMISES TO AND STATEMENTS BY CANDIDATES

- (a) No promises, either written or spoken, other than the subscriptions prescribed in Canon 12 shall be required from or given by any person as a condition of proposal as a Candidate.
- (b) No person who has been proposed as Candidate shall make any public statement, spoken or written, relating to that candidacy or the Electoral Process, other than as provided in these Canons.
- (c) Any infringement of this provision by a Candidate shall be notified to the Convener and then considered by the Electoral Synod prior to the Electoral Meeting with Candidates and the Electoral Synod may decide that the candidacy shall be treated as having been withdrawn.

THE MEETING OF THE ELECTORAL SYNOD WITH THE CANDIDATES

19. CONVENING

- (a) The Convener of the Electoral Synod shall summon the Meeting of the Electoral Synod with the Candidates by Electronic Means or letter.
- (b) Recipients of the Summons should also receive confirmation of the date of the Electoral Meeting and receive the List and those other papers prepared by the Preparatory Committee for the use of the Electoral Synod.

20. MEETING OF THE ELECTORAL SYNOD WITH CANDIDATES

- (a) The Electoral Synod's meeting with the Candidates shall start with a celebration of the Eucharist at which the Convener shall preside, following which the Convener shall constitute the meeting.
- (b) The roll of Electors as constituted under Section 11 shall be checked.
- (c) Any amendments to the roll of Electors under Section 8 shall be intimated, and if any objection is raised to the inclusion or omission of a name on the electoral roll, the Convener, on the advice of the Assessor, shall decide on such objection.
- (d) The Convener's decision shall be final and not subject to an appeal.
- (e) The Candidates shall be introduced to the meeting by the Convener, and the meeting will proceed as the Convener may direct.

THE ELECTORAL MEETING

21. CONSTITUTION AT CELEBRATION OF THE EUCHARIST

- (a) The Electoral Meeting shall start with a celebration of the Eucharist, at which the Convener shall preside, following which the Convener shall constitute the Electoral Meeting.

22. READING OF MANDATE AND CHECKING OF ROLL OF ELECTORS

- (a) Following the reading of the Mandate, the roll of Electors as constituted under Sections 11 and 20 shall be checked.
- (b) The Convener shall have discretion to admit latecomers to the Electoral Meeting on good cause being shown, although no person will be admitted once these initial proceedings have come to an end.
- (c) The initial proceedings, consisting of the Eucharist, the reading of the Mandate and the checking of the roll of Electors, shall take place in public.
- (d) All subsequent proceedings shall be in private and shall be and shall remain confidential.
- (e) Confidentiality as to the result of the election shall be maintained by all members until the Convener formally intimates that the Bishop-Elect has accepted the appointment.

23. VOTE OF "NONE"

- (a) Abstentions shall not be counted as votes.
- (b) However, any member of the Electoral Synod may vote 'None' as a vote or, in the transferable ballot, as an expressed preference, if that member wishes to express the view that none of the Candidates, or none of the remaining Candidates, should be elected.
- (c) If at any stage in the voting process in terms of Section 25, Section 26 or Section 27 of this Canon, the number of votes of "None" exceeds one half of the total number of votes cast in either house, the Convener shall declare the Electoral Process unsuccessful.

24. ADJOURNMENTS

- (a) On the motion of any member of the Electoral Synod the Electoral Meeting may, before proceeding to any vote, resolve to adjourn to a specified later period of the same day.

25. PROCEDURE FOR INITIAL VOTES

- (a) After checking the roll, the Convener of the Electoral Synod shall place before the Electoral Synod the List and may invite discussion.
- (b) In due course, the Convener shall call upon the Electoral Synod to vote upon the List.
- (c) The vote shall be by ballot by houses, one vote being cast by each member of the Electoral Synod.
- (d) No votes may be cast by proxy.
- (e) At the end of the vote, the result shall be declared by the Convener.
- (f) In the event of a Candidate receiving an absolute majority of the votes of each house of members of Electoral Synod recorded as present and admitted, in terms of Section 22 of this Canon, and voting, that Candidate shall be declared by the Convener to have been elected.
- (g) In the event of no Candidate receiving an absolute majority in both houses, the Convener shall call upon the meeting, following any further discussion which the Convener may decide to allow, to vote for a second time upon the List.
- (h) This second vote shall also be by ballot by houses, one vote being cast by each member of Electoral Synod.
- (i) At the end of the second vote, the result shall be declared by the Convener in the same manner as for the first vote.
- (j) In the event of the second vote being inconclusive, where there are more than two Candidates, the Convener shall move to the voting procedure specified in Section 26 of this Canon.
- (k) Where there are only two Candidates, the Convener shall move to the voting procedure specified in Section 27 of this Canon

26. PROCEDURE FOR A TRANSFERABLE VOTE WHERE THERE ARE MORE THAN TWO CANDIDATES

- (a) Where there are more than two Candidates and no Candidate has received an absolute majority of votes in both houses, the Convener of the Electoral Synod shall call upon the Electoral Synod to proceed without further discussion to a transferable vote in which the members of Electoral Synod shall vote by placing each of the Candidates in order of preference.
- (b) An option for 'None' shall be included on the ballot paper and may be listed as a preference.
- (c) The vote shall be by ballot in each of the houses, with a transferrable vote being cast by each member of the Electoral Synod.
- (d) The count of first preference votes against each Candidate will be tallied.
- (e) The Candidate who receives the lowest number of first preference votes in each house shall be eliminated

- (f) The ballot papers which listed the eliminated Candidate as the first preference shall then be recounted and the second preference votes on those ballot papers shall be counted and added to the tally of the remaining Candidates.
- (g) This process will continue until two Candidates remain.
- (h) If at any point where a second preference vote on a ballot paper is being counted and that vote is in favour of a Candidate who has been eliminated, the third preference vote shall be counted instead and so and so forth until a preference is reached in respect of a Candidate who has not been eliminated. That preference vote shall be counted as though it were the second preference.
- (i) At any stage in the process, if a Candidate receives an absolute majority of the votes of each house of members of Electoral Synod recorded as present and admitted, in terms of Section 22 of this Canon, and voting, that Candidate shall be declared by the Convener to have been elected.
- (j) When only two Candidates remain, a final round of voting under this Section shall take place using a first past the post system.
- (k) The vote shall be by ballot by houses, one vote being cast by each member of the Electoral Synod.
- (l) No votes may be cast by proxy.
- (m) At the end of the vote, the result shall be declared by the Convener.
- (n) In the event of a Candidate receiving an absolute majority of the votes of each house of members of Electoral Synod recorded as present and admitted, in terms of Section 22 of this Canon, and voting, that Candidate shall be declared by the Convener to have been elected.

27. FINAL VOTE

- (a) If voting has taken place under Section 25 and, where appropriate, under Section 26, and neither Candidate has obtained an absolute majority in both houses in the first past the post vote, the Convener may call upon the Electoral Synod to adjourn.
- (b) This adjournment will last for a period of not less than thirty and not more than ninety minutes.
- (c) Following the adjournment, the Convener shall ask the Electoral Synod to vote again on the two Candidates.
- (d) This final vote shall be by ballot by houses, one vote being cast by each member of the Electoral Synod.
- (e) No votes may be cast by proxy.
- (f) In the event of a Candidate receiving an absolute majority of the votes of each house of members of Electoral Synod, recorded as present and admitted, in terms of Section 22 of this Canon and voting, that Candidate shall be declared by the Convener to have been elected.

- (g) If at the end of this process no Candidate has an absolute majority in both houses the Convener shall declare the Electoral Process unsuccessful.

28. DECLARATION OF ELECTION BY ELECTORAL SYNOD

- (a) When a Candidate has been elected after Stage 1 or Stage 2, a Declaration in triplicate stating the result in terms of Appendix No.3 shall be signed by the Convener of the Electoral Synod in the presence of the Electoral Synod.
- (b) One copy of the Declaration shall be transmitted to the Registrar of the Episcopal Synod, one to the Bishop Elect, and one to the Diocesan Registrar for preservation and registration.

29. EPISCOPAL SYNOD RIGHT OF ELECTION

- (a) Where the Convener of the Electoral Synod has declared the Electoral Process to be unsuccessful at Stage 2, the right of election shall pass to the Episcopal Synod.
- (b) Prior to the Election Meeting of the Episcopal Synod, the members of the Episcopal Synod shall meet with the Diocesan Members of the Preparatory Committee.

30. DECLARATION OF ELECTION BY EPISCOPAL SYNOD

- (a) When a Candidate has been elected by the Episcopal Synod, a Declaration in triplicate stating the result in terms of Appendix No.3 shall be signed by the Convener of the Episcopal Synod.
- (b) One copy of the Declaration shall be transmitted to the Registrar of the Episcopal Synod, one to the Bishop Elect, and one to the Diocesan Registrar for preservation and registration.

31. ACCEPTANCE BY BISHOP-ELECT

- (a) The Bishop-Elect shall give written acceptance of election to the Primus within seven days of the date of the election.
- (b) The period of seven days may be extended at the discretion of the College of Bishops.
- (c) A verbal acceptance on the day of the Electoral Meeting or of the meeting of the Episcopal Synod is sufficient for the Convener of the Electoral Synod or the Primus to make a public announcement of the election result.
- (d) If the Bishop-Elect declines to accept election, or does not accept election within the seven day period or any other period extended at the discretion of the College of Bishops, the election shall proceed to the next Stage.
- (e) If all Stages have been exhausted, a Mandate shall be issued for a fresh Election.

EPISCOPAL ORDINATION AND INSTALLATION

32. ORDINATION AND INSTALLATION OF THE BISHOP-ELECT

- (a) The College of Bishops shall make provision for the ordination to the episcopate of the person elected, unless already a Bishop, and installation into the vacant see.
- (b) The ordination, if required, and the installation shall take place at the latest within one hundred days after the date of acceptance of election, unless the College of Bishops deem it necessary to postpone it beyond that period.

33. JURISDICTION

- (a) The newly elected Bishop shall take jurisdiction within the Diocese from the time of the installation.

OBJECTIONS TO PROCEEDINGS OF ELECTORAL SYNOD

34. APPEALS

- (a) The Convener of the Electoral Synod shall decide all questions of order or of any issues arising in the course of the proceedings.
- (b) There shall be no appeal in relation to decisions about the inclusion or omission of a name on the Electoral Roll.
- (c) An appeal against any other decision of the Electoral Synod or the conduct of proceedings in the Electoral Synod shall be competent to the Episcopal Synod.
- (d) Any such objections, with reasons, must have been made at the relevant meeting of the Electoral Synod and be supported by not less than one-third of the Electoral Synod members who were present at said meeting.
- (e) A written statement of the objections, with the names of the objectors, must be lodged with the Registrar of the Episcopal Synod within four days of the meeting to which they refer.
- (f) The decision of the Episcopal Synod shall be final.

35. POWERS OF EPISCOPAL SYNOD

- (a) The Episcopal Synod shall hear any appeal under this Canon
- (b) Following such hearing, the Episcopal Synod shall declare: **EITHER**
 - A:** that the objection does not affect the validity of the result of the election and that the election stands; **OR**
 - B:** that the objection has affected the validity of the result and that the election is void.
- (c) If the election is set aside, the Primus shall forthwith issue a Mandate for a fresh election.
- (d) No Bishop who has acted as the Convener in the Electoral Process shall be a member of the Episcopal Synod in any appeal.

NEW RESOLUTIONS UNDER CANON 4 (to be proposed if the Canon receives second reading)

Resolution 1

Guidelines

The General Synod shall adopt Guidelines which are to be followed by Electoral Synods for implementation of the Electoral Process.

The Guidelines may be adopted or amended from time to time by resolution of General Synod on the recommendation of the Faith and Order Board.

Resolution 2

Commentary

The General Synod shall adopt a Commentary for all parties involved in the Electoral Process.

The Commentary may be adopted or amended from time to time by resolution of General Synod on the recommendation of the Faith and Order Board.

APPENDIX No.1

FORM OF MANDATE FOR THE ELECTION OF A BISHOP

Canon 4, Section 5

Since the Bishopric of _____ [*insert name of Diocese*] has become vacant, I
_____ [*insert name of Primus*], Bishop of _____ [*insert
name of Diocese of Primus*], as Primus and on behalf of my colleagues the Bishops of the
Scottish Episcopal Church, do hereby issue this mandate in terms of section 5 of Canon 4 for
an election for said vacant Bishopric, and do hereby request and require that:

- (i) the Electoral Synod, as constituted in said Canon and being properly convened, carry out the deliberations necessary to elect a Bishop to said vacant Bishopric and all other duties incumbent upon it;
- (ii) the Preparatory Committee for a Diocesan Episcopal Election convene to carry out the duties incumbent upon it in terms of said Canon;
- (iii) all other persons specified in said Canon perform the functions and duties allotted to them in order that, through the workings of the Holy Spirit, a person above reproach, orthodox in the faith, a good teacher, an able leader, and of good reputation in the wider community as well as within the Church, may be elected as Bishop for said vacant Bishopric.

I urge every member of the Electoral Synod to study, in the period prior to your meeting, what is said in the Ordinals of our Church concerning the nature of the episcopal office and the ministry of a Bishop; to ponder the trust reposed in you by your fellow members of the Church; and to renounce all partiality and prejudice arising from any personal feeling, remembering that your choice will necessarily affect the interests, not of your Diocese only, but also of the Church throughout Scotland and (because each Bishop belongs to the world-wide Episcopal College, expressing and serving the unity of the Church Catholic) of the Anglican Communion and Church Catholic throughout the world.

It is with a view to the mission and unity of the Diocese that the election of a Bishop is entrusted to the members of the Electoral Synod of this Diocese, and to considerations of such mission and unity I exhort all upon whom responsibility is placed in the electoral procedure.

God has called each of you to serve the Body of Christ by exercising your ministry as a member of the Electoral Synod of the Diocese to which you belong. The Bishops pray that his Holy Spirit may guide you as you carry out the duty committed to you.

Signature of Primus

Date of signing

APPENDIX No.2

FORM OF ASSENT TO NOMINATION AS EPISCOPAL CANDIDATE

Canon 4, Section 17

I, _____ [*insert name of candidate*], do hereby assent to being a candidate in the episcopal election for the Bishopric of _____ [*insert name of vacant Bishopric*] called in terms of mandate dated _____ [*insert date of mandate calling election*].

I do solemnly promise that, should I be elected as Bishop of said Diocese, I will give all due obedience to the Code of Canons of the Scottish Episcopal Church, and to all decisions and judgements of the tribunals of said Church, and will show in all things an earnest desire to promote the peace, unity and order of said Church, and will render due obedience to the decisions of the ecclesiastical authorities in all questions falling under their spiritual jurisdiction.

Furthermore, I do solemnly declare that I assent to the Scottish Book of Common Prayer and of the Ordering of Bishops, Priests and Deacons, and to the other authorised liturgies of said Church, and that I believe the doctrine of the Church as therein set forth to be agreeable to the Word of God, and, should I be elected as Bishop of said Diocese, I hereby solemnly promise that in public prayer and administration of the Sacraments I will use the form in said Book and liturgies prescribed and none other except so far as shall be allowed by lawful authority in the said Church.

_____ *Signature of candidate*

_____ *Date of signing*

APPENDIX NO. 3A

DECLARATION OF EPISCOPAL ELECTION BY ELECTORAL SYNOD

Canon 4, Section 28

I, _____ [*insert name of Convener of the Electoral Synod*], Convener of the Electoral Synod duly convened at _____ [*insert place of meeting*] on _____ [*insert date of meeting*], do hereby declare that, at the meeting of said Electoral Synod, _____ [*insert name of candidate elected as Bishop*] was elected as Bishop of _____ [*insert name of Bishopric*] in accordance with the provisions of Canon 4.

IN WITNESS WHEREOF these presents are subscribed by me at the place and date above mentioned in the presence of said Electoral Synod.

_____ *Signature of Convener
of the Electoral Synod*
_____ *Date of signature*

NOTE: This form is to be signed in triplicate by the Convener of the Electoral Synod in the presence of the Electoral Synod. One copy is to be transmitted to the Registrar of the Episcopal Synod, one to the Bishop-Elect and one to the Diocesan Registrar for preservation and registration.

APPENDIX No. 3B
DECLARATION OF EPISCOPAL ELECTION BY EPISCOPAL SYNOD
(Canon 4, Section 30)

I, _____ [*insert name of Primus/Presiding Bishop*], Convener of the Episcopal Synod duly convened at _____ [*insert place of meeting*] on _____ [*insert date of meeting*] do hereby declare that, at the meeting of said Episcopal Synod, _____ [*insert name of candidate elected as Bishop*] was elected as Bishop of _____ [*insert name of Bishopric*] in accordance with the provisions of Canon 4.

IN WITNESS WHEREOF these presents are subscribed by me at the place and date above mentioned in the presence of the Episcopal Synod.

*Signature of Convener
of the Episcopal Synod*

Date of signature

NOTE: This form is to be signed in triplicate by the Convener of the Episcopal Synod in the presence of the Episcopal Synod. One copy is to be transmitted to the Registrar of the Episcopal Synod, one to the Bishop-Elect and one to the Diocesan Registrar for preservation and registration.

COMMENTARY ON CANON 4

Background

Canons determine the governance of the Church and so need to be written with precision and clarity, but the resulting text can appear opaque to the non-specialist reader. This Commentary provides a users' guide and checklist on Canon 4 to help all involved in an Episcopal election from the announcement of a vacancy to the consecration and installation of a new Bishop.

Electing a Bishop is one of the most important moments in the life of a Diocese. The process is crucially different to appointing senior executives in the public and private sector. The election of a Bishop is primarily an exercise in discernment which places it in a very different realm. Accordingly, all involved in an election will be given appropriate training. Separate guidance on this will be made available in advance of an election.

The text below follows each individual section in the Canon. Each is cross-referenced by the numeral for the relevant section.

DEFINITIONS (Section 1)

The process of election involves several bodies – the Standing Committee of the Diocese, members of the Electoral Synod, Provincial Panel for Episcopal Elections, members of the Preparatory Committee, Convener of the Electoral Synod, College of Bishops, an Assessor, and Registrar of the Episcopal Synod. Each of these has a distinctive role:

- Standing Committee is the body authorized by the Diocesan Synod to take decisions on behalf of the Synod between its meetings.
- Electoral Synod comprises clerical and lay members drawn from the diocese solely responsible for electing a Bishop unless an agreed candidate fails to emerge.
- Provincial Panel for Episcopal Elections provides a list of names from which Provincial members of the Preparatory Committee may be drawn.
- Preparatory Committee invites nominations and compiles a short-list of candidates for the Electoral Synod.
- Convener of the Electoral Synod, normally the Primus, chairs all meetings of the Electoral Synod and the Preparatory Committee.
- College of Bishops attends the first meeting of the Electoral Synod, confirms the suitability of candidates proposed by the Preparatory Committee and elects a Bishop should the Diocese on two occasions fail to do so.
- Assessor is a legally qualified individual who advises the Convener.
- Registrar of the Episcopal Synod handles any appeals against the conduct of the election for adjudication by the Episcopal Synod.
- Episcopal Synod is a meeting of the College of Bishops specifically convened to elect a Bishop.

PRELIMINARIES (Sections 2 to 5)

Confidentiality and disposal of documentation (2)

Confidentiality is to be exercised throughout the election. All involved – members of the Preparatory Committee, Electoral Synod and College of Bishops, diocesan or other staff – must not share any information about the process, with any other

persons. The names of candidates will be revealed only to members of the above groups; all papers relating to them will be kept strictly confidential, and will be returned, destroyed or deleted at the end of the election.

Provincial panel for Episcopal Elections (3)

Each member of the panel currently serves for four years, renewable for an additional four years. Five members of the panel serve for each episcopal election.

Oversight during vacancy and Description of the Diocese (4)

Once a vacancy is announced, several actions are initiated. An interim Bishop of the Diocese is appointed to act during the vacancy. The Standing Committee compiles a document setting out the diocesan vision and objectives over the medium-term. Training for members of the Electoral Synod and the Preparatory Committee on the Electoral Process and discernment for the calling of a Bishop is promoted by the Standing Committee and will be provided by the province.

Issue of the Mandate (5)

The election is initiated when the Primus issues the Mandate (a legal document) normally to the Dean.

THE ELECTORAL SYNOD (Sections 6 to 12)

Convenership of the Electoral Synod (6)

The Primus convenes all meetings of the Electoral Synod from issuing the Mandate to announcing the final result. Should the Primus not be available, another Diocesan Bishop is appointed. The Convener is responsible for organising all meetings, assisted by the Standing Committee.

Assessor (7)

The Assessor is normally the Chancellor of the Diocese, failing whom a legally qualified alternate may be appointed.

Membership of the Electoral Synod (8)

The Electoral Synod comprises clerical and lay members of the Diocesan Synod in post when the Mandate is issued. Clerics who become candidates are required to step down as electors; but if subsequently not on the short list, they are re-instated. Normally each charge within the Diocese is represented by its Rector or Priest in Charge and the Lay Representative. Should any Lay Representative be unavailable, arrangements exist for the Alternate Lay Representative to be appointed.

Division into Houses (9)

The Electoral Synod comprises two houses: the house of Clergy and the house of Laity. For most of the election the Synod operates as a single body, but when a vote is taken, these are recorded separately by house. If required, the Synod can divide into two houses for discussion under a Convener elected by members of the relevant house.

Preliminary Meeting of the Electoral Synod (10)

The formal summoning of the Preliminary Meeting is made by the Convener either by electronic communication or by letter (if requested). The Summons will include copies of the Mandate, Canon 4, Commentary and Guidelines plus the diocesan documents referred to in the Guidelines. The meeting will take place within 21 days of issuing of the Summons.

Attendance at the Preliminary Meeting is expected by (i) members of the Electoral Synod, (ii) all members of the College of Bishops, and (iii) all members of the

Preparatory Committee. Whilst members of all three groups may contribute to the discussion, only members of the Electoral Synod have a vote. Attendance by the College of Bishops and provincial members of the Preparatory Committee informs later discussion and decisions.

Procedures of the Preliminary Meeting (11)

The Preliminary Meeting familiarises all involved with their respective roles and tasks and agrees a timetable. Following a celebration of the Eucharist, reading of the Mandate and checking the roll of Electors, the Convener invites discussion on the diocesan documents.

Discernment should be at the heart of this discussion re-enforcing the distinction between calling a candidate to a vacant bishopric and filling a senior executive appointment in secular employment. At a later stage this does not preclude the use of well-tested methods, such as questionnaires and interviews.

If not elected at the immediately preceding Diocesan Synod, two additional clerical members and two additional lay members should be elected at this meeting to join the Preparatory Committee as diocesan representatives.

Timetabling by Preliminary Meeting and Stages of the election (12)

The Mandate covers all stages in the election with a timetable agreed at the Preliminary meeting. The timetable may be extended but the election must be concluded within one year of the date of the vacancy

The Canon streamlines former practice by identifying three Stages in the election now initiated under a single Mandate.

- **First Stage:** an election following receipt of a short-list from the Preparatory Committee and a meeting with the candidates.
If following the first Stage, there be neither a short-list nor a preferred candidate
- **Second Stage:** an election following receipt of a short-list from the Preparatory Committee and a meeting with the candidates.
if following the second Stage, there be neither a short-list nor a preferred candidate
- **Third Stage:** an election by the Episcopal Synod.

Quorum (13) and validity of proceedings (14)

The Diocesan Constitution normally defines the quorum for all meetings, failing which the number shall be one half of those entitled to vote. Should any member involved in the election fail to attend a meeting, this does not affect the validity of that meeting's proceedings.

PREPARATORY COMMITTEE FOR A DIOCESAN EPISCOPAL ELECTION

Membership (15)

The Preparatory Committee comprises a Bishop as Convener, a second Bishop, five members drawn from the Provincial Panel and four members directly elected by the Diocese. The five members representing the provincial interest are the Convener, a second Bishop plus three members drawn from the Provincial Panel but from outwith the Diocese. In terms of diocesan representation, two members (one clerical and one lay) are drawn from the Provincial Panel, and four members (two clerical and two lay) are elected by the Diocese. With five provincial members and six diocesan members, provincial interests will be addressed, but the Diocese will have a majority

reflecting its historic role in the election of its Bishop. No charge can have more than one member on the Preparatory Committee.

Work of the Preparatory Committee (16)

The task of the Preparatory Committee is to invite nominations and prepare a short-list of candidates to present to the Electoral Synod. In the secular world this group screens job applications and produces a short-list.

Nominations should include the candidate's CV and a willingness to stand. The Preparatory Committee may decide to issue a questionnaire and interview candidates. Should at any stage in the process a member of the Preparatory Committee become a candidate, a new member is selected from either the Provincial Panel or, for a diocesan representative, by the Standing Committee.

At the first Stage the short-list comprises between three and five names, but at the second Stage this comprises between two and five names. This flexibility is designed initially to produce a wide range of candidates, or at the second Stage two appointable candidates to be submitted to the Electoral Synod.

Assent of the College of Bishops (17)

The Canon includes assent by the College of Bishops to reflect the diverse roles of a Bishop within the Province and wider world alongside that in the Diocese. The assent is placed at this stage in the election so it can be undertaken discretely and to minimise its impact on an individual candidate.

Promises to and Statements by Candidates (18)

Any form of lobbying or self-promotion by a candidate or supporters is prohibited. On examining such alleged behaviour, the Electoral Synod may choose to remove the candidate from further consideration.

THE MEETING OF THE ELECTORAL SYNOD WITH THE CANDIDATES (Sections 19 and 20)

The Meeting commences with a celebration of the Eucharist (19) followed by a reading of the Mandate and checking of the roll of Electors (20). The Convener then introduces each candidate in turn.

THE ELECTORAL MEETING (Sections 21-28)

Following a celebration of the Eucharist (21) the Convener constitutes the Electoral meeting. Each of the following sections defines procedures to be followed during the Electoral meeting namely: a reading of the Mandate and checking of the roll of Electors (22); handling use of the "None" vote (23); any adjournment of the meeting (24); initial votes (25); use of a transferable vote (26); final vote (27); and declaration of election by the Electoral Synod (28).

Voting procedures during the election: 25, 26, 27

The Synod votes by houses with each member casting one vote (25). Should there be no majority in either house, Synod members may cast their vote a second time (25). Should there still be no majority, transferable votes will be cast, with the option of 'None' being included (26). This vote requires Synod members to rank the candidates in order of preference, with the candidate with the lowest number of first preference votes being excluded. That candidate's votes are then redistributed based on second preferences. Should no preferred candidate in both houses emerge, this process continues until only two candidates remain (26). At this point a final round of voting is called using a 'first past the post' system for the two remaining

candidates (26). Should votes under Sections 25 and 26 not produce a candidate with a majority in both houses, the Convener may call an adjournment following which a final vote is taken (27).

This system of voting is designed to maximise the chances of an election by the Electoral Synod. Should this not prove possible, the election moves to the third Stage (12) and the task of election passes to the Episcopal Synod.

PROCEDURES FOLLOWING SUCCESSFUL VOTE OR ELECTION BY THE EPISCOPAL SYNOD

Sections 28-31

Following a successful vote, the Convener declares the result of the election and communicates this to the Bishop-Elect, the Registrar of the Episcopal Synod and the Diocesan Registrar (28).

Should the right of election pass to the Episcopal Synod (29), its members will meet with the diocesan members of the Preparatory Committee, before proceeding with the election. The purpose of this meeting will be to explore the names of potential candidates without prejudice to the final decision announced by the Episcopal Synod. Following election by the Episcopal Synod, the decision is communicated to the Bishop-Elect, the Registrar of the Episcopal Synod and the Diocesan Registrar (30).

On acceptance by the Bishop-Elect (31) the Convener makes this public, potentially on the day of the Electoral Meeting. Should the Bishop-Elect decline to accept, the next Stage in the Election is initiated. This may involve moving either to the second Stage or the third Stage in the agreed timetable (12). Should all Stages become exhausted, a Mandate for a new election is issued.

EPISCOPAL ORDINATION AND INSTALLATION: Sections 32 and 33

The arrangements for the ordination and installation of the elected Bishop falls to the College of Bishops which will consult with the Diocese in terms of the arrangements. This normally will take place within 100 days of the acceptance of election (32). Once installed the new Bishop will take over jurisdiction within the Diocese (33).

OBJECTIONS TO PROCEEDINGS OF ELECTORAL SYNOD: Sections 34 and 35

Any question on order or process arising during the election will be resolved by the Convener of the Electoral Synod during its proceedings. Appeals relating to the proceedings of the election must have been made at the relevant meeting of the Electoral Synod. Such an appeal must be forwarded to the Registrar of the Episcopal Synod within four-days of the meeting to which it refers and supported by at least one third of members of the Electoral Synod present. The decision of the Episcopal Synod shall be final (34). Following an appeal, the Episcopal Synod may either reject it and declare that the election stands or accept the appeal and declare the election void (35).

24th January 2023

GUIDELINES FOR THE ELECTION OF A BISHOP

When we elect a Bishop, we discern God's will for our diocese. This is why we surround our election process with prayer and give our time and best energies to it, alert to the movement of God's Holy Spirit amongst us. It is a privilege.

These Guidelines, which should be read alongside the Commentary, are offered to encourage us to do this well, to attend diligently to the training we are given and to treat all who offer themselves as candidates with proper care and compassion. In each section of these Guidelines, the person or group responsible for them is indicated. It is expected that the Convener of the Electoral process will ensure that these responsibilities are understood and acted upon.

Confidentiality

It is essential to note that the whole electoral process is confidential. Only the name of the newly elected Bishop will be made public. Electoral Synod members must understand how crucial this is to the integrity of the process and our care for all who, like us, belong to the Body of Christ.

Practical Arrangements

1. The Diocesan Standing Committee should nominate one member of the Diocesan Office staff (or a Diocesan Official) to be the direct link with the Convening Bishop, the Standing Committee, Preparatory Committee and the candidates. This Diocesan Link will welcome individuals, book rooms for meetings and accommodation for those who require it. They should ensure that all the practical needs arising from the electoral process are met. **(Action: Standing Committee)**
2. For the sake of consistency and confidentiality it should be clear who will deal with correspondence with nominees and referees. It may be the Diocesan Link. **(Action: Standing Committee)**
3. The Standing Committee (or equivalent) will prepare a Description of the Diocese and Role Description. These constitute the diocesan documents and they need not be confined to text-based documents. **(Action: Standing Committee)**
4. Where possible, diocesan clerical and lay members of the Preparatory Committee should be elected at the Diocesan Synod held immediately prior to the issuing of the Mandate. Those seeking this role should have relevant experience and expertise and offer themselves only after careful and prayerful consideration. **(Action: Standing Committee)**
5. At the first meeting of the Electoral Synod, provincial and diocesan documents will be discussed, and further training given. A provisional timetable will be agreed, thus allowing all members to 'clear their diaries'. **(Action: Convener)**
6. Preparatory Committee members will also receive mandatory training. **(Action: Convener)**
7. Preparatory Committee members must receive all documentation relevant to their task. **(Action: Diocesan Link and Convener)**

8. The Convener, together with the Preparatory Committee and the College of Bishops should ensure that spiritual and pastoral support is available to all who enter this process of discernment. It must be remembered that any discernment process is spiritually and emotionally demanding for those at its heart and care and sensitive follow-up should be offered to all within the process, at all stages. **(Action: Convener and Provincial Director of Ordinands)**

9. The Preparatory Committee will seek nominations for the role of Bishop in the vacant diocese. They may seek further information from the nominees and interview them prior to making a short-list for the Electoral Synod. **(Action: Preparatory Committee)**

10. Nominations may be made to the Convener by potential candidates themselves or by a third party. All nominations should be acknowledged. **(Action: Convener)**

11. Some nominees may be eliminated at this early stage, but most will be invited to submit an application. They should receive the diocesan documents a copy of Canon 4 and its Commentary, and an application form or questionnaire as agreed by the Preparatory Committee. This should not be an overly lengthy document and it should seek to discern the nominee's vocation to episcopal ministry. Dates for possible interviews should be notified at this point. **(Action: Preparatory Committee)**.

12. On receipt of the application form or questionnaire the Preparatory Committee may choose to interview some or all nominees. The Committee should communicate all details of the process clearly, giving at least 14 days' notice. Interviewees should receive written details of the time, location, and any presentation that is required. They should also be asked if they have any accessibility or dietary needs. Care must be taken in arranging times for interviews to ensure that candidates do not have to encounter other candidates. Meeting other candidates can be embarrassing and difficult. Appropriate arrangements must be made to avoid this taking place. **(Action: Preparatory Committee and Diocesan Link)**.

13. It will be the responsibility of the Diocesan link person to work closely with the Preparatory Committee to arrange accommodation and the reimbursement of travel and other expenses. Where relevant, interviewees' spouses should be invited to visit and offered accommodation. **(Action: Diocesan Link)**

14. Careful thought should be given to the welcome offered to interviewees and their spouses. They should have the opportunity to visit the Bishop's residence, for example, and the Diocesan Office. A 'host' or 'minder' should be offered to each interviewee. **(Action: Diocesan Link)**

15. Questions should be agreed prior to interview and care taken to eliminate bias. Prior to interview, members of the Preparatory Committee should decide who will ask which questions. This ensures a structured approach to the interview. **(Action: Preparatory Committee)**

16. All interviewees should be informed of the result of their interviews as soon as possible. Whether proceeding to the short-list or not, feedback must be offered to interviewees by the Convener. **(Action: Convener)**

17. Candidates short-listed should be informed of the date, time and location of their meeting with the Electoral Synod. They should be told the time of the eucharist, who will meet and support them, where they will wait and, ideally, in what order they will make their presentation. They should be given full details of the nature and theme of the presentation expected of them and of available technology. (**Action: Diocesan Link**)

18. The Synod location must be fit for purpose and any previously agreed technology must be in full working order. To avoid suggestions of bias and to maintain confidentiality, the location chosen for the Synod should not be in one of the candidates' charges. (**Action: Convener and Diocesan Link**)

19. After the Synod has made its decision, candidates must be notified as quickly as possible. Those not elected must receive continuing care and kindness. See Note 8 above. (**Action: Convener**)

CANON FOR SECOND READING

OPINIONS FROM DIOCESES

Canon 4

Aberdeen and Orkney:

Most of the discussion related to a proposed amendment to the Canon to reduce the role of bishops in the electoral process. The amendment was not passed by the Synod.

In other discussion one member asked how, in circumstances where the right of election passes to the Episcopal Synod, the consultation by members of the Episcopal Synod with diocesan members of the Preparatory Committee would operate and suggested that it would be helpful for the Canon to be clearer on that point.

Voting on the Canon was as follows:

House of Bishops: in favour

House of Clergy: 14 in favour, 3 against, 2 abstentions

House of Laity: 21 in favour, 0 against, 9 abstentions

Argyll and The Isles:

The Canon was approved. Voting was as follows:

House of Bishops: in favour

House of Clergy: 8 in favour, 0 against

House of Laity: 6 in favour, 1 against

Comments expressed during the discussion were as follows:

- The timescale could still be seen to be too long – a shorter period eases the state of limbo for all concerned and may reduce the potential for leaks of confidentiality.
- Whilst potential leaks of Confidentiality concerned Synod, it is nevertheless not to be shied away from, but an imperative which should be expected to be held before God.
- Confidentiality is a protection not just for candidates, but their families/spouses whose employment may be compromised if it were leaked that they might be moving, when in fact they may not.
- Also, for the home churches of candidates – the careful sharing of news from a “successful” candidate as opposed to all candidates’ home churches fearing loss where for several it would be an unnecessary pain which need never have been inflicted.

- Training for the Electoral Synod – this should be for all members and not just the Preparatory Committee.
- Voting, because of there being so few clergy members in Argyll and The Isles where clergy from within the diocese stand for election this reduces the number of clergy votes – so candidates should have a vote.

Brechin:

The motion “That this Synod approve the text of the Revised Canon 4 as approved at first reading at General Synod 2022” was approved (voting figures below), noting that the comments received on the Revised Canon (and associated papers) would be fed back for consideration by the Faith and Order Board. The Synod had the sense that, notwithstanding a vote for the revised Canon “as approved at first reading”, some amendments to the Canon from the Faith and Order Board would probably be necessary to address the issues raised.

Voting was as follows:

House of Bishops: Unanimous

House of Clergy: 11 in favour, 3 against, 2 abstentions

House of Laity: 17 in favour, 1 against, 3 abstentions

Comments (distilled from the Synod discussion):

Culture for Discerning for Bishops

- Clearly stated criteria should be offered for those considering Episcopal ministry: so that candidates that are not suitable for such ministry can self-assess and/or be objectively addressed.
- Diversity: these criteria for Episcopal ministry should be offered to encourage diversity of characteristics (any/all of these) for candidates (noting the not terribly diverse College at present maybe not actively encourage diversity: “I don’t look/think/act like a Bishop so I cannot be a Bishop...”).
- This diversity of candidates (and Bishops) should be actively monitored by the bodies running the electoral process/the Province.
- Stronger emphasis on pastoral care for those candidates who are not elected to Episcopal ministry.

Role of the College of Bishops / Episcopal Synod

- Request for clear and transparent criteria that the College would use for judging whether College Assent might be withheld. If a candidate were not given this assent, the reasons for this should be made clear to them.
- Concern over the ‘Assent of the College of Bishops’ stage rejecting candidates, resulting in an otherwise quorate shortlist being reduced to two or one and making the process ‘fail’ at that stage. Suggestion that this should not be permitted.

- If Stage 3 is entered, ensure that the Episcopal Synod will base their election on the stated needs/values of the Diocese in the Description of the Diocese and Role Description.
- Propose a strengthened process to connect the Diocese when the Episcopal Synod elects a candidate in Stage 3. More than the Preparatory Committee: maybe a ratification vote by the Electoral Synod to confirm sufficient Diocesan support for the candidate.
- If Stage 2 fails because the shortlist became one, that candidate should go into the Episcopal Synod discernment process.
- Request that the training produced for those involved in the process include unconscious bias training.

Edinburgh:

The Canon was approved with voting as follows:

House of Bishops: 1 in favour, 0 against, 0 abstentions

House of Clergy: 33 in favour, 0 against, 0 abstentions

House of Laity: 35 in favour, 4 against, 2 abstentions

Glasgow and Galloway:

The Synod passed two resolutions as follows:

Resolution 1: "That the revised Canon 4 should not pass its second reading and should go back to the Faith and Order Board for further deliberation."

This resolution was passed and received the following votes:

House of Clergy: 22 in favour, 6 against, 3 abstentions

House of Laity: 42 in favour, 2 against, 3 abstentions

Resolution 2: "That General Synod resolve to provide thorough teaching in discernment to all members of the Episcopal Synod by making this more explicit and time specific in the text of Canon 4."

This resolution was passed and received the following votes:

House of Clergy: 19 in favour, 4 against, 6 abstentions

House of Laity: 30 in favour, 7 against, 11 abstentions

Moray, Ross and Caithness:

The Synod expressed approval of the new Canon 4, with no major objections being raised.

The following points were raised from the floor:

1. For the purposes of the voting process at the Electoral Synod, there was a suggestion that the term “absolute majority” (referenced at clauses 25, 26 and 27) be defined, so as to avoid any potential confusion. Although the term is generally understood to mean 51%, the successful candidate having more votes than all the others put together, this point could be clarified by the term “absolute majority” being defined at the front end of the Canon.
2. In relation to the training requirement for members of the Preparatory Committee and the Electoral Synod, there was a comment that online training should be offered, to avoid people having to travel to training events. This could be covered in the Guidance paper.
3. Again in relation to training, there needs to be some verification to record that people have actually attended the training session.
4. Some concerns were expressed about the size of the Electoral Synod, and there was a degree of uncertainty as to whether only elected lay representatives or lay members as a whole are entitled to vote at an Electoral Synod (clause 8 (a)). On reviewing the Canon, we think this concern is misplaced, as the cross-reference to sections 3 and 4 of Canon 50, and a reading of said sections 3 and 4, makes it clear that only elected representatives will have a vote.

St Andrews, Dunkeld and Dunblane:

The Canon was approved.

Voting was as follows: 44 in favour, 1 against, 7 abstentions.

BUILDINGS COMMITTEE

The Buildings Committee brings forward a number of items of business to General Synod 2023. The purpose of this note is to provide background information on the various motions appearing in the Synod agenda.

Health and Safety

Following the tragic accident at our church in Peterhead, as a result of which two people died, the Committee spent significant time during 2022 producing health and safety resources for congregations. These included a major emphasis on risk assessment. The Committee worked with an external health and safety consultant developing specific guidance on risk assessment and piloted materials in the late summer/early autumn of 2022. These were rolled out to all congregations in February 2023.

The Committee considers that it would be appropriate for Deans, during their regular visitations to congregations, to include within their inspections of local records, the records maintained specifically in relation to risk assessment. It also seems appropriate to include within the scope of the diocesan duty of enquiry of church properties in section 7.2 of the Digest of Resolutions arrangements for risk assessment and management. Accordingly, the Committee brings forward motions proposing change to Resolution 1 under Canon 42 (*Of Church Registers*) and to section 7.2.1 of the Digest of Resolutions in order to address these matters, as follows:

Proposed Change to Resolution 1 under Canon 42

It shall be the duty of the Dean of the Diocese to inspect the registers, inventories and records (including the risk register and risk assessment records) of the congregation, including the Communicants' Roll and the Roll of members as defined by Canon 41, at least once in every four years and to report the result of the inspection to the Bishop in Synod unless the Bishop shall have stated publicly in Diocesan Synod that this duty, or a specified portion thereof, will be undertaken by the Bishop. Without prejudice to the foregoing requirement, the Dean shall inspect the registers, records, reports and inventories together with the Communicants' Roll and Roll of Members, as soon as possible after the intimation of the resignation, or the death of a cleric in charge, so as to have them in order for the person succeeding to that charge.

Proposed Change to Digest of Resolutions

7.2 Duties of Diocesan Synods and Congregations

The general duty of enquiry of all church properties and schedules within each Diocese rests upon the Diocesan Synod, which shall determine how most appropriately to perform these duties.

7.2.1 *This shall include inquiry as to:-*

- (a) *congregational funds and the proper custody of certificates or other documents of title;*
- (b) *condition and repair of buildings including the date of the last comprehensive survey of all buildings of the church;*
- (c) *adequate insurance with insurance companies of good standing, and the proper custody of policies of insurance;*
- (d) *arrangements for risk assessment and management;*
- ~~(de)~~ *the existence of a formal constitution sanctioned by the Bishop.*

Climate Change and Net Zero

Since the establishment of the Provincial Environment Group (PEG), the Buildings Committee has had regular engagement with PEG. In conjunction with PEG, it has developed guidance for congregations on sourcing advice on heating of buildings, which is available on the Vestry Resources section of the website. It is also in the course of finalising advice for congregations on insulation of church buildings, which will be issued shortly.

In support of the move towards Net Zero, the Committee will bring forward a first reading of a small change to Canon 35.1 to ensure that consent to a change to a church building under that Canon granted by the Diocesan Bishop and Diocesan Buildings Committee must be consistent with SEC guidance on Net Zero. It can be expected that such guidance may be changed over time and so the proposal gives flexibility by providing that it should be endorsed by the Buildings Committee (allowing the Committee to make changes to the guidance in future). The proposed change to Canon 35.1 is as follows:

Canon 35

1. *With the exception of minor works identified by the Provincial Buildings Committee, no change (whether by introduction, alteration or removal) shall be made in the structure, ecclesiastical furniture or ornaments, monuments, mural tablets or painted or stained windows of any Church used for public worship or within the curtilage thereof, nor shall any scheme of redecoration or any alteration of lighting or heating system be undertaken unless the Vestry of the same with the consent of the Rector shall have obtained the approval in writing of the Bishop and of the Diocesan Buildings Committee; provided always that such approval adheres to the Scottish Episcopal Church Net Zero Guidance endorsed by the Provincial Buildings Committee and does not violate any restrictions contained in the Constitution or titles of the Church. Subject to the Constitution or titles of the Church, a Vestry or twenty per cent of the members of the Communicants' Roll, as defined in Canon 41, Section 2, of the charge concerned shall have a right of appeal against the decision of the Diocesan Buildings Committee or of the Bishop to the Provincial Buildings Committee. Notwithstanding the above, the Vestry with the consent of the Rector, may undertake re- ordering of the ecclesiastical furniture or ornaments of the Church for an experimental period.*

At present, various "minor works" are excepted from the scope of Canon 35. Currently, those exceptions include modification to an existing heating system, or the installation of a new one, which does not involve disruption to the fabric or alteration to the appearance of the exterior or interior of the building. The Committee intends to revise its list of minor works by removing that exception for heating systems, with the result that changes to a heating system, or the introduction of a new one, will require Canon 35 consent. That will allow the introduction of new heating arrangements to be considered at diocesan level by the Bishop and Diocesan Buildings Committee taking into account Net Zero considerations. Changes to the list of minor works does not need the consent of Synod.

The Committee's guidance on Minimum Standards for Clergy Housing already envisages that rectories should have an Energy Performance Certificate rating of no less than C. The Committee considers that ensuring up-to-date energy performance certificates not just for rectories but for church buildings would be an important step towards achieving net zero. The most straightforward manner of introducing such a requirement is to ensure that such matters are covered in the regular quinquennial inspections of church buildings. The Committee therefore brings forward a motion proposing the following changes to section 7.2.2 of the Digest of Resolutions:

Proposed Change to Digest of Resolutions

7.2.2 *Each Vestry, which failing the diocese on behalf of the Vestry, shall appoint an architect, chartered surveyor or other suitably qualified person to supervise the buildings under the Vestry's charge and notify the Diocese of any change in such appointment from time to time and the Vestry shall obtain a written report, including an energy performance certificate, in respect of these buildings, at least every five years. The report shall also confirm that the building's energy performance certificate is up-to date.*

A further step being taken by the Committee (which does not need Synod consent) is to revise the recommended "role description" for local property conveners to include reference to issues of climate change. The revised role description will shortly be added to the Vestry Resources section of the Provincial Website.

Appeal Process under Canon 35

During 2022, the Committee received an appeal against a decision by a Diocesan Buildings Committee to refuse consent for a proposed change in a church's grounds. Appeals to the Provincial Committee under Canon 35 are exceedingly rare but the experience of that appeal led to a discussion of the appeal process in general. In the light of that experience, the Committee considers that extending the period in which an appeal can be lodged under Canon 35 from 4 to 6 weeks would be reasonable and desirable, recognising that if an appeal comes either from a local vestry or congregational members a little more than four weeks may be necessary. The Committee therefore brings forward a motion proposing the following change to Resolution 7 under Canon 35:

Proposed Change to Resolution 7 under Canon 35

7. Within ~~four~~ six weeks of a decision having been made by the Bishop and Diocesan Buildings Committee, an appeal, lodged in writing with the Secretary General of the General Synod, may be made to the Provincial Buildings Committee either by the Vestry against one or more conditions attached to a consent or against a refusal of consent, or by not less than twenty per cent of communicant members of the congregation against a granting of consent. Such an appeal shall be decided within twelve weeks by the Provincial Buildings Committee whose decision shall be final.

In addition, the Committee has been revising its guidance for appeal processes under Canon 35 and will place that guidance on the provincial website when finalised.

Prof Peter Sharp
Convener, Buildings Committee
April 2023

LITURGY COMMITTEE

Explanatory Note concerning Liturgies for Second and First Reading at General Synod 2023

The Report of the Committee for the year ending 31 December 2022 can be found in the 40th Annual Report of the General Synod.

The three books of Pastoral Offices, for Priests, for Deacons, and for Readers and other authorised Lay Ministers, were authorised for experimental use in 2017, and the Liturgy Committee would record its appreciation of comments and suggestions received during this period. These rites received their first reading at General Synod 2022. As indicated to that Synod, further material was added to the rites which had been in experimental use, viz. provision for Baptism outside public worship, intended for emergency use only, and with explicit provision for welcoming into the congregation at public worship those so baptised, when circumstances permit; material for use with the bereaved at the time of death, currently published in Funeral Rites 1987, has also been included in these collections, as appropriate to pastoral contexts rather than to public worship. The rites for ministry with the dying include some volume of psalmody, provided both in contemporary and traditional language, the latter drawn from the Scottish Book of Common Prayer, the former from the Revised (Inclusive Language) Liturgical Psalter of the Anglican Church of Canada. Our thanks to the Anglican Church of Canada for permission to use their version of the Psalter, which is being introduced as appropriate to liturgies in process of drafting and revision.

They have since been considered by Diocesan Synods, and a number of minor amendments have been entered in the texts:

In all three booklets, an introductory sentence has been inserted in the order for Holy Communion from the Reserved Sacrament outside Public Worship, which reads:

We are the body of Christ, who has promised to be with us when we gather in his name. As we seek forgiveness of our sins, hear the Word of God in Scripture, pray for those in need, and receive the Body and Blood of Christ in the sacrament, we are united in the communion of saints and in the eucharistic life of the local church (*the local congregation may be named*).

In the booklet for Readers and Authorised Lay Ministers, a sentence has been added to the prefatory material to clarify what was already stated, that the practice in this Church is that only ordained priests administer the oil of the sick.

Canon 16.2 provides for Bishops to authorise any communicant to discharge those liturgical functions which do not require the ministry of an ordained priest. “Authorised Lay Ministers” is therefore of necessity a generic term, and includes, as well as Lay Readers (Canon 20), a wider range of lay people authorised by their bishop to exercise particular ministries in the name of the Church, than currently listed in the Schedule to Canon 66.

The decision to produce distinct collections of material for the different orders of ministry gives testimony to the value this Church places on Deacons and on Lay

Readers and other laity exercising authorised ministries, as well as upon Priests. It was also intended to ensure that those using the booklets could be confident that they are authorised to use all the material contained within them. The nature of these liturgies is that they are likely to be needed at short notice, when there is not the time to download resources and compile a rite for a particular occasion.

The collection of rites for Lent, Holy Week, and Easter was authorised for experimental use in 2017, and the Committee appreciates the comments and suggestions received from members of the Church over this period. The texts authorised for experimental use have been expanded to include Ascension and Pentecost as integral to the season of Easter.

As with all liturgical provision, the task of the Committee is to draft texts which give contemporary expression to the Christian faith, drawing upon and at the same time contributing to the liturgical tradition of the Church catholic. The preoccupation with recovering supposedly original texts, sometimes known as liturgical archaeology, fashionable for much of the twentieth century, has been found not always to serve the pastoral and missionary needs of the Church in the world of today. Cultural sensitivity and theological insights born of more recent experience and of ecumenical convergence over recent decades require a more flexible and creative approach to our heritage. These considerations have informed the drafting of the texts now submitted to Synod.

The Rev Canon Nicholas Taylor
Convener, Liturgy Committee

April 2023

LITURGY FOR SECOND READING

OPINIONS FROM DIOCESES

Pastoral Offices for Priests; Pastoral Offices for Deacons; Pastoral Offices for Readers and Authorised Lay Ministers

Aberdeen and Orkney:

The liturgies were approved. Voting was as follows:

House of Bishops: in favour

House of Clergy: 18 in favour, 0 against, 0 abstentions

House of Laity: 21 in favour, 0 against, 3 abstentions

Argyll and The Isles:

The Synod welcomed the provision of the three sets of Pastoral Offices, and in particular the fact that they include under one umbrella material previously available in a number of different places. It is also very helpful to have separate collections for priests, deacons and lay ministers.

The Synod wishes to make two suggestions.

1. that in prefatory material to the collection for Readers and Authorised Lay Ministers, there might be some strengthening of the boundaries between priestly and lay ministry, particularly in relation to the Sacrament of anointing. The text currently notes that 'An ordained priest may also anoint a sick person with the oil of the sick' (p 1) which, by implication, reads (correctly) that a lay minister may not. Our feeling was, though, that this might be more explicitly stated. Some members of our Synod were unaware of the parameters within which authorised lay ministries are exercised. It was felt that greater clarity could help avoid pastorally awkward situations and would help strengthen an understanding of the mutual complementarity of lay and ordained ministries.
2. that in the orders for Holy Communion from the Reserved Sacrament outside Public Worship (priests, p.20; deacons, p.11; and readers / authorized lay ministers, p.10), a text should be inserted between the Lord's Prayer (para 6 in the shorter form, para 9 in the longer form) and the Agnus Dei (para 7 in the shorter form, para 10 in the longer form) which makes explicit the link between the Reserved Sacrament and the local eucharistic community. Administration of Holy Communion from the Reserved Sacrament is Communion by extension – enabling those not able to present at regular celebrations of the Eucharist to participate in sacramental life of the local church or charge.

The Synod was clear that, because this is a *theological* matter, where the liturgy gives expression to our understanding of eucharistic pastoral ministry, the

words should form part of the liturgy itself, and not be contained within a rubric or guidance notes.

Other provinces of the Anglican Communion make this provision. The Church of England does this (The Distribution of Holy Communion at Home or in Hospital) with the following form of words immediately after the greeting:

The Church of God, of which we are members, has taken bread and wine and given thanks over them according to our Lord's command. These holy gifts are now offered to us that, with faith and thanksgiving, we may share in the communion of the body and blood of Christ.

An earlier version of this rite placed the words in the position suggested earlier, i.e. immediately before the distribution, and in a slightly different form:

The Church of God, of which we are members, has taken bread and wine and given thanks over them according to our Lord's command. I bring these holy gifts that you may share in the communion of the body and blood of Christ. We who are many are one body because we all share in one bread.

The Synod hopes that, prior to the Second Reading of this provision, consideration will be given to these two suggested amendments.

Brechin:

The liturgies were approved without comment.

Edinburgh:

The liturgies were approved. Voting was as follows:

House of Bishops: 1 in favour, 0 against, 0 abstentions

House of Clergy: 31 in favour, 0 against, 2 abstentions

House of Laity: 26 in favour, 0 against, 11 abstentions

Glasgow and Galloway:

Revd Canon Nicholas Taylor (NT) outlined the background to the liturgies. With regard to the liturgy on Authorised Lay Ministries, a view from one contributor was expressed that although the liturgies contained therein were satisfactory, the title was not, as there was no uniform and authorised acceptance of such ministries across the Province. It was therefore suggested that it should be rejected. NT felt this was beyond the authority of the Liturgy Committee and should be referred to the College of Bishops. Another contributor wondered if there was a possibility of compromise in the naming of the booklet, but there was no further discussion or resolution proposed on this second reading.

Moray, Ross and Caithness:

No comment received from the Diocese

St Andrews, Dunkeld and Dunblane:

The liturgies were approved. Voting was as follows: 46 in favour, 1 against, 3 abstentions

COMMITTEE FOR THE PROTECTION OF CHILDREN AND VULNERABLE ADULTS (SAFEGUARDING COMMITTEE)

CANON 65 REVISION

General

This explanatory note sets out the background to the proposed changes to Canon 65.

In 2020 General Synod approved a new safeguarding policy based on the Anglican Communion's Safe Church Charter. Safe Church refers to the commitment of churches and other institutions of the Anglican Communion to work towards making churches safer places for everyone. Safeguarding refers to the measures that are implemented to enable Churches to put their Safe Church commitments into practice. Canon 65 relates to the Scottish Episcopal Church's Safeguarding measures. It is a business rather than a policy document.

The purpose of Canon 65 is to assign safeguarding authorities and duties at a high level. Operational practice is covered in the various policy and practice guidance documents published on the SEC website. These will require to be updated and expanded in the light of changes to the Canon.

As far as is possible for a legal document such as a canon, the proposed revision uses simpler wording than the current canon. Each section has been broken down into sub-sections for ease of reference. To avoid the requirement for future amendments, references to legislation that may change are avoided.

There will be consequential changes elsewhere in the Code of Canons wherever there are references to 'Protection of Children and Vulnerable Adults' which will be updated to 'Safeguarding' at the second reading.

The proposed new Canon 65 represents a significant step forward in defining key areas of responsibility more clearly than under the current Canon. Amending the Canons is a two-year process, but if the proposed version passes the first stage this year, the Safeguarding Committee and Officers will be in a better position to continue the work of building a robust framework for safeguarding in the SEC.

The proposed revision is presented as a 'clean' copy. It represents a substantial redraft with new Sections and the Sections in the current Canon are written in a different order. This does not lend itself to presentation as a document with tracked changes but the current Canon is available to view at:

<https://www.scotland.anglican.org/wp-content/uploads/Code-of-Canons-2020.pdf>

The proposed new Canon 65 should be read in conjunction with the notes below. The numbered headings relate to the Sections and letters to the subsections in the draft Canon. The 2020 Policy Principles and Commitments is published on the SEC website:

<https://www.scotland.anglican.org/wp-content/uploads/Safeguarding-Policy-Principles-and-Commitments-plus-Definitions-2020.pdf>

1. Duty to Safeguard

This new Section sets out in broad terms where responsibility for Safeguarding lies.

- (a) This reflects the wording in the 2020 policy: *We will promote a culture of safety in our congregations and church organisations and communities by education and training to help clergy, other church workers and participants prevent the occurrence of harm and abuse.* The same wording is used in Section 3(b). Abuse is defined in the glossary to the 2020 Policy.
- (b) This covers the duty of all members of the Church to uphold the principles of safeguarding and comply with the Church's policies and procedures.
- (c) This has been added to cover employees and volunteers who may not be members of the Church. Examples include administrative staff, caretakers, cleaners and church musicians. This is perhaps more a statement of aspiration than legal duty as such since such people are unlikely to be subject to the Code of Canons directly.

2. Specific duties and responsibilities of Church Bodies

This new Section defines where responsibility for implementing the Church's policies lies. This was less clear in the original.

- (a) A Church Body is defined as having charitable status in its own right. This includes, but is not restricted to, vestries, dioceses and the province. Each Church Body has safeguarding responsibilities in relation to the appointment of its personnel, whether clergy or lay, stipendiary, salaried or voluntary.
- (b) This restates subsection 1(b) but it is helpful to reinforce this point in the context of subsections 2(c) and 2(d) below.
- (c) This is an essential element of the working relationship between the Safeguarding Team and Church Bodies in relation to safe recruitment and PVG. The duty of the Safeguarding Committee is to promote safe recruitment practices and these practices are facilitated by the Safeguarding Team, but it is the responsibility of each Church Body to implement and act on the guidance.
- (d) The requirement on Church Bodies to prepare an annual return, originally covered in the resolutions under the Canon, is now included here.

3. Provincial Safeguarding Committee

This Section expands on Section 1 of the current Canon.

- (f) This clarifies the relationship between the Committee and the Provincial Safeguarding Officers in relation to safeguarding advice. Section 5 of the draft canon covers the Provincial Safeguarding Officer's duty to seek advice and Section 7 covers sources of advice.

(g) Provincial Safeguarding Officer

This ensures that there is always a Provincial Safeguarding Officer or Acting Provincial Safeguarding Officer in post.

- (d) In this context 'terms and conditions' refers to the terms and conditions of employment determined by the Provincial Standing Committee.

5. Authority of the Provincial Safeguarding Officer

This covers the duties and authorities of the Provincial Safeguarding Officer in relation to safe recruitment.

- (a) All criminal record disclosure applications are submitted to Disclosure Scotland by the Safeguarding Team. Section 2(c) places on each Church Body responsibility for identifying relevant appointments and submitting disclosure applications to the Team for processing.
- (d) The requirement to seek advice is contained in the current Canon and is retained. The term 'complex and difficult questions' is not defined here but is covered by practice agreed between the Provincial Officer and the Committee.
- (e) This has been added for practical reasons as consultation with the full Committee may not always be possible.

6. Authority to recommend suspension

This is a clarification of the process set out in the current Canon 65. It refers only to the suspension of volunteers and lay employees, with clergy suspension being dealt with under Canon 54.

- (c) The notification is given to the Church body as defined in Section 2(a). The requirement to advise the Bishop in the original Canon 65 has been removed as Bishops have no authority to suspend a volunteer appointed by a vestry. The advice to suspend a person from their duties must be delivered to the person or persons with the authority to implement the suspension. It is not helpful to try to define this in greater detail as the relevant person will differ between charges. This will be covered by a practice note.

A recommendation to suspend reflects the reality that only the appointing body has the authority to suspend or dismiss, so stronger wording would not be appropriate. That said, the Canon places the duty to comply and uphold the Church's Policies and procedures on each Church Body with separate charitable status, and as such charity trustees should always take into account safeguarding advice.

7. Authority in relation to safeguarding concerns

This section covers the powers of the Provincial Officer in relation to safeguarding concerns.

- (a) The authority to provide advice is understood but not stated in the current Canon.
- (b) Standing Committee has authorised funding to enable the use of external consultants.
- (c) The authority to investigate a concern is fundamental to Safeguarding but is not set out explicitly in the current Canon.

- (d) This may require to be amended in the light of revisions to Canon 54.

8. Risk Assessment

This is an addition to the current Canon 65 to formalise practice. Risk assessment is the term used to quantify and reduce potential risk of harm in a wide variety of situations. Risk assessments have always formed part of the work of the Provincial Officer in relation to appointments and safeguarding concerns.

- (c) If a potential risk is identified, it is the duty of the Provincial Officer to carry out a risk assessment with or without the co-operation of the individual concerned.

9. Decisions

This is updated from the current Canon 65 to include an Acting Provincial Officer.

10. Appeals Committee and

11. Appeals

Minor changes only.

Schedule

No changes at this time.

Resolutions

There are currently three resolutions under the Canon. Resolutions 1 and 2 cover duties that are now set out in Sections 1 and 2 of the proposed new Canon. Resolution 3 is retained with revised wording.

Richard Baker
Convener, Safeguarding Committee

CANON FOR FIRST READING

CANON SIXTY-FIVE OF SAFEGUARDING IN THE CHURCH

1. DUTY TO SAFEGUARD

- (a) The Scottish Episcopal Church must promote at all times a safe and protective environment for all people who participate in the activities of the Church, with a particular focus on preventing harm and abuse.
- (b) Those in authorised ministry and all dioceses, vestries, and congregations of the Scottish Episcopal Church must uphold and comply with the Church's safeguarding Policies set out in the Schedule and the procedures adopted by the Safeguarding Committee from time to time.
- (c) Any person working in the Scottish Episcopal Church, whether on a paid or on a voluntary basis, must uphold and comply with the Church's safeguarding Policies set out in the Schedule and the procedures adopted by the Safeguarding Committee from time to time.

2. SPECIFIC DUTIES AND RESPONSIBILITIES OF CHURCH BODIES

- (a) This Section applies to each body within the Scottish Episcopal Church which has charitable status in its own right and which has the power to make appointments.
- (b) Each body must uphold and comply with the Church's safeguarding Policies set out in the Schedule and the procedures adopted by the Safeguarding Committee from time to time.
- (c) Each body must implement guidance issued from time to time by or on behalf of the Safeguarding Committee on safe recruitment including submitting applications to the Provincial Safeguarding Officer for criminal record disclosures for all relevant positions.
- (d) Each body must prepare and submit an annual safeguarding return in accordance with guidance issued from time to time by or on behalf of the Safeguarding Committee and participate in any safeguarding audit as and when required.

3. PROVINCIAL SAFEGUARDING COMMITTEE

- (a) There shall be a Safeguarding Committee, whose members shall be appointed by the Standing Committee of the General Synod.
- (b) The Safeguarding Committee is responsible for promoting a safe and protective environment for all people who participate in the activities of the Church, with a particular focus on preventing harm and abuse.
- (c) The Safeguarding Committee is responsible for promoting safe recruitment practices within the Church.

- (d) The Safeguarding Committee is responsible for monitoring the Church's compliance with all relevant safeguarding legislation.
- (e) The Safeguarding Committee is to perform the functions and duties allocated to it under this Canon or by the Policies set out in the Schedule.
- (f) The Safeguarding Committee is to tender such advice to the Provincial Officer as it sees fit when the Provincial Officer seeks its advice or consults it.
- (g) The Safeguarding Committee has the power to monitor the operation of this Canon and to propose amendments to the Canon and to any or all of the Policies set out in the Schedule and to Resolutions under the Canon.

4. PROVINCIAL SAFEGUARDING OFFICER

- (a) The Standing Committee of the General Synod is to appoint a Provincial Safeguarding Officer who shall carry out the functions and duties set out in this Canon.
- (b) The Standing Committee also has the power to appoint one or more Assistant Provincial Safeguarding Officers to assist the Provincial Safeguarding Officer.
- (c) The Standing Committee of the General Synod has the power to appoint an Acting Provincial Safeguarding Officer, who shall have all the duties, powers and authority of the Provincial Safeguarding Officer when that Officer is absent or unavailable or when that post is vacant.
- (d) All appointments made under this Section shall be on such terms and conditions as the Standing Committee determines.

5. AUTHORITY OF THE PROVINCIAL SAFEGUARDING OFFICER IN RELATION TO SAFE RECRUITMENT

- (a) The Provincial Safeguarding Officer has authority to apply for a criminal record disclosure, in so far as permitted or required by any relevant legislation, in respect of any person holding, applying for or proposed for appointment to a position in the Church, being a position to which the relevant legislation applies.
- (b) The Provincial Safeguarding Officer shall make decisions about the suitability of a person holding, applying for or proposed for appointment to a position in the Church in respect of which a check of criminal conviction, vetting or listing information is available.
- (c) The Provincial Safeguarding Officer has authority to provide advice about the suitability of any person holding, applying for or proposed for appointment to a position of trust and responsibility in the Church.
- (d) The Provincial Safeguarding Officer must seek the advice of the Safeguarding Committee on complex and difficult questions regarding the suitability of any person.
- (e) When providing advice under subsection (d) in a particular case the Safeguarding Committee may delegate the matter within the Committee as it sees fit.

6. AUTHORITY OF THE PROVINCIAL SAFEGUARDING OFFICER TO RECOMMEND SUSPENSION

- (a) This Section applies to any person holding a position in the Scottish Episcopal Church other than a Bishop, Priest or Deacon holding any form of authorisation to minister in the Scottish Episcopal Church.
- (b) In the event that a decision is made by the Provincial Safeguarding Officer under Section 5(b) of this Canon that a person is not suitable to continue to hold a position within the Church, the Officer may recommend that the person be suspended from their position.
- (c) When the Provincial Safeguarding Officer recommends suspension of such a person, the Officer must give notification of the recommendation to the body responsible for the person's appointment.

7. AUTHORITY OF THE PROVINCIAL SAFEGUARDING OFFICER IN RELATION TO SAFEGUARDING CONCERNS

- (a) The Provincial Safeguarding Officer has the authority to provide advice on all matters relating to safeguarding.
- (b) The Provincial Safeguarding Officer has the authority to consult generally on any safeguarding matter with whomever the Officer considers appropriate, including but not restricted to Assistant Provincial Safeguarding Officers and members of the Safeguarding Committee.
- (c) The Provincial Safeguarding Officer has the authority to carry out investigations into safeguarding allegations, including those in respect of any Bishop, Priest or Deacon holding any form of authorisation to minister in the Scottish Episcopal Church, as the Officer considers appropriate; and the Officer may delegate parts of such investigatory work to suitably qualified persons.
- (d) The Provincial Safeguarding Officer has the authority to assist with any investigatory work commissioned by or under the procedures set out in Canon 54 in matters relating to safeguarding issues.

8. RISK ASSESSMENT

- (a) A risk assessment to evaluate the level of safeguarding risk, if any, that a person may pose to other people may be undertaken by the Provincial Safeguarding Officer or by an Assistant Provincial Safeguarding Officer.
- (b) A risk assessment may also be undertaken by a suitably qualified person chosen by the Officer or Assistant Officer, where it is considered that the person has expertise appropriate to a particular assessment.
- (c) The Provincial Safeguarding Officer has the authority to require that a person seeking or holding a position in the Scottish Episcopal Church, including a Bishop, Priest or Deacon holding any form of authorisation to minister in the Church, undergoes a risk assessment in relation to safeguarding matters.
- (d) The Provincial Safeguarding Officer may seek the advice of the Safeguarding Committee about whether a risk assessment is required in a particular case, and if so, who should carry it out.

- (e) When a risk assessment under this Canon has been carried out in relation to a person seeking a position in the Church, the Provincial Safeguarding Officer may use the assessment to inform a decision under Section 5(b).
- (f) When a risk assessment under this Canon has been carried out in relation to a person holding a position in the Church (other than a Bishop, Priest or Deacon holding any form of authorisation to minister in the Church), the Provincial Safeguarding Officer may recommend suspension of that person under Section 6.
- (g) When a risk assessment under this Canon has been carried out in relation to a Bishop, Priest or Deacon holding a position in the Church, the Provincial Safeguarding Officer may use the assessment to inform proceedings under Canon 54.

9. PROVINCIAL SAFEGUARDING OFFICER'S DECISIONS BINDING

- (a) All decisions taken by the Provincial Safeguarding Officer or the Acting Provincial Safeguarding Officer under this Canon shall be binding upon all persons or bodies to whom they relate, subject only to the Appeal provisions set out below.

10. PROVINCIAL SAFEGUARDING APPEALS COMMITTEE

- (a) The members of the Provincial Safeguarding Appeals Committee shall be appointed by the Standing Committee of the General Synod.
- (b) The Provincial Safeguarding Appeals Committee shall determine its own procedures and rules for the disposal of appeals.

11. APPEALS AGAINST SECTION 5(b) DECISIONS

- (a) Any person who is dissatisfied with a decision under Section 5(b) of this Canon regarding their fitness to hold or continue to hold a position in the Church may appeal against that decision to the Provincial Safeguarding Appeals Committee.
- (b) An appeal must be lodged in writing with the Secretary General of the General Synod within 21 days of the date of the intimation of the decision.
- (c) Where an appeal is lodged after 21 days, it may be accepted late if there is a good reason for doing so.
- (d) The decision about whether to accept a late appeal shall be made by the Chair of the Provincial Safeguarding Appeals Committee.
- (e) The decision of the Provincial Safeguarding Appeals Committee on the appeal shall be final.

SCHEDULE

The Policies adopted by the General Synod in relation to Safeguarding matters comprise the following:-

1. Safeguarding Policy: Principles and Commitments adopted by the General Synod in December 2020.
2. The Code of Practice in connection with the use of Disclosure Information and with the functions of Registered Persons (8 February 2011 edition) promulgated by Disclosure Scotland and adopted by the General Synod in June 2012.
3. The policy on the Secure Handling, Use, Storage and Retention of Disclosure Information adopted by the General Synod in June 2012.
4. The policy on the Recruitment of Ex-Offenders adopted by the General Synod in June 2012.

RESOLUTIONS UNDER CANON SIXTY-FIVE

Resolution 1

The Safeguarding Committee has the power to adopt detailed safeguarding procedures and to amend them to ensure compliance with legislation and good safeguarding practice.

STANDING COMMITTEE

SIZE OF GENERAL SYNOD - RESOLUTION 8 UNDER CANON 52

The number of members which a diocese is entitled to appoint to General Synod depends on the overall communicant membership of the diocese (determined by the formula set out in Resolution 8 under Canon 52). Every diocese is entitled to a minimum of 12 members (6 clerical and 6 lay). Any diocese which has a communicant membership in excess of 2000 is entitled to 2 additional members (1 clerical, 1 lay) for every 600 members above 2000.

The membership numbers are fixed for a ten-year period and then the formula is reapplied using updated communicant statistics. It is next due to be applied early in 2024 (for the 2024 General Synod) on the basis of the 2023 communicant statistics.

The 2023 statistics will of course not be available until 2024 but table below sets out the prospective effect of the application of the formula in 2024, if the formula were to be applied on the basis of the 2022 statistics received from Dioceses. The result is that the membership of Synod would reduce from 124 to 102.

Earlier this year, we consulted dioceses on this matter. Not all dioceses have responded and whilst Moray, Ross and Caithness voiced no objection to its representation reducing to the minimum level of 12 members, the Dioceses of Edinburgh and Glasgow and Galloway were of the view that it was premature to reduce the size of Synod at the moment. The concerns arose because of the distortion of church attendance caused by the pandemic and a sense that it was still too early to form a clear picture of church attendance and that it would therefore be preferable to delay any change for the figures for at least two years. That would also give the opportunity for a broader review to be undertaken on the collection of statistics, whether they reflect the life of the SEC and also the overall question about the fair representation on Synod.

Standing Committee agrees that it is premature to apply the formula for 2024 and will bring forward a motion to Synod to defer application of the formula until 2025 statistics are available, which will also allow time for a broader review to take place.

Bridget Campbell
Convener, Standing Committee
April 2023

Diocese	2013 Commun- icants	Number of Synod Members 2023	2022 Commun- icants	Additional Members per Res 8	Projected Number of Members (in 2024)	Projected Reduction in Members 2023 to 2024
Aberdeen and Orkney	2861	14	1731	0	12	2
Argyll and The Isles	717	12	574	0	12	0
Brechin	1652	12	1106	0	12	0
Edinburgh	8232	32	5652	12	24	8
Glasgow and Galloway	5161	22	3255	4	16	6
Moray, Ross and Caithness	2353	14	1847	0	12	2
St Andrews, Dunkeld and Dunblane	3876	18	2658	2	14	4
	24852	124	16823		102	22

RULES OF ORDER OF THE GENERAL SYNOD

(Amended 12 June 1997, 7 June 2012, 12 June 2014, 11 June 2022)

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 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. 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 stop speaking 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 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.
- (g) 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.
- (h) In circumstances where the Standing Committee wishes to place a different option or options on the agenda for the Synod's consideration, it shall have power to include on the agenda two or more motions which are alternative or contradictory to one another and in such cases shall state that the counter-motion procedure set out in Rule 10(e) below shall apply. In any such case, the counter-motion procedure shall apply, so that the motion appearing first on the agenda shall be considered the original motion and any further motion or motions shall be regarded as if they were Rule 10 motions for the purposes of applying the counter-motion procedure and as if they had been received in the order in which they are placed on the agenda.

10. Rule 10 Motions

- (a) Notice of Rule 10 motions should normally be given in writing (to the Secretary General) at least seven days before Synod starts.
- (b) The motion shall be in writing, and signed by the mover and seconder, and supported by no fewer than twelve members (excluding the mover and seconder of the motion) of Synod who must be present at the meeting at which it is intended to move the motion. The support of each of such twelve (or more) members should normally be evidenced either:-
 - by their confirming such support, at least seven days before Synod starts, by providing to the Secretary General a copy of the motion bearing their signature; or
 - by their confirming such support, at least seven days before Synod starts, in writing to the Secretary General, and by thereafter providing to the Secretary General, no later than the start of Synod, a copy of the motion bearing their signature.

- (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.
- (e) If, in the opinion of the Convener of the Standing Committee, a Rule 10 motion comprises a counter-motion (as defined in paragraph (f) below) to a motion which has been included in the agenda for the meeting in question, and if a two thirds majority as required by the immediately preceding paragraph (d) has been achieved, the following procedure shall apply:-
 - the Synod shall first consider and vote on any amendments to the original motion;
 - the Synod shall then consider and vote on any amendments to the Rule 10 motion or motions;
 - once all such amendments have been dealt with, a vote shall be taken between the motions (that is the original motion included in the agenda (as amended by any amendments accepted by the Synod)) and the Rule 10 motion(s) (as amended by any amendments accepted by the Synod) in the order in which the motions were made, beginning with the first. Synod members may vote for one motion only. If, on the results being announced, one motion has obtained a clear majority of votes, the other motion (or all other motions, as the case may be) shall fall; but if no motion has obtained a clear majority, the motion having the smallest number of votes shall be struck off and votes shall be taken between the remaining motions until all remaining motions have been disposed of;
 - once the number of motions under the procedure set out above has been reduced to one, the Synod shall consider that remaining motion and vote on it.
- (f) A counter-motion is a motion which is contradictory or negative of a motion which has been included in the agenda for the meeting or of a substantial part of such a motion. A counter-motion therefore differs from an amendment to a motion because an amendment is not substantially contradictory of the original motion but makes deletions, alterations or additions without defeating the main object of the original motion).

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.

16. Amendment of Rules

Any or all of these Rules of Order may be 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)

GENERAL SYNOD MEMBERS 2023

House of Bishops

Most Rev Mark Strange
Rt Rev Dr John Armes
Rt Rev Anne Dyer
Rt Rev Kevin Pearson
Rt Rev Ian Paton
Rt Rev Dr Keith Riglin
Rt Rev Andrew Swift

Standing Committee Members not Otherwise Diocesan Representatives

Ms Bridget Campbell
Mr James Gibson
Very Rev Sarah Murray

ACC Representative

Rev Lee Johnston

Aberdeen & Orkney Clergy

Rev Canon Neil Brice
Rev Canon Lynsay Braybrooke
Rev Canon Vittoria Hancock
Rev Dr Jennifer Holden
Rev Canon Terry Taggart

Aberdeen & Orkney Clergy Alternates

Rev Roger Dyer

(Attending 2023)

Aberdeen & Orkney Laity

Dr Stephen Goodyear
Dr Julia House
Mrs Virginia Irvine-Fortescue
One Member, name not disclosed

Argyll & The Isles Clergy

Rev Rosemary Bungard
Very Rev Margaret Campbell
Rev Amanda Fairclough
Rev Canon Simon Mackenzie
Rev Canon Peter Moger
Rev David Railton

(Not attending 2023)

Argyll & The Isles Laity

Mr Robert MacDonald
Ms Marion MacKay
Ms Sally McKim
Ms Catherine Wigston
Two Members, names not disclosed

Brechin Clergy

Rev Roxanne Campbell
Rev Denise Herbert
Rev Mary Jepp
Rev Peter Mead
Very Rev Dr Elizabeth Thomson
One Member, name not disclosed

Brechin Clergy Alternate

Rev Canon Kerry Dixon
Rev David Gordon
Rev Canon Michael Turner

Brechin Laity

Mrs Valerie Beveridge
Mr Steven Coull
Mr Peter Chaffer
Ms Jean Fenwick
Ms Susan Rowe
One Member, name not disclosed

(Not attending 2023)

Brechin Laity Alternates

Mrs Judith Chaffer
Mr Harold Jack
One Member, name not disclosed

(Attending 2023)

Edinburgh Clergy

Very Rev Frances Burberry
Very Rev John Conway
Rev Markus Dünzkofer
Rev Canon Dean Fostekew
Rev Diana Hall
Rev Dr Stephen Holmes
Rev Canon Dr Sophia Marriage
Rev Nicola McNelly
Rev David Paton-Williams
Rev Canon David Richards
Rev Libby Talbot
Rev Susan Ward
One Member, name not disclosed

(Not attending 2023)

Edinburgh Clergy Alternate

Rev Aaron Moffat-Jackman

(Attending 2023)

Edinburgh Laity

Dr Vicki Clark
Mrs Victoria Elliott
Ms Emma Forrest
Ms Lei Garcia
Mr Ian Kerry
Dr Anne Martin
Mr Barnaby Miln
Ms Helen Mitchell

(Not attending 2023)

Mrs Janet McKinnell
Mr Duncan Sinnet
Ms Helen Vincent
Dr Helen Wright
One Member, name not disclosed

Glasgow & Galloway Clergy

Rev Dr Elizabeth Breakey
Rev Canon Oliver Brewer-Lennon
Very Rev Kelvin Holdsworth
Rev Dr Paul Job Retnaselvam
Rev Harriet Johnston
Rev Matthew Little
Rev Wilhelmina Nesbitt
Very Rev Reuben Preston
Rev Canon Dr Nicholas Taylor
Rev Keith Thomasson
Rev Martyn Trembath

(Not attending 2023)

Glasgow & Galloway Clergy Alternates

Rev Deborah Davison
Rev Br Heller Gonzalez Pena
Rev Canon Gordon Fyfe
Rev Dominic Ind

(Attending 2023)

Glasgow & Galloway Laity

Mrs Geraldine Ewan
Mr Ray Gascoigne
Miss Trudy Hill
Mrs Anne Jones
Mrs Carol Lovett
Mr Petko Marinov
Miss Morag O'Neill
Mr Nigel Rayner
Dr David Simmons
Mrs Jan Whiteside
One Member, name not disclosed

Glasgow & Galloway Laity Alternates

Mr Paul Hindle
Mr Richard Horrell
Mr Richard Smith
One Member, name not disclosed

Moray, Ross & Caithness Clergy

Rev Julia Boothby
Rev Canon Dr James Currall
Rev Dr Hamilton Inbadas
Rev Katrina O'Neil
Rev Tembu Rongong
Rev Simon Scott
Very Rev Alison Simpson

(Not attending 2023)

Moray, Ross & Caithness Clergy Alternates

Rev Dr Clare Caley

(Attending 2023)

Rev Eleanor Charman

Moray, Ross & Caithness Laity

Mr Michael Campbell

Ms Alison Garraway

Mr Colin Gregory

Mr Hugh Morison

Mrs Deborah Munday

Two Members, names not disclosed

Moray, Ross & Caithness Laity Alternates

One Member, name not disclosed

St Andrews, Dunkeld & Dunblane Clergy

Rev Canon Liz Baker

Rev Gerard Dillon

Rev Genevieve Evans

Rev Bonnie Evans-Hills

Rev Samantha Ferguson

Rev Carol Latimer

Rev Christopher Lowdon

Rev Dean Norby

(Not attending 2023)

Rev Canon Christoph Wutscher

St Andrews, Dunkeld & Dunblane Clergy Alternates

Rev Annie Hughes

St Andrews, Dunkeld & Dunblane Laity

Dr Anthony Birch

Mrs Linda Brownlie

Mr Robert Dickson

Dr Euan Grant

Mrs Sue Hoare

(Not attending 2023)

Mrs Shirley Mann

Mrs Elizabeth Roads

Mrs Jean Richardson

Prof Alan Werritty

St Andrews, Dunkeld & Dunblane Laity Alternates

Miss Edith Mathewson

Ms Lesley Whitwood

(Attending 2023)

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
May 2023

SCOTTISH EPISCOPAL CHURCH

REPRESENTATION ON OTHER BODIES/ORGANISATIONS – May 2023

Body/Organisation	Representative	Appointing Body	Start Date* *No Fixed Term Date
ANGLICAN COMMUNION			
Anglican Consultative Council	Alistair Dinnie Rev Lee Johnston	Standing Committee	2016-25 2023-32
Anglican Communion Standing Committee	Primus (alternate member)	Primates Meeting	2022*
Anglican Communion Networks and Commissions: -			
Family Network	Rev Diana Hall	Mission Board	2023*
Environmental Network	Alan Werritty	Mission Board	2003*
Women's Network	Ley-Anne Forsyth	Mission Board	2020*
Inter-Anglican Liturgical Commission Working Partly on Church Calendars	Rev Canon Dr Nicholas Taylor	Liturgy Committee	2021*
Inter Anglican Liturgical Commission Working Group on Formation	Dr John Davies	Liturgy Committee	2021*
Anglican Communion Science Commission	Bishop of Brechin as Episcopal Link	College of Bishops	2022*
ACTS (Action of Churches Together in Scotland)			
Trustee Board	Paul Goldfinch	Faith and Order Board	2015
Members' Meeting	Bishop of Edinburgh Rev Canon Professor Charlotte Methuen (Alternate) Miriam Weibye ¹	College of Bishops Faith and Order Board	2017 2016
CEAS (formerly Scottish Sunday School Union)	Lorraine Darlow	Mission Board	2015*
CHURCH OF SCOTLAND			
Church Art and Architecture	Rebecca Cadie Alex Stewart (Alternate)	Buildings Committee	2008* 2005*
COUNCIL OF THE CHURCH SERVICE SOCIETY	Rev Christoph Wutscher	Liturgy Committee	2021
CTBI (Churches Together in Britain and Ireland)			
CRJN (Churches Racial Justice Network)	Rev Timothy Njuguna	Church in Society	2008*
Children's Ministry Network	Lorraine Darlow	Mission Board	2013*
Senior Representatives Forum	John Stuart ²	ex officio Secretary General	2007
Global Mission Network	Rev Eileen Thompson	Global Partnerships Committee	2008

¹ Church Relations Officer appointed as third SEC Representative. The position is non-voting. Officer presence helpful because of general overview of ecumenical relations.

² The Forum comprises senior denominational officers *ex officio*.

Body/Organisation	Representative	Appointing Body	Start Date* *No Fixed Term Date
DIACONAL ASSOCIATION OF THE CHURCH OF ENGLAND	Rev Norma Higgott	Faith and Order Board	2016*
FAITH IN COMMUNITY SCOTLAND ACTION FUND	Rev Canon Fay Lamont	Church in Society (annual reappointment)	2001
GLENALMOND COUNCIL	Primus	<i>ex officio</i> College of Bishops	2014*
INTERFAITH GROUP ON DOMESTIC VIOLENCE	Hilary Moran	Church in Society	
INTERFAITH SCOTLAND	Rev Bonnie Evans-Hills	Interfaith Relations Committee	2020*
MEISSEN COMMISSION (Celtic Churches Observer)	Rev Dr Maurice Elliot	Church of Ireland	2021
MISSION TO SEAFARERS	Bishop of St Andrews, Dunkeld and Dunblane	College of Bishops	2019*
PORVOO CONTACT GROUP	Miriam Weibye ³	Inter-Church Relations Committee	2016*
REUILLY CONTACT GROUP	Rev Canon John McLuckie	Inter-Church Relations Committee	2016*
ROYAL SCHOOL OF CHURCH MUSIC	Rev Christoph Wutscher	Primus	2021
SCOTLAND4PEACE STEERING GROUP	Rev David Mumford	Church in Society	2008*
SCOTTISH CHURCHES COMMITTEE	Mike Duncan John Stuart ⁴	Admin Board	2021* 1996*
SCOTTISH CHURCHES COMMITTEE SAFEGUARDING GROUP	John Wyllie/ Daphne Audsley	<i>Ex officio</i>	2007*
SCOTTISH CHURCHES PARLIAMENTARY OFFICE			
Coordination Group	Miriam Weibye	Church in Society	2020
Holyrood Group	Catriona Beel	Church in Society	2023*
SCOTTISH FAITHS ACTION FOR REFUGEES	Rev Nick Bowry	Church in Society	2019*
SCOTTISH PILGRIM ROUTES FORUM	Vacant	Mission Board	
UNITY ENTERPRISE	Rev Les Ireland	Church in Society	2013*
WORLD COUNCIL OF CHURCHES ASSEMBLY	Miriam Weibye One other	Faith and Order Board	
WORLD DAY OF PRAYER (Scottish Committee)	Rev A Thomasson-Rosingh	College of Bishops	2022

³ Officer well placed within the denomination to act as liaison point with the Porvoo Communion.

⁴ Much of the agenda of the Committee deals with issues of a legal/regulatory nature. The two SEC representatives have traditionally comprised one officer and one other.

General Synod 2023 Expenses Claim

Travel: <i>Rail/bus fare</i>		No. of nights	£
<i>Mileage</i>	miles @45p		£
Other			£
			£
			£
Accommodation Allowance			
<i>Hotel: Dinner, B&B</i>	(up to a max of £175 per night)		£
<i>Friends & Family allowance</i>	(up to a max of £50 per night)		£
Please attach all receipts (see notes below)			TOTAL £

Name and Address (please print)		Attending as:
		General Synod Member <input type="checkbox"/>
		Alternate GS Member <input type="checkbox"/>
		Committee Convener <input type="checkbox"/>
		Other (please state) <input type="checkbox"/>
Date:		
	_____ 2023	_____

Bank account details for payment of expenses	
Either: Use my bank details previously provided to General Synod office <input type="checkbox"/>	
Or: use the following bank details: <input type="checkbox"/>	
Account in the name of:	_____
Bank sort code:	_____
Bank account number:	_____
Email address:	_____

Notes:

- 1 Please ensure that this form is returned by not later than **30 June 2023** to the General Synod Office, 21 Grosvenor Crescent, Edinburgh, EH12 5EE or emailed to GSexpenses@scotland.anglican.org.
- 2 Public transport should be used wherever possible.
- 3 Central Edinburgh parking costs will only be reimbursed in exceptional circumstances.
- 4 Maximum overnight rate (including dinner and breakfast) is £175.
- 5 For members staying with friends and family during Synod an allowance of £50 a night is available to support a contribution by members to the costs incurred by their hosts.
- 6 Notification of payment of expenses will be sent by email.

GENERAL SYNOD 2023 FEEDBACK FORM

The Standing Committee values the comments of General Synod Members on the operation of the General Synod. Members are invited to complete the form electronically at the following link: <https://forms.gle/xhdupQW1azF4kAg89> The questions in the online form are set out below so that members can see at a glance the entirety of the Feedback Form. It can be submitted anonymously. The electronic version of the form will close on 19 June 2023.

- | | | | | |
|-----|--|--------------|----------------|-----------------|
| 1. | I found the experience of a hybrid General Synod to be generally positive | AGREE | NEUTRAL | DISAGREE |
| 2. | I appreciated the worship at General Synod | AGREE | NEUTRAL | DISAGREE |
| 3. | Sessions were generally chaired competently and clearly | AGREE | NEUTRAL | DISAGREE |
| 4. | I consider that the agenda for Synod was appropriate | AGREE | NEUTRAL | DISAGREE |
| 5. | I would have liked to have seen the following on the agenda: | | | |
| 6. | I felt adequately prepared to participate in the Synod | AGREE | NEUTRAL | DISAGREE |
| 7. | I understood how to vote on motions and in elections | | YES | NO |
| 8. | I attended a training session organised before Synod (if YES, answer question 9; if NO, skip to question 10) | | YES | NO |
| 9. | I found the training session helpful | | YES | NO |
| 10. | My Diocese arranged a pre-Synod meeting of its General Synod members | | YES | NO |
| 11. | I think consideration should be given to holding at least some future meetings of Synod online only | | YES | NO |
| 12. | I think the hybrid format for General Synod should become the norm in future | | YES | NO |
| 13. | I am a new member of General Synod | | YES | NO |

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
- I WOULD RATHER NOT SAY

If you would like to include your contact details: name, address, e-mail then please use the space below:

If you have any further comments you wish to make please do so in the space below:

Name (optional):

Thank you for completing the Feedback Form