

Scottish Episcopal Church

GENERAL SYNOD 2019

Agenda and Papers

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GENERAL SYNOD 2019 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 6 June for new members of Synod.

Thursday 6 June 2019

10:00 Coffee

10:30 Opening Eucharist at St Paul's & St George's Church
Offering to support the work of Aberlour Child Care Trust
Constitution of General Synod

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

Preliminary Business (Page 9)

Minutes of General Synod 2018 (Page 11)

Motion 1: That this Synod approve the minutes of the meeting of the General Synod held on 7-9 June 2018.

Elections (Page 46)

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

12:35 **Faith and Order Board**

Committee on Canons/Buildings Committee

Canon for second reading

Canon 35 (*Of the Structure, Furniture and Monuments of Churches, and the Due Care Thereof*) (Page 54)

Motion 2: That the amended text of Canon 35, sections 1 and 3 be read for the second time.

Motion 3: *That the first paragraph of Resolution 3 under Canon 35 be deleted and replaced by the following:-*

“In the case of a building included in the statutory List of Buildings of Special Architectural and Historic Interest the Vestry shall, before making a formal application to the Bishop and the Diocesan Buildings Committee for any change under this Canon, advertise the proposals to the congregation and Historic Environment Scotland, and in the case of exterior works the local planning authority, allowing members of the congregation and these bodies four weeks in which to make written representations on the proposals. Any representations received shall be considered by the Vestry before a formal application for consent is made.”

Review of Canon 4

Update

13:00 Lunch

SESSION TWO: THE RIGHT REV ANDREW SWIFT, BISHOP OF BRECHIN, IN THE CHAIR

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

Accounts

Motion 4: *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 2018.*

Budgets and Quota Overview (Page 61)

Motion 5: *That paragraph 2.2.6 of the Digest of Resolutions be altered by the addition at the end of the paragraph of the following:-*

“In the event that the General Synod does not agree the amount of provincial quota to be collected from Dioceses for a particular year, the Standing Committee shall have power to fix the

level of quota for such year at a figure no greater than the level of quota applicable for the year immediately preceding that particular year.”

SESSION THREE: THE VERY REV SARAH MURRAY IN THE CHAIR

14:50 **Administration Board**

Investment Committee

Proposed Revision of Ethical Investment Policy (Page 85)

Motion 6: That

- *the Ethical Investment Policy be updated to reflect the use of pooled funds whilst respecting the need to subject investments to ethical screening and reporting;*
- *pending agreement of a revised Ethical Investment Policy the Investment Committee be permitted to transfer all or part of the current segregated ethically screened fund to appropriate pooled funds subject to Standing Committee's approval of the policies of any proposed pooled funds.*

Child Allowance (Page 118)

Motion 7: That

- *paragraph 4.3.2 of the Digest of Resolutions be deleted in its entirety and the insertion in its place of the following:-*

“Child Allowances shall be paid annually at a rate set by the Administration Board. They shall be paid on behalf of all qualifying children of all qualifying stipendiary clergy of the Scottish Episcopal Church who apply for such allowances. The allowances shall be paid in February (or when claimed, if later) in the year following that to which they relate. Payment shall be made to the Paying Officer of the parent concerned. Qualifying children and qualifying stipendiary clergy shall be such children and stipendiary clergy respectively as meet criteria set from time to time by the Administration Board.”

- *notwithstanding the foregoing, for the purposes of child allowances payable in 2020, 2021 and 2022, child allowances shall continue to be payable to qualifying stipendiary clergy who are currently in receipt of child allowance in respect of children under 21 in full-time education.*

15:25 **Doctrine Committee**

15:35 **Liturgy Committee**

15:45 Tea

SESSION FOUR: THE RIGHT REV IAN PATON, BISHOP OF ST ANDREWS, DUNKELD AND DUNBLANE, IN THE CHAIR

16:15 **Administration Board**

Personnel Committee

Clergy Wellbeing Survey (Page 119)

Benefits for Stipendiary Clergy (Page 141)

Motion 8: *That the Digest of Resolutions be altered by the addition of a paragraph 6.12 as follows:-*

“Stipendiary office holders shall be entitled to maternity, paternity, parental and adoption leave for the same periods and subject to the same conditions as apply in the case of an employee under the Employment Rights Act 1996 or any regulations made under that Act. Where a stipendiary office holder is statutorily entitled to maternity or adoption pay, it shall be paid at the level of standard stipend for 22 weeks and, for the following 17 weeks, at the rate of 90% of standard stipend or the standard rate set by the Government (whichever is the lower).”

Motion 9: *That the Digest of Resolutions be altered by the deletion of the existing paragraph 4.3.3 and the insertion in its place of the following:-*

“The Administration Board shall make provision for grants to be payable to assist congregations towards additional costs

incurred by congregations in situations where they make payment to clergy of maternity, paternity, adoption and shared parental pay.”

16:45 **Information and Communication Board**

Dissolving the Information and Communication Board (Page 142)

Alteration to Canon 52, section 23 (*Of the General Synod*) (Page 144)

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

The following motion will be proposed only if the above change to Canon 52, Section 23 receives a second reading (the full text of the changes which would be effected by the following motion is set out on Pages 177):

Motion 11: *That the Digest of Resolutions be altered by the deletion of paragraph 2.7 in its entirety and by the re-numbering of paragraphs 2.8-2.11 as paragraphs 2.7-2.10 respectively.*

17:15 Evening Prayer

19:15 Synod Dinner at the Principal Hotel, 19-21 George Street, Edinburgh
for 19:45

Friday 7 June 2019

SESSION FIVE: THE RIGHT REV ANNE DYER, BISHOP OF ABERDEEN AND ORKNEY, IN THE CHAIR

09:00 Morning Prayer

09:20 **Standing Committee**

Committee for the Protection of Children and Vulnerable Adults

Safeguarding Audit Report – Executive Summary (Page 145)

09:45 **Faith and Order Board**

Inter-Church Relations Committee

An Ecumenical Policy for the Scottish Episcopal Church (Page 154)

Motion 12: *That this Synod approve and adopt the statement of Scottish Episcopal Church Ecumenical Policy.*

Our Common Calling – Update (Page 159)

Motion 13: *That this Synod affirm the Common Calling process as described in the update report.*

Episcopal Methodist United Reformed (EMU) - Personal Statement of Partnership (Page 160)

Motion 14: *That this Synod welcome the personal statement signed by the Primus, Chair of the Synod, Methodist Church in Scotland and Moderator, United Reformed Church National Synod of Scotland.*

10:10 **Committee for Relations with People of Other Faiths**

Address by Imam Sayed Ali Abbas Razawi, Director-General and Chief Imam of the Scottish Ahlul Bayt Society

Motion 15: *That this Synod, recognising the multi-faith nature of contemporary Scottish society, emphasises the urgency of the task of enabling all congregations to understand and engage with other faith communities in their neighbourhood.*

Interfaith Relations Developments in the Scottish Episcopal Church (Page 162)

(The full text of the changes which would be effected by the following motion is set out on Pages 177-178)

Motion 16: *That the Digest of Resolutions be altered as follows:-*

- *by the insertion in paragraph 2.4.3 after the words “Except that the” of the words “the Interfaith Relations Committee shall have the right to appoint one additional member to the Church in Society Committee and also that the”;*
- *by the deletion in paragraph 2.4.3 of the words “The Convener of the Committee for Relations of People of Other Faiths shall, ex officio, be a member of the Church in Society Committee.”;*
- *by the deletion of paragraphs 2.4.4 and 2.4.7 in their entirety and by the renumbering of the*

remaining paragraphs 2.4.5 and 2.4.6 as 2.4.4 and 2.4.5 respectively;

- *by the insertion of the words “the Interfaith Relations Committee” as a new paragraph 2.5.3 (e);*
- *by the insertion of a new paragraph 2.5.8 to read as follows:*

“The Interfaith Relations Committee shall have responsibility for oversight at provincial level of matters appertaining to relations with people of other faiths.”

10:45 Coffee

SESSION SIX: MS JENNY WHELAN IN THE CHAIR

11:15 **Mission Board**

Discipleship; feedback report on General Synod 2018 Flipchart Comments (Page 164)

12:15 **Institute Council**

13:00 Lunch

SESSION SEVEN: THE REV CANON DAVE RICHARDS IN THE CHAIR

14:15 **Church in Society Committee**

What it Means to be Human; the Challenge of Genome Editing (Page 169)

Motion 17: That this Synod

- *welcome the report on genome editing in animals and humans;*
- *recognise that some applications may be beneficial such as inherited cell gene therapy in humans and disease resistance in pigs but that some applications raise major ethical concerns, such as editing the human germline to produce modified babies;*
- *instruct the Church in Society Committee to continue to examine these issues and to engage with appropriate national and international fora where these ethical issues are under discussion.*

14:55 **College of Bishops**

The role of the Churches in reconciliation following social change

15:45 Tea

SESSION EIGHT: THE REV SOPHIA MARRIAGE IN THE CHAIR

16:15 College of Bishops

16:35 Report on ACC-17 from ACC representatives

17:00 Evening Prayer

Saturday 8 June 2019

SESSION NINE: THE MOST REV THE PRIMUS IN THE CHAIR

09:00 Morning Prayer

09:20 **Standing Committee**

Budget and Quota (Page 61)

***Motion 18:** That this Synod, having examined the proposed budgets for the General Synod for the year 2020, agree to a quota figure of £741,527 for that year.*

Elections (Page 46)

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

10:00 **Mission Board**

Provincial Youth Committee

Global Partnerships Committee

Report on attendance at the 63rd Session of the UN Commission on the Status of Women

10:45 Coffee

11:15 SEI Valedictory Service

12:15 Confirmation of Acts of Synod and close of meeting

PRELIMINARY BUSINESS

1. Welcome to Delegates from other Churches and Faiths

Lieut-Colonel Carol Bailey (Thursday only): Salvation Army
Rev Dr Grant Barclay: Action of Churches Together in Scotland
Rev John Bremner: United Reformed Church
Rev David Broderick: Baptist Union
Rev Dr David Easton: Methodist Church in Scotland
Rev John Fulton: United Free Church of Scotland
Rev Alexander Horsburgh: Church of Scotland
Very Rev Steven Mulholland: Roman Catholic Church
Dr Maureen Sier: Interfaith Scotland
Mrs Jacqueline Thomson: Focolare
Religious Society of Friends: delegate to be advised

Guests from outwith Scotland

The Rt Rev John McDowell, Bishop of Clogher, Church of Ireland

2. Prolocutors and Tellers

The Standing Committee recommends the following appointments:

Prolocutors:

Clerical Prolocutor:	Rev Canon Fay Lamont
Clerical Vice-Prolocutor:	Rev Simon Mackenzie
Lay Prolocutor:	Dr Anthony Birch
Lay Vice-Prolocutor:	Dr Nicola Mills

Tellers:

Daphne Audsley
Malcolm Bett
Michael Hull
Richard Tiplady
Anne Tomlinson
Donald Urquhart
Miriam Weibye

3. Assessor

The Primus has appointed Professor Nicholas Grier as Assessor

4. Minutes of General Synod 2018

5. Any Matters Arising from Minutes

6. Elections

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

7. Housekeeping Matters

8. Roll Call

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

DRAFT MINUTES OF THE MEETING OF THE GENERAL SYNOD OF THE SCOTTISH EPISCOPAL CHURCH HELD AT ST PAUL'S & ST GEORGE'S CHURCH EDINBURGH FROM 7-9 JUNE 2018

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 7 June 2018.

The Most Rev Mark Strange, Primus, delivered his charge to the Synod during the Eucharist. He referred to his knowledge of the effects of poverty, particularly upon children, from his experience of Bishop Eden's Primary School in Inverness and the area of the city surrounding the Cathedral. He urged Synod to reflect on what it meant to "love your neighbour as yourself". The Good Samaritan had actually "got his hands dirty". People responded to Jesus because he was interested in them. The mission of the Church had to be about revealing God's love and making life better for all, not just for those within the Church. In the context of Synod, loving one's neighbour was also about expressing differences of view but in the spirit of reconciliation. Neighbours outside the Church were watching and too often only saw those within the Church displaying division. Members of Synod should consider how the Synod's decisions could make their neighbours rejoice. Synod members had their marching orders to "love God and love your neighbour as yourself".

During the Eucharist, an offering was taken to support the work of the Child Poverty Action Group in Scotland. The offering amounted to £1,415.48.

SESSION 1: THE MOST REV THE PRIMUS AND THE CHAIR

1.1 Welcome

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

Lieut-Colonel Carol Bailey (Salvation Army), the Rev Francis Bloomfield (Baptist Union of Scotland), Mr Matthew Driver (Focolare Movement), the Rev Ralph Dunn (United Free Church of Scotland), the Rev Dr Liam Fraser (Church of Scotland), Mr Alan Kay (Interfaith Scotland), Msgr Philip Kerr (Action of Churches Together in Scotland), the Very Rev Steven Mulholland (Roman Catholic Church), Mary Woodward (Religious Society of Friends) and the Rev Canon Steven Kirk (Church in Wales).

The Rev John Bremner (United Reformed Church), the Rev Dr David Easton (Methodist Church in Scotland) and Major Steven Turner (Salvation Army) were welcomed to Synod on their arrival later during the meeting.

The Ven Alan Perry (Anglican Church of Canada) was welcomed as a visitor.

Synod members introduced themselves in table groups.

1.2 Election of Prolocutors

The Very Rev Andrew Swift and the Rev Samantha Ferguson were elected as Clergy Prolocutor and Vice Prolocutor respectively.

Ms Jenny Whelan and Professor Alan Werritty were elected as Lay Prolocutor and Vice Prolocutor respectively.

1.3 Tellers

Dr Daphne Audsley, Mr Malcolm Bett, the Rev Dr Michael Hull, the Rev Richard Tiplady, the Rev Canon Dr Anne Tomlinson, Mr Donald Urquhart and Ms Miriam Weibye were appointed Tellers for the meeting.

1.4 Assessor

The Primus announced that Professor Nicholas Grier, solicitor, had been appointed as his Assessor.

1.5 Voting

The Secretary General reminded Synod members as to who was entitled to vote on motions and in elections. In cases where an actual count of votes was required, Synod agreed that the Facilitator at each table would complete a voting record slip to record the votes on their table. Voting slips would then be collected by the Tellers who had been appointed earlier in the meeting so that the total number of votes could be ascertained.

1.6 Permission to Speak

The Synod granted its permission to each of the following to speak during the course of the meeting: the Rev Philip Blackledge, Mr Richard McIndoe, the Rt Rev William Nolan, the Rev Richard Tiplady, Ms Charlotte White, all

ecumenical and interfaith guests and members of the Provincial Youth Committee who would make a presentation later in the meeting.

1.7 Minutes of General Synod 2017

Mr Robert Gordon (Convener, Standing Committee) proposed, and Dr John Ferguson-Smith (Convener, Administration Board), seconded the following Motion:

“That this Synod approve the minutes of the meeting of the General Synod held on 8-10 June 2017.”

The Motion was put to the vote and passed *nem con*.

1.8 Matters Arising

There were no matters arising from the minutes.

1.9 Elections

The Secretary General explained the procedure in relation to elections. The vacancies on the Administration Board which were outlined in the Synod papers, would be dealt with at the end of the meeting once Synod had had an opportunity to consider and vote on Motion 16 on the agenda which, if passed, would make some alterations to eligibility for election to that Board.

By general acclaim, the Synod appointed Mr James Gibson for a second term as lay member on the Standing Committee, the Rev Elaine Garman and the Rev David Paton-Williams as members of the Institute Council and the Very Rev Kenneth Rathband and the Rev Margaret McTernan as members of the Clergy Discipline Tribunal.

1.10 Roll Call

The roll call of Synod members was taken by completion of attendance slips. A total of 126 members attended.

SESSION 2: THE VERY REV ALISON SIMPSON IN THE CHAIR

2.1 Standing Committee – Strategic Direction; Budgets and Quota Overview

Mr Robert Gordon (Convener, Standing Committee) welcomed the opportunity early in the Synod deliberations to give a broad overview of the financial context to inform discussion on a range of issues in the following couple of days. He wished to encourage debate and feedback either in the current session or later in the meeting.

By way of correction, he pointed out that references on page 54 of the Synod papers to the years 2017, 2018 and 2019 ought of course to have been 2018, 2019 and 2020. He expressed his thanks to the Secretary General, Treasurer and other members of the General Synod Office staff for their support and paid tribute to the significant contribution in the finance area over a number of years of Carol Duncan who, very sadly, had had to step down from her post in December 2017.

He emphasised that prior to the Motions to approve the Accounts and quota at the end of the current meeting, the Treasurer and he would be very happy to discuss any points which Synod members wished to raise.

He was also delighted that Mr Jim Gibson had been reappointed to the Standing Committee earlier in the meeting since Mr Gibson was another source of financial wisdom.

2017 had been another satisfactory year. Budgeted surplus on the General Fund of around £50,000 had resulted in an actual outturn of a surplus of £77,000 largely due to an increase in income because the Investment Committee had been able to increase the Unit Trust Pool distribution from 51p to 52.5p per unit. In terms of expenditure, building grant spend had been increased to £185,000 in line with budget and the Institute Council spend had been almost £400,000 as the Church invested in the leaders of the future. Mission Board spend on support for mission and ministry had risen to £304,000. Also, a number of minor underspends had been offset by an overspend of over £50,000 by the Standing Committee on professional services. This had included legal advice required in a protracted dispute with HM Revenue and Customs on eligibility for the Employment Allowance which had happily, and eventually, been resolved in favour of the Church. Precautionary advice had also been obtained from the Church's pensions advisers in the autumn of 2017 when indications suggested that the outcome of the then imminent triennial review of the Pension Fund looked as though it might prove very challenging. That advice had given Standing Committee an understanding of the possible options available. Thirdly, substantial legal and other advisory costs had been incurred in relation to a range of unbudgeted clergy personnel cases.

Looking to the future, whilst it was possible to budget with relative certainty in a number of areas, there was considerable uncertainty in a number of others, most notably training for ministry, providing and funding suitable curacies and securing appropriate first incumbencies. Standing Committee rejoiced in the numbers coming forward and was excited by the opportunities presented by the mixed mode stream. As explained on pages 51 and 52 of the Synod papers, calculating with accuracy how many ordinands and curates there might be and what the level of required provincial support would be was difficult. By 2020, the sums required would be of the order of £300,000-£400,000 per annum on the basis of a 50% provincial contribution to curate costs but with additional costs of the order of £80,000 per annum for every 10% over the 50% provincial contribution.

The Mission and Ministry Support Grants allocation was currently about £315,000. The scheme was due for review in 2019 with a view to changes being introduced in 2020. It was clear from the first two years of operation of the scheme that a significant proportion of the monies went on sustaining ministries and there was a growing sense that to make a real difference in terms of launching new initiatives there would be a need for additional resources from local churches, diocesan funds and provincial resources.

In the light of those pressures and opportunities, Standing Committee was budgeting for deficits in the General Fund by 2019 (marginal deficit) and by 2020 (deficit of around £150,000). Looking further ahead, it was expected that those deficits would increase. In the short to medium term, additional spending could be covered by surpluses built up over recent years but it was because of those pressures and opportunities that Standing Committee had decided against proposing a freeze in quota for 2019 and would instead seek Synod's agreement to a rise of 3%. Beyond the medium term, the challenge would be to see increased and disciplined giving of time, energy, imagination and money across the board and the emergence of even more self-sustaining, confident charges reaching out in their communities in a culturally relevant way ready to engage with people in need, calling out injustices, promoting socially transformative initiatives, and engaging locally with issues of the kind highlighted in the Church in Society Committee paper for Synod - in short, providing opportunities for people to encounter the living God.

In the year ahead, Standing Committee's aim was to continue to work closely with a full College of Bishops, supporting the work of the Scottish Episcopal Institute and supporting initiatives of the Mission Board to make a more sustained provincial contribution to mission (whatever form it took) including how provincial funding might be brought to bear. It would also support the work of the College of Bishops as they sought to determine how ministries could be sustained in fragile areas, how opportunities for development and growth could be identified, taking account of likely retirements. The Committee would continue to worry away at the issue of the suitability of the Church's governance, deliberative machinery and administrative arrangements for the contemporary needs of a church the size of the Scottish Episcopal Church. The Church had very considerable deliberative machinery and that brought costs not just financial but also in the time and energy required to service it. Work described in the Annual Report on links between Province and dioceses would continue but it was already very clear that dioceses varied considerably in the scale of resource available to sustain existing, and to grow new, ministries. The allocation of provincial resources already involved an element of redistribution but there was a question as to whether this needed to go further. Was there a role for a more determined and focused provincial support, not only in cash, but perhaps also in kind for those dioceses which were less well able to operate sustainably?

The Standing Committee went forward with hope, well aware of the challenges to be faced, but confident in the knowledge that the Church did not rely on its own strength.

Professor Alan Werritty (St Andrews, Dunkeld and Dunblane) congratulated the Standing Committee on an excellent report. Referring to the Annual Report of the Committee contained in the Annual Report and Accounts of the General Synod for the year ended 31 December 2017, he asked how Standing Committee was addressing the expected clergy retirement bulge. Mr Gordon responded that it was not always clear when clergy would retire nor when new situations for deployment might arise. It was an inexact science. There was a need to look at models of ministry which were sustainable. In some cases God might be saying that there would be growth "but not yet". The question was whether more could be done with provincial resources to enable things to happen since sometimes cash could make the difference.

Dr Jaap Jacobs (Diocese of Brechin) thanked the Standing Committee for its sterling work. He was surprised that the Annual Report did not contain information on the number of clergy currently at work in the Church, their age distribution or a projection of the number of vacancies. Such information would be needed for "workforce planning". The availability of clergy positions depended not only on retirement but also on the ability of charges to provide a stipend. However, there was no mention in the papers of the additional budgetary pressures on dioceses and congregations caused by the raising of quota. On the question of quota he did not question that every diocese and congregation needed to make a contribution, nor did he doubt that the system used to calculate quota was fair in intent. However, it might require tweaking, for example, by capping quota for a congregation at 10% of its quota assessable income, because even a fair system might eventually reach a point where its outcomes were no longer perceived as fair. In his opinion, that point had now been reached in the Diocese of Brechin. The proposed increase in quota would exacerbate the financial problems of the Diocese and the situation both at diocesan and congregational level was dire. Positions had been cut in the preceding months. It was therefore going to be difficult for him to vote in favour of an increase in quota (which would involve a rise of 6.15% for Brechin). According to his calculations, quota for Brechin had gone up by more than 22% since 2015, almost 3 times the rate of inflation.

Dr Jacobs wished clarity on the effect of a Motion to increase the level of quota. He asked which entity actually had the legal authority to decide upon budget and quota – Standing Committee or General Synod? Were transfers between General Synod, dioceses and congregations "grants" as he had heard them described. If so, the trustees of dioceses and congregations would be within their rights to deal with such requests as they saw fit in accordance with the financial situation of the charity entrusted to their care. Was quota requested simply on the basis of a moral authority?

Mr Gordon responded and indicated that he could not comment at that point on the points regarding the increase in the quota requested from the Diocese of Brechin since 2015 but he would invite the Treasurer to engage with Dr Jacobs before the debate on quota later in the Synod meeting. The average increase was 3% but it varied as between dioceses depending on their respective income. He suggested that there was a recognition of the difficulties. Generally speaking, the larger dioceses were sufficiently substantial to sustain their ongoing life but some of the dioceses were at the margins of viability both in terms of human and financial resources. It was in relation to such situations that he had been opening up, in what he had said previously, the question of a possible greater redistribution in the Province or whether more could be done to support the fragile dioceses, given that 60% of the Province's income came from the Unit Trust Pool and 30% from quota. The fundamental question for the Church was whether it

wished to see the continuation of episcopal ministry in all parts of Scotland where it had traditionally had a presence. The question of whether quota ought to be capped at a certain level was one which would need to be taken away to be considered since it might have unintended consequences. That issue would be taken away for further consideration.

2.2 Faith and Order Board

2.2.1 Committee on Canons: Communicants' Rolls

The Most Rev Mark Strange (Primus and Convener of the Faith and Order Board) explained that the proposed alteration to Resolution 1 under Canon 41 arose from changes to legislation regarding data protection. The current requirement of the resolution to display the Communicants' Roll could not be fulfilled in accordance with the legislation if consent had not been obtained. The intention behind the proposed alteration to the resolution was to allow compliance both with the Canon and the data protection regulations.

The Rev Paul Romano (Convener, Committee on Canons) explained that the most straightforward way of addressing the matter was to amend the Resolution rather than the Canon itself. A minimum of words had been used to effect the necessary change. There was no direct reference to the General Data Protection Regulation. That had been done deliberately to allow flexibility in case there were in future to be further changes. The Resolution also cross-referred to exhibition of the Communicants' Roll to the Bishop or to the Dean under Canon 42. This could be done only once the cleric was satisfied that there would be no breach of the data protection rules.

Mr Kennedy Fraser (Glasgow and Galloway) said that the wording appeared to place a lot of responsibility on the cleric to know data protection regulations in depth. Would there be any advice issued on this point from the Province?

Mr Romano responded that advice had already been provided in the form of an excellent template which he commended. Mr Fraser indicated that his overriding impression of the advice from the Province was of its lateness but he felt that a cleric would still have huge questions as to what they were responsible for doing. He considered there was a need for more specific advice. Mr Romano suggested that the effect of what Mr Fraser was requesting would need the relevant data protection rules to be set out at great length. Mr Romano did not think there was an obligation on the Province to provide that. Mr Fraser countered that the matter was a specific question regarding the display of data. Mr Romano responded by explaining that was why the templates had been provided in the provincial guidance.

The Secretary General apologised that the issue of the guidance had been later than he had wished. This had been as a result of factors outwith his control. The advice which had been received by the Province was to the effect that entry on a Communicants' Roll constituted sensitive personal data. There was a general exemption which applied in relation to the processing of such data in a charitable body provided the information was not disclosed outwith the body in question. The obligation to exhibit the Communicants' Roll went beyond the scope of the exemption unless consent was obtained. That was why the guidance which had been issued by the Province asked for consent to be obtained and was clear on that point. If it was helpful, some "frequently asked questions" could be drafted for placing on the provincial website. The intention underlying the proposed Motion was as a protection for clergy so that clergy were not canonically obliged to do something which would be at odds with data protection legislation.

The Very Rev Kelvin Holdsworth (Glasgow and Galloway) said that GDPR was not about protecting clergy but about protecting people's data and he believed the matter was being approached from entirely the wrong angle. He believed it would be impossible for any cleric be satisfied that they could advertise the names and addresses of the members of their congregation to all of the other members. If someone had dementia they might still be a communicant but might not be in a position to consent to their personal data being shared. Did such a person cease to be an Episcopalian? Of course, they did not. He did not think a cleric would ever be in a position where they could exhibit their roll. He considered, therefore, that the question which should be addressed was whether such rolls should be exhibited and whether the Church should even be trying to obtain consent from its members in this way? He could not support the Motion.

The Rev Alastair MacDonald (Aberdeen and Orkney) said that the wording would place the responsibility on the cleric. He suggested it might be better to word the resolution so that exhibition of the rolls would take place only if consent had been given. He did not understand why the cleric was being asked to make the necessary judgement.

Canon Helen Hood (Edinburgh) indicated that she would be seconding the Motion. She agreed with Provost Holdsworth but the process of changing the Canon (which already required the public display of the names on the roll) could still be started. Changing the Canon would take some time but if the Motion was accepted, it would bring the Church into line with GDPR at the current time.

Dr Stephen Townsend (Aberdeen and Orkney) suggested that inclusion of the reference to the cleric "being satisfied" was in fact redundant. He suggested that the wording might better read "only if to do so would not infringe any applicable laws relating to data protection...". That would take the responsibility off the cleric.

Mr James Gardner (St Andrews, Dunkeld and Dunblane) reported that the vestry of his congregation had already commenced the process of using the template provided by the Province. He considered that some further guidance would be helpful.

The Rev Canon Fay Lamont (Brechin) asked why the Canon required the Communicants' Roll to be exhibited.

Dr Beth Routledge (Glasgow and Galloway) asked how the Resolution would alter the Church's understanding of the Canon as a whole. If a Church member declined to opt in did that person cease to be entitled to be on the Communicants' Roll? She herself would not be happy to have her address published at large. If she were not on the Communicants' Roll she would not be entitled to be a member of Synod.

The Rev Amanda Fairclough (Argyll and The Isles) suggested that matters were becoming overcomplicated in discussion. The basic purpose of the proposal was to allow clergy not to exhibit the Communicants' Roll. The question of a broader review of the Canon was a separate issue.

The Primus responded by reminding the Synod that the alteration of a Canon was a lengthy process. The purpose of the Motion was to alter the Resolution under Canon 41 at the present time to avoid clergy being put in a position where they were in breach of the Canon owing to data protection legislation. He suggested that the Faith and Order Board would understand the need to look at the Canon itself and invite the Committee on Canons to consider it. He invited the Secretary General to explain the rationale behind the obligation to exhibit the Communicants' Roll and the latter suggested that it was probably so that there was transparency as to who was entitled to vote at a Congregational Annual General Meeting.

The Primus then proposed, and Canon Hood seconded, the following Motion:

"That Resolution 1 under Canon 41 be deleted in its entirety and substituted by the following:-

"The cleric shall keep privately the Communicants' Roll and may exhibit it to the members of the congregation at large or to individual members thereof only after the cleric is satisfied that to do so would not infringe any applicable laws relating to data protection. Subject to compliance with such laws, the Roll shall be exhibited to the Bishop upon request or to the Dean as provided by Resolution under Canon 42."

The Motion was put to the vote and passed by majority, 2 against, 5 abstentions.

2.2.2 Review of Canon 4

The Primus explained that the Diocesan Synod of Aberdeen and Orkney meeting in March 2018 had agreed that a Motion, in the form which appeared as Motion 3 on the agenda for the current Synod, should be passed to the Provincial Standing Committee for consideration for inclusion on the agenda for General Synod. The Faith and Order Board which had met shortly after that Diocesan Synod meeting had agreed to adopt the Motion as its own and the Standing Committee had agreed that the Motion be brought to Synod in that form. The Faith and Order Board had been supportive of the idea of undertaking a review but had not made any decisions on exactly how it would undertake such a review. Any alterations to the Canon arising from such a review would require the usual two-year canonical process. He reminded Synod that the Faith and Order Board included all members of the College of Bishops as well as diocesan representatives from every diocese and that would make a thorough conversation possible. However, this would only be effective if members of the Church made comments in Synod or passed them to members of the Faith and Order Board.

The Primus proposed the following Motion:

"That Canon 4 "Of the Election of Bishops to Vacant Sees" be revised and amended as necessary."

The Rt Rev Anne Dyer (Bishop of Aberdeen and Orkney) seconded the Motion which she explained had begun in her Diocese. The Synod had called for the Canon to be reviewed in all its parts and revised as necessary. Canons were limited in what they could do. They could not anticipate every circumstance or human behaviour. Nevertheless, she hoped firstly that a revised Canon might encourage an understanding that the process for electing a Bishop was one that should be led by the Holy Spirit and was about discernment. Secondly, it was to be noted that, for candidates, the current process was very public and could be bruising for them and their families. That could be a discouragement to others who might refuse to be nominated. Potentially, therefore, the Church lost individuals who might be very good candidates.

Professor Alan Werritty (St Andrews, Dunkeld and Dunblane) spoke from the perspective of having been an elector and having served on five preparatory or vacancy committees and he had also been involved in the appointments of senior academic staff. He observed that the See of St Andrews, Dunkeld and Dunblane would have been vacant for 15 months by the time that the Rev Canon Ian Paton were consecrated later in the year. He suggested that no comparable organisation would contemplate a vacancy of such senior personnel of more than six months since it led to damaging paralysis. He urged the Faith and Order Board to consider the election timetable. He could see no good reason why the preparation of the diocesan profile and the issue of the mandate could not be done while the retiring Bishop was still in post. That would enable the preliminary meeting of electors to take place very soon after the See had become vacant. The period between the preliminary meeting and the meeting with the candidates ought also to be reduced. In the recent St Andrews election, this period had been 14 weeks long with 31 days elapsing between the announcement of the shortlist and the meeting with the candidates. He also considered that the requirement for the shortlist to comprise a minimum of three and maximum of five candidates was unnecessarily restrictive. He had sat on many senior appointment committees which had been fortunate only to have two candidates. He urged changing the Canon to reduce the minimum number of candidates required to just

two. The meeting of candidates with the electors was a vital stage in the process. At the recent St Andrews meeting, the electors had been invited to discuss and submit questions for submission to the candidates. The Bishop of Edinburgh had done an excellent job in sifting and consolidating the questions which had been posed to each candidate in turn. In so doing, the Church was adopting the wider practice of asking all candidates the same questions. However, a number of the electors had observed after the meeting that there had been a desire to pose candidate-specific questions in order to probe an aspect of the candidate's written submission or oral presentation. The homogenisation of questions was a further issue which ought to be reviewed.

The Rev Canon Ian Paton (Edinburgh) supported the idea of a review of the Canon. However, he considered the wording of the Motion somewhat unfortunate in that it appeared to give the answer to the proposed review. He suggested that the Motion rather than referring to the Canon being "revised" should simply refer to the Canon being "reviewed".

The Rev Samantha Ferguson (St Andrews, Dunkeld and Dunblane) expressed delight at the recent elections of the individuals to the Sees of Brechin and St Andrews, Dunkeld and Dunblane, but explained that she felt short-changed. She had moved from the Brechin Diocese to the Diocese of St Andrews, Dunkeld and Dunblane in August 2017 and had found herself ineligible to vote in either election. She suggested that this ought to be addressed in any review.

The Rev Alastair MacDonald (Aberdeen and Orkney) explained that he had served on the Preparatory Committee for the election in Aberdeen and Orkney. One of the problems with the existing Canon was the fact that it was very tightly defined. He suggested that a clause ought to be included to allow greater flexibility so that changes could be made with the consent of both the College of Bishops and the Electoral Synod. Also, if in principle, the Church wished to elect its Bishops (a principle which he supported), the Canon should ensure that that happened in all circumstances, namely that the Electoral Synod of the diocese should always have the opportunity to elect its Bishop. When that did not happen, it did no service either to the new Bishop or to the diocese. The current Canon also allowed Bishops to exercise power of veto in relation to candidates. He personally had been unhappy with the way that power had been used. The explanation of that element of the process which had been given at the outset of the process appeared not to have been consistent with what had happened subsequently. He suggested that such a power ought either to be removed or to be more specifically defined. In his view, the Preparatory Committee in the Electoral Synod of the diocese should have the freedom to choose and the Bishops ought not to have a wide power of veto. Finally, he had discovered that there had been no way of calling a meeting of the Electoral Synod except for the Acting Bishop to do so. In congregations, an extraordinary general meeting could be called by sufficient numbers of individuals on the congregational roll. There appeared to be no equivalent power at either diocesan or provincial level. The process in his Diocese might have benefited from an open meeting with sensible discussion but there had been no means of calling such a meeting. He suggested that any revision to the Canon ought to include power for such a meeting to be called even if the Acting Bishop did not support it.

The Rev Dean Norby (St Andrews, Dunkeld and Dunblane) noted that two election processes had run simultaneously. That could have disadvantages and he invited the Faith and Order Board to consider how that might be overcome.

The Rev Canon Steven Kirk (Church in Wales) referred to experience in the Diocese of Llandaff where the non-election of an individual as Bishop had caused controversy. He encouraged the Synod to go forward and indicated that the Church in Wales would watch carefully. He had been nominated as the chair of a commission to consider the Welsh procedures. The problems encountered in Wales were not ones of openness but rather the reverse in that the confidentiality of the process had been widely broken.

The Rev Dr Sophia Marriage (Edinburgh) supported the suggestion that the Motion refer to "review" rather than "revision".

The Rt Rev Dr Gregor Duncan (Bishop of Glasgow and Galloway) said he was in favour of reviewing the Canon but pointed out that no Canon would work if there were no candidates. There was, therefore, a question of nurturing candidates and the Church needed to do that properly in order to form people for episcopal ministry.

Dr Peter Kemp (Argyll and The Isles) explained that he had served on the Preparatory Committee in the election in St Andrews, Dunkeld and Dunblane and had previously served as Diocesan Secretary servicing the Preparatory Committee in Argyll and The Isles when the Bishops had elected a very successful Bishop for the Diocese in the form of Bishop Pearson. In the St Andrews election, the Committee had had to consider the possibility of applications from outside the European Union. The effect of immigration law on the requirement for a shortlist meant that either no candidate could come from outside the EU or that all candidates had to. He suggested this needed to be taken account of.

The Primus responded by indicating that he noted the points which had been made.

The Motion was put to the vote and passed by majority, 1 against with no abstentions.

SESSION 3: THE RIGHT REV THE BISHOP OF ARGYLL AND THE ISLES IN THE CHAIR

3.1 Administration Board - Resettlements Grants

Dr John Ferguson-Smith (Convener, Administration Board) explained that the business of the Administration Board was spread over a number of sessions for the current meeting. The Convener of the Personnel Committee, Mrs Maureen McKellar, was unwell and the Rev Sarah Shaw, a member of the Committee, had kindly agreed to stand in for her.

Dr Ferguson-Smith explained that the proposal in relation to Resettlement Grants arose originally from the workings of the Clergy Remuneration Package Review Group. In a period of 15 years, Resettlement Grants had only been allocated on 17 occasions. Also, they were not in fact Resettlement Grants but related to the reimbursement of relocation expenses. They averaged out at approximately £1,000 each. The Review Group had recommended to the Administration Board that, along with the Personnel Committee, it should review the existence of the grants. If the grant were only being used for relocation expenses then such matters ought to be considered by a vestry as it moved to appointing a new incumbent. He recognised that it was possible that some clergy might have been planning to make an application under the existing system and the proposal was, therefore, that any applications received by the end of December 2018 would be honoured. The proposal required alterations to the Digest of Resolutions. Later in the meeting, it was intended that the Synod would consider the Clergy Expenses Guidance which would cover issues of relocation.

Dr Ferguson-Smith then proposed, and the Rev Sarah Shaw (Edinburgh) seconded, the following Motion:

"That:-

- *in paragraph 4.1.1 of the Digest of Resolutions the words "Resettlement Grants" be deleted and the words "Administration Board" appearing opposite the words "Resettlement Grants" similarly be deleted;*
- *in paragraph 4.3.2 of the Digest of Resolutions the words "Grants shall be paid to individual clergy for the undernoted purposes:" be deleted, the designation "(a)" be deleted and the entirety of paragraph (b) be deleted;*
- *notwithstanding the foregoing resettlement grants continue to be payable in respect of applications received prior to 31 December 2018 on the same basis as pertained immediately prior to changes effected by this Motion."*

Mrs Emma Barrie (St Andrews, Dunkeld and Dunblane) asked whether Resettlement Grants ought to be retained for cases where the individual was coming from abroad.

Dr Ferguson-Smith responded that if an individual was coming from abroad there would need to be discussion as between the charge and the diocese, having regard to the viability of the charge.

The Motion was then put to the vote and passed by majority, five against, three abstentions.

3.2 Administration Board: Personnel Committee

The Rev Sarah Shaw (Edinburgh) expressed thanks to Mrs Maureen McKellar for her hard work over the preceding year. She explained that the Personnel Committee had been working to update the Personnel Handbook for stipendiary clergy which had first been issued in 2004. The plan was to do so not in printed booklet form but as a series of policy documents which could be available online and updated as necessary. The papers for consideration in the current meeting represented a first tranche of such policies. Synod had agreed the previous year that the process for adoption of policies was that the Personnel Committee would recommend policies to the Administration Board and after adoption by the Board they would come to Synod for ratification. Both the Personnel Committee and the Administration Board included members of clergy, as did the current Synod.

Ms Shaw explained that the policies being brought to Synod had been discussed in detail by the Personnel Committee, discussed further at the Administration Board with changes having been made prior to final adoption by the Board. The purpose of the policies was to bring the Scottish Episcopal Church into line with current employment legislation and/or good practice and to protect both the clergy and the Church. They were not intended to alter the overall ministerial framework within which clergy exercised their ministries and in which cleric, Bishop and vestry all had their respective roles. However, they were intended to give greater clarity, transparency and certainty as to the appropriate rights, responsibilities and procedures which should apply. Clergy were not employees but in any cases of dispute the Church would be expected to adhere to good employment practice, regardless of the employment status of clergy. As far as payment of stipend and expenses were concerned, HM Revenue and Customs had deemed clergy to be employees under PAYE and there was, therefore, a need to follow appropriate HMRC rules.

The Leave Policy was intended to set down standard practice but there would always be a need for flexibility between clergy and their vestries and generally clergy worked far more hours than they ought to. The policy set out standards to maintain and uphold the welfare of clergy and charges. The Maternity, Paternity, Adoption, Parental and Shared Parental Leave Policy covered the new legislation and set the procedure down clearly. It was intended that the Personnel Committee would produce a pack of standard letters for use by diocesan offices in order to guide people through the policies. The Clergy Housing Policy was an update of the previous policy in the Clergy Handbook as was the Retirement Policy. The Clergy Expenses Guidelines had been produced at the request of the Clergy Remuneration Package Review Group and was based on a similar document produced by the Church of England.

The role of the Synod was one of ratification. Comments were welcome on the policies. It was her hope and recommendation that Synod should ratify them but if Synod felt further changes required to be made then the policy in question would be taken away and worked on to be brought back the following year.

She intended to take each of the policies and Motions one by one and therefore commenced by proposing the following Motion:

"That the following policy, adopted by the Administration Board on the recommendation of the Personnel Committee, be ratified: Leave."

Dr Ferguson-Smith seconded the Motion.

The Rev Amanda Fairclough (Argyll and The Isles) appreciated that the policies were intended principally to protect clergy and she was grateful for the time which had been spent in putting them together. In relation to the Leave Policy, it was worth reiterating that clergy were not employees or workers but office holders. There was nothing wrong with following good employment practice but clergy exercised ministry in response to a calling from God and there was no way that they could be paid enough to do what they did. Like most clergy, she worked many more hours than she probably ought to. She did not begrudge any of it but it was important to have guidelines in place so that vestries could encourage clergy to take time off. It was also important for Bishops and Deans to manage their clergy in a pastoral way to ensure an appropriate work-life balance and also so that if expectations were not being met, any underlying causes for that could be addressed. The policy needed to be much less prescriptive. It suggested that clergy might wish to take a week off after Christmas or Easter but that would not necessarily be practical. The policy also envisaged that the Bishop had discretion in cases of bereavement to allow six days off but could exercise their discretion again without limit. Ideally, the policy should be taken back to a bare minimum articulating that clergy should be entitled to time off for refreshment and recreation as needed to fulfil the obligations of their office and that that would usually be "of the order of X days per year".

The Rev David Paton-Williams (Edinburgh) welcomed the production of the policies. The Church was called to seek the well-being of all of creation and that included those who worked for the Church in either a paid or unpaid capacity. It was important to encourage clergy to look after themselves and their significant others. However, he would wish to see revision to the policy before ratification. In relation to language, he considered that clarification was needed of the slight confusion in Sections 4.1 and 4.2 where the former referred to minimum provision of annual leave and the latter referred to maximum. Also, he was concerned about the language of "entitlement". Where that was required by law or human rights its use was essential but he was concerned about a cultural shift arising from the overuse of the language of entitlement in the Church which was a community of grace and mutual responsibility. He would prefer the policy to refer to "recommended" amounts of leave, whilst maintaining the stress on encouraging both vestries and clergy to ensure the taking of leave. As far as procedures were concerned, it was appropriate that clergy were accountable for the ministry they exercised and that freedom as office holders was not misused. However, a procedure of reporting annual leave to the Bishop was perhaps a burden too far for Bishops and their PAs and appeared to treat clergy as employees and possibly irresponsible ones. He did not think the procedure was workable. In relation to appeals, Section 6 appropriately stated that the Bishop was the person clergy should go to to arrange special leave. He did not think that, in the final sentence, it was appropriate that any appeal should go to the same Bishop.

The Rt Rev Dr Gregor Duncan (Bishop of Glasgow and Galloway) was concerned that the policy potentially undermined the reality of ministry. Clergy were not employees and the policy imposed burdens on Bishops and their staff which were not credible. In effect it treated clergy as employees and Bishops as managers. He would not wish a Bishop to operate in such a way. Clergy offered themselves in ministry in response to divine grace and that reality needed to underpin any policies. He supported the desire for clarity but felt the policy did not reflect the spiritual reality. In relation to Section 2, he queried who in the diocese was to be notified and speculated that the procedure would involve a very large number of phone calls for the diocesan office.

Rev Peter Mead (Brechin) said it was a privilege to be in a room with so many gifted and talented clerics. He noted that clergy well-being only received a mention in the Retirement Policy. In the Leave Policy, there was no mention of in-service training, retreats or spiritual direction (although these matters were mentioned in the Clergy Expenses Policy). He accepted that the policy in question was limited to leave and was the first of a raft of policies. However, earlier debates in Synod had already highlighted how varied the work of an incumbent was. It was becoming more and more difficult. The *Living Ministry* report from the Church of England the previous year had noted that only 50% of eligible people had responded to a questionnaire but had not identified why that might have been the case. That report had also mentioned in passing that chaplains had a higher level of well-being than clergy. He speculated that the reason for that might be that chaplains worked 37.5 hours per week. The effect of the Leave Policy being prescriptive, in envisaging that clergy would work six days per week and two out of three sessions each day, was that, if a session were 3.5 hours, clergy would work a minimum of 42 hours per week and, if a session were four hours long, they would work 48 hours. Peter Fleming, in his book *Death of Homo Economicus: Work, Debt and the Myth of Endless Accumulation*, indicated that long-term stress and overwork were potential killers and could no longer be overlooked. Researchers at University College London had studied 85,000 workers and discovered there was a correlation between overwork and cardiovascular problems, in some cases resulting in a fivefold increase in the risk of a stroke as well as myocardial infarctions. The Australian National University had found that working over 39 hours per week was a risk to well-being and that would support the findings of the report from the Church of England the previous year. They had experimented by reducing the hours of health workers from 8 to 6 hours and discovered that this resulted in less stress and less sickness absence as well as higher productivity. He suggested that the Committee devise ways of safeguarding working. If the Church were serious about new models of being church it would not be possible to be prescriptive about the number of Sundays to be worked by Fresh Expressions ministers in the way envisaged in the policies. If a Fresh Expressions minister was working on Saturdays, how could the policy be prescriptive as to the number of Sundays they were required to work? There was nothing in the policies that indicated that such individuals

were valued and welcome within the Scottish Episcopal Church as a pioneer or expert in Fresh Expressions. He asked the Committee to go away and think again and return the following year with proposals on leave and the other policies.

The Rev Stephen Hazlett (Glasgow and Galloway) said he was in accord with the Bishop of Glasgow and Galloway. He explained that Monday was his day off and he queried whether the Bishop really wanted a telephone call to ask for permission to go to the dentist the following Thursday. Previously, he had worked for a well-known Christian charity which had foolishly gone down the employee route with awful results. The policy was a commendable idea but it simply would not work. Trust already existed and the policy should operate to underline that trust not undermine it. He would have to vote against the Motion.

The Very Rev Kelvin Holdsworth (Glasgow and Galloway) said he had found it difficult to receive the Synod papers this year. The previous year, he had led the charge because the Committee had wanted to introduce such policies without consulting the Synod. It was clear that what was proposed as a Leave Policy was not yet fit for purpose. It frightened him that had the Synod not acted as it had the previous year, the policy might have been implemented. In the course of the previous year's Synod, he had been approached by various Conveners in order to avoid blocking the proposals. He had been assured publicly and privately that the clergy would be consulted on any matters affecting them. The clergy had not been consulted on the policies now before Synod. Why had matters proceeded as they had – had legal advice been received or was it simply a discourtesy to the clergy? All of the points which had been made in the debate could easily have been made in an earlier consultation and in a less contentious environment. He agreed with the Bishop of Glasgow and Galloway that the policy would fundamentally alter the relationship between bishops and clergy. In the absence of consultation with clergy, vestries, bishops and diocesan offices, the Synod needed to say "no".

The Rev Professor Annalu Waller (Brechin) explained that she was a worker priest employed by a university. She had taken the opportunity to look at the university policies. She agreed with all that had been said and agreed that the policies were not fit for purpose. She accepted the need for clarity but considered that policies needed to be affirmative and respect the human being. The wording of the policy was very negative, far too prescriptive, punitive and mean and gave the impression that clergy had to come with their begging bowl. She quoted from the university policy on bereavement leave which affirmed that the university would grant a period of leave in the event of death of closest dependants, the duration of which would take account of the individual's relationship and the necessary travel arrangements but would not normally extend beyond five days. She suggested that the Committee should take the matter back to the drawing board, consult clergy and look at other comparable policies (and which need not refer to jury service, Territorial Army service, etc which were simply matters of common sense).

Ms Victoria Stock (Edinburgh) explained that she was an NHS employee and had had to request two days of leave in order to attend Synod. The policies in place at work were to protect her. She was not suggesting that being an employee was comparable to being an office holder but policies allowed everyone to be treated fairly. Sometimes the Church did not act fairly but, if they were well written, and adopted following consultation, policies had a place for everybody, whatever their role.

The Very Rev Andrew Swift (Argyll and The Isles) wished to reiterate what had already been said and recognised that much work had been put in to the preparation of the policies. He believed it was important to have policies but was disappointed that what was being presented was incomplete. The clergy constituted several hundred potential free consultees, but had been missed out. If the Synod did not agree to ratify the policies the Committee should endeavour to find a way of consulting with those who wished to be consulted. He hoped the policies could be ratified the following year because he recognised that they were needed.

Dr Beth Routledge (Glasgow and Galloway) suggested that the document appeared to be aimed at clergy who could not be trusted. She was sure that that was not the intention but the policy forced a drawing of strict and prescriptive lines. It did not give much guidance in terms of what clergy might expect by way of protection for their own working hours. If the policy were going to lay down negative prescriptions then surely it also had to address the positive. It might not be realistic to prescribe what clergy were or were not entitled to. If clergy were to be treated as employees then it would be necessary to adhere to wider employment legislation. Were there any clergy at the Synod who could guarantee that they would have 11 hours of uninterrupted rest between their days at work and were there any who never worked more than 48 hours per week – probably not. The Church could not afford to do that both for financial and other reasons. She agreed that robust policies were necessary to protect clergy but the policy currently being considered was not the way to do it. Churches in general treated clergy badly – the Church expected the world of them but did not give very much back. She was also an NHS employee who had recently watched her sector have policies imposed on it without any consultation, from which ill feeling resulted. That led to job dissatisfaction and the sense that the employing organisation was, in some way, against its employees. She did not believe that that was the intention of the Personnel Committee but top-down policies adopted without consultation would lead to that perception whether intended or not. She urged Synod to vote against the Motion and for new policies to be brought forward the following year.

Mr Colin Sibley (Argyll and The Isles) speaking as a lay person did not wish to comment on the relationship between clergy and bishop. However, he wished an explanation of the logic behind Section 7.2 which on the one hand referred to reasonable time off being "less than one day" or "one or two days at the most".

The Rev Samantha Ferguson (St Andrews, Dunkeld and Dunblane) pointed out that there was nothing in the policy documents about part-time roles. There was a need for the policies to be clear about how part-time clergy should be treated.

The Rev Sarah Shaw began to address some of the points raised and explained that the Committee had spent some time talking about the language used.

Dr Ferguson-Smith thanked the Synod for its feedback on the policies and affirmed that the motives behind bringing forward the policies were of the best and intended to protect clergy. However, it was clear that the policies needed to be taken back to the drawing board and that the objections being raised were not simply about the detail of the content. He therefore withdrew the Motion and also Motions 6-9 on the Synod agenda.

SESSION 4: THE BISHOP OF ARGYLL AND THE ISLES IN THE CHAIR

4.1 Administration Board: Buildings Committee

Ms Rebecca Cadie (Convener, Buildings Committee) spoke to the paper contained in the Synod papers and explained that there had been confusion over the years about where responsibility lay for the making of decisions about changes to the outside of churches and their surrounding grounds. In the case of a listed building, the local planning authorities would make decisions regarding planning and listed building consent. Also, in conservation areas, there were applicable planning controls. Interiors of church buildings were part of what was known as the "ecclesiastical exemption". Decisions regarding the interior of listed church buildings were left to the internal decision-making body within the relevant denomination. The Canon 35 process covered that. The Canon also covered the building fabric. However, there remained uncertainty about other exterior aspects. In some dioceses there was a good dialogue with the Dean and Diocesan Property Committee. There had, however, been cases in some dioceses where problems had arisen, for example, the tarmacking of church grounds without prior consent. Such actions could completely change the setting of a building. The proposal to bring curtilages within Canon 35 would allow for appropriate dialogue and discussion. It was important that the Church addressed such matters properly because nationally there was significant pressure to abolish the ecclesiastical exemption. The Canon was therefore a means of protecting the image of the Church but also of allowing appropriate change. Minor works were already exempted from the Canon and the draft new appendix set out in the Synod papers expanded the list to include certain additional items. She drew attention to the fact that the planting of trees was not excepted since significant damage could be done to buildings as a result of trees. Also, the creation of new memorial gardens were not excepted. The important thing was to ensure that everyone knew where such a garden was and that a record of this was kept. The absence of records could give rise to difficulties in circumstances where a church was closed. In addition to including curtilages, the proposed canonical amendment altered the reference from "painted glass" to "stained glass", the latter being more all-encompassing. The change of the Canon would make no difference to the fact that, where necessary, appropriate planning consents and building warrants would be needed.

Dr Anthony Birch (St Andrews, Dunkeld and Dunblane) noted that the minor works list referred to new memorial gardens. It was also the case that some churches might wish to create other kinds of new gardens. He suggested that the word "memorial" was unnecessary and that the making of any new garden should be a matter of discussion.

The Rev Michael Last (Moray, Ross and Caithness) asked whether in addition to planting trees, major surgery or removal of trees ought also to be subject to the Canon. Ms Cadie agreed that such actions could have implications but explained that the removal of a tree particularly in a conservation area or in the grounds of a listed building would need consent because such trees were protected.

The Rev Canon Simon Mackenzie (Argyll and The Isles) said that when the matter had been discussed at the Faith and Order Board it had been explained that "curtilage" did not have a legal definition. Ms Cadie explained that within planning legislation there was a very clear definition of "curtilage". It was the known boundaries which encompassed a building. It might not be demarcated physically but any application for listed building or similar consents required to show a boundary and this was referred to as the "curtilage" within the planning legislation. Whilst that might differ from a legal interpretation, it was nevertheless clear from a planning point of view.

The Very Rev Ian Barcroft (Glasgow and Galloway) thanked the Committee for addressing the issue. He wished to support the reference to memorial gardens because of the issue of internment of ashes. In his diocese, there had been cases recently where ashes might require to be exhumed and reinterred because of church closures and so dioceses needed to be made aware of the existence of memorial gardens so that proper provision could be made. The Diocese had also had cause to remind charges to reflect on insurance in relation to storage sheds in situations where other organisations used the building. On the question of signage, he asked whether there was planning regulation relating to the height of signs.

Ms Cadie responded by affirming that the exemption of minor works in Canon 35 did not remove the need for obtaining planning consent where that was necessary. Such legislation did apply to matters such as storage sheds and signage.

Dr John Ferguson-Smith then proposed, and the Bishop of Glasgow and Galloway seconded, the following Motion:

"That the amended text of Canon 35, Sections 1 and 3 be read for the first time."

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

House of Bishops: passed *nem con*
House of Clergy: passed by majority, 3 against, 1 abstention
House of Laity: passed by majority, 1 against, no abstentions.

4.2 Administration Board: Retirement Housing

The Rev Lorna Mortis (Convener, Retirement Housing Committee) was present to answer questions but there were none.

SESSION 5: THE RT REV THE BISHOP OF EDINBURGH IN THE CHAIR

5.1 Standing Committee: Committee for the Protection of Children and Vulnerable Adults

Mr Christopher Townsend (Convener, Committee for the Protection of Children and Vulnerable Adults) reported that the Committee had had another busy year in advising the Church on the safeguarding of children and vulnerable adults. Guidance issued by the Committee was, however, effective only to the extent of its implementation at congregational level and a proper understanding by vestries of their role. The Provincial Officer for the Protection of Children and Vulnerable Adults and he had met with the Standing Committee earlier in the year and had emphasised such matters. Safeguarding was not to be seen as an "extra" but needed to be embedded in everything which the Church did since prevention was better than cure. The effect of abuse on victims could not be underestimated. The Committee was of the view that there was a need for greater awareness of safeguarding issues within the Church. A lack of awareness and of understanding as to how to respond to concerns was potentially one of the most serious risks facing the Church and its reputation. The Church could not afford to be complacent.

As part of the Committee's work to ensure that the Church remained as safe as possible, a safeguarding audit, endorsed by the Standing Committee, had been carried out to identify where there might be a need for action to be taken. Full analysis was yet to be undertaken and he would report further in 2019. At the present moment, approximately 12% of charges had not completed a response. Since many of those non-respondents were small churches, the Committee would need to consider how best to embed safeguarding in such places. The level of knowledge of safeguarding would be enhanced by better attendance of both clergy and vestry members at training events run by the Provincial Officers. Since General Synod 2017, training had taken place three times in the Diocese of Edinburgh, twice in Argyll and The Isles, twice in St Andrews, Dunkeld and Dunblane and once in each of Aberdeen and Orkney and Moray, Ross and Caithness. Attendance at such events could sometimes be problematic and work was ongoing to make training more accessible, including the development of an online resource. Whilst the common perception was that safeguarding related to children, the Committee was of the view that working with adults was in fact the more pertinent current issue.

The review of Canons 54 and 65 had begun but was unlikely to be concluded for approximately three years and there remained a real concern that this left the Church vulnerable in terms of its ability to respond to allegations during that time. The overlap between clergy conduct and safeguarding was not yet fully recognised. There had been discussion with the Standing Committee about the possibility of introducing protocols and guidelines outwith the canonical framework.

Mr Townsend closed by thanking the Provincial Officers and General Synod Office staff for their support during previous year. He also thanked the members of his Committee, two of whom were retiring after eight years of service. He encouraged all to take on board his report to work together to make the Church as safe as possible.

Mr Chris Brown (St Andrews, Dunkeld and Dunblane) had no wish to criticise the report but observed that the General Synod structure chart appearing on page 2 of the Annual Report and Accounts for the General Synod for the year ended 31 December 2017 placed the Committee at the opposite side of the structure from the Mission Board and Church in Society Committee. This was a dramatic visual aid to people such as himself who had experience of being abused. He also knew many survivors of abuse. It was a cause of personal concern to him that the Committee had a 10 minute slot on the agenda and that its place on the structure chart appeared to be minimal rather than missional. He suggested a rearrangement of the chart to stress the missional importance of the matter.

Mr Kennedy Fraser (Glasgow and Galloway) reported that at his Diocesan Synod it had been reported that, at that time, 38 out of 62 charges in the Diocese had not returned a safeguarding report to the Diocese. He considered this posed an extreme risk in terms of reputational exposure. He asked how charges could be better supported because the matter had to be taken seriously.

Mr Townsend responded by saying that welcomed the idea of safeguarding appearing higher up the agenda. He agreed with comments made by Mr Kennedy which reiterated his own comments about reputational risk. The Committee continued to talk about the best way to provide support and he hoped that the statistics which he had quoted in relation to the safeguarding audit would have resulted in an increase in the diocesan reporting rate. He would report the following year.

The Rev Alexander Guinness (Argyll and The Isles) spoke as one of the non-responders to the audit. He emphasised that it was because his congregation took the matter so seriously that it had wanted to take time in order to complete the response.

Mrs Ruth Warmer (St Andrews, Dunkeld and Dunblane) said that there was no lack of will or intention in congregations but she considered that it was essential for training to be based upon real evidence.

5.2 Greetings from Ecumenical Delegate

The Rev John Bremner (United Reformed Church) brought greetings on behalf of the ecumenical guests to Synod. This was his second visit to General Synod. Since his previous visit, he had represented the United Reformed Church Synod of Scotland at the General Assembly of the United Free Church and at a meeting of the Society of Friends. All of those experiences had been very different and deeply moving because he had been allowed to participate in key moments in the life of other Christian bodies. The Synod's hospitality, therefore, offered the guests the possibility to enter into the experience of another community of believers in the worldwide church. The report from the Inter-Church Relations Committee showed how varied the Scottish Episcopal Church's participation in the worldwide oikoumene was. As well as relations with churches in Scotland, he had noted participation in the Anglican Communion, relations

with the Old Catholic Church and Lutheran and Reformed Churches in continental Europe. He asked whether it was perhaps easier to come to agreement with those who lived far away rather than with close neighbours. Might not what the Scottish Episcopal Church had agreed with Reformed Churches in Europe be equally applicable to relations with Reformed Churches nearer to hand? On behalf of all of the ecumenical guests, he offered thanks not only for hospitality but also for the challenge to see the world through different eyes and thanks for the ongoing collaboration of telling the world of the great works of God.

5.3 Faith and Order Board

5.3.1 Canonical Review Group

The Primus reported that the Faith and Order Board had established a Review Group to consider Canons 53, 54, 64 and 65. The Group had met three times and a significant amount of work had been undertaken by officers and others to support the review. He indicated that it represented some of the hardest work which he had undertaken in a committee setting for many years. The outcomes would in due course come through the usual canonical process.

5.3.2 Inter-Church Relations Committee

The Rev Canon John McLuckie (Convener, Inter-Church Relations Committee) said that at the recent General Assembly of the Conference of European Churches (CEC), when walking along the banks of the Danube, he had been reminded of St Paul's words that when one part of the body suffered, all parts suffered with it. Nineteen years previously, the bridges under which he and others at the Assembly had found themselves walking had been "crumpled and crushed" – a local description of the NATO bombings of the bridges of Novi Sad. At that time, the Conference of European Churches had refused to expel the Serbian Orthodox Church because it remained committed to standing alongside the suffering of all those involved. The Conference had, the previous week, used the image of the rebuilt bridges to speak of the vocation of the European churches in the present day – a vocation to build bridges between those separated by conflict (such as refugees and those displaced by conflict, particularly Christians in the Middle East) and to build bridges in societies divided by poverty and exclusion. One recent piece of work had brought together ten young Serbs living in Croatia and ten young Croatians living in Serbia to learn from each other and to learn to support human rights. Since Synod had in 2017 agreed to re-join CEC, the Scottish Episcopal Church now shared in that work throughout the continent of Europe notwithstanding the United Kingdom leaving the European Union. No part of the body could say "I have no need of you".

Canon McLuckie reported that Action of Churches Together in Scotland was undergoing a major review. Whatever came out of it, it would focus on the mutual need of the churches to support one another in local communities. There were many opportunities to work together and if congregations wished support in their ecumenical work they should contact the Committee. In pursuing the ecumenical journey, new ways were being encountered of expressing mutuality. Friends in the Focolare Movement were providing an example of an ecumenism of life, founded on community. Common life was so much more than structures and committees. He was delighted that the Focolare Movement was represented at the current Synod by Mr Matt Driver.

Ecumenism was changing and was increasingly focusing on the mission of the Church to witness to the God who bridged all separations. All Christians belonged together.

The Rev Dr Liam Fraser (Church of Scotland) wished to add his greetings to those of the Rev John Bremner and commended the work of the Committee in particular in the *Our Common Calling Group* in which the Church of Scotland and Scottish Episcopal Church came together. The particular reason for commending this work was that times had changed. The forces of secularity had emptied churches and coffers and robbed people of the opportunity of serving and knowing Christ. Those forces did not care about denominational differences. As Canon McLuckie had said, when one part of the body hurt, all parts hurt. All the churches were hurting in different ways. In that changed context, there was a choice either to go it alone or to stand together. He hoped that people would choose the latter since, in the words of the Creed, Christians believed in "one church". The Primus had reminded the Synod of the Church's calling to serve the least in society. That calling could be addressed better when the churches worked together to bring the good news of Christ.

The Rev Markus Dünzkofer (Edinburgh) also wished to commend the Committee. He wished to remind it of the need to update the schedule to Canon 15 to include the Philippine Independent Church and also the Malabar Independent Syrian Church. He explained that he was the Secretary of the Society of St Willibrord and wished to remind the Synod not to lose sight of the connection with the European churches. The Old Catholic Churches in Europe were doing amazing work in serving refugees from Syria. He suggested that a bridge could be built by inviting a representative of the Old Catholic Churches to the Synod in future.

Canon McLuckie responded by indicating that when in Novi Sad the previous week he had spent time talking with the Archbishop of Utrecht and they had agreed there was much more which could be done to work together not just because of a shared spirituality but also because both were small churches living in a context of larger churches.

The Rev Professor David Atkinson (Aberdeen and Orkney) wished to emphasise the importance of CEC. He had represented the Scottish Episcopal Church at a working group of CEC on the subject of genome editing. One theme had been the clash between secular values and Scripture. One delegate had suggested that this was one of the greatest challenges that the Church had faced in the previous 100 years. Such issues

needed to be approached ecumenically and on a European basis and it was very good that the Scottish Episcopal Church was now back in membership of CEC.

5.3.3 Liturgy Committee

Dr John Davies (Convener, Liturgy Committee) hoped that many would have celebrated Lent, Holy Week and Easter according to the new Rites which had been approved by the College of Bishops for experimental use. New forms of permitted changes to the Scottish Liturgy 1982 had been approved by the Faith and Order Board and the College of Bishops in late 2017 and would be available on the provincial website. The most notable changes concerned gender-specific language about the Holy Spirit in the epiclesis and gender exclusive language in the Nicene Creed. A new Rite of Holy Baptism Outside Public Worship would be sent to the College of Bishops for approval in the near future. It was intended for those who could not attend public worship on account of physical incapacity and would be accompanied by a new rite for welcoming into the congregation those who had been so baptised. That rite had its precedent in the Prayer Book patterns for Holy Baptism.

The experimental period for the new Collects would come to an end in 2019 and the Committee encouraged feedback on these. A formal consultation would be undertaken shortly. He wished to stress that the Committee was happy to receive written comments and considered criticism at any time by surface or email. These could be addressed to him personally or to the Committee through its Secretary, Miriam Weibye. He understood that on occasion people wished to let off steam through social media but it was more helpful for the Committee to receive thoughtful questions, comments and informed criticism.

With that in mind he wished to offer some comment on the principles of liturgical revision. The starting point was that all worship was grounded in the self-revelation of God and that, through worship, God brought humankind back from exile to a place where God could truly be known. The task was therefore more about understanding the whole liturgical tradition, seeing it as a repository of truth, rather than about using the liturgy as a vehicle to develop a particular theological view or vision. The task was to discern the tradition and adopt it in such a way that it would speak in the current day. At all times it was necessary to focus on how worshippers recognised Christ in the liturgy. The believer did not just believe but "saw". In other words, the believer perceived spiritually, intellectually and physically. Liturgical rites therefore needed to allow for a liturgically engaged human body. How then was it possible to avoid the largely unconscious tendency to dualism as if worship were only something that happened inwardly? The fundamental principle of the liturgical reforms which had taken hold in the 1960s had been that of full, active and conscious participation in the liturgy by all the people of God. A shared understanding of the liturgy was therefore important in order to be able to participate fully and consciously. For that reason, he urged the whole Province to take very seriously the issue of liturgical formation. As a step in that direction, the Liturgy Committee, in collaboration with the Doctrine Committee, had produced a commentary on the Rites for Lent, Holy Week and Easter and intended to produce further commentaries in due course.

It could be said that external actions expressed an internal understanding. Such external actions had a further significance, either for those whose intellectual capacities were not mature or highly developed, or for those whose sensory perception was impaired. There was no "inner person" as such. A person's body participated in the image of God whether people had physical disabilities or were temporarily able-bodied. Worship took place within special coordinates and that space, and the action performed within it, was not an expression of an "inner reality". Rather, the external was just as real as the internal. In the location of the liturgical action that which was supernatural was encountered through sight, touch, taste and smell. The whole fabric was required for that sensory perception to be effected. For that reason, the human body had to be liturgically engaged and it was in the context of human bodies, of word, song, movement and other physical aspects, and above all in bread and water and wine, that the Liturgy was the way Christ came to be known and continued to be revealed in the natural world. It was essential that the liturgies allowed all to be actively participating in that ongoing work of God's saving purpose for the world.

The Rev Peter Harris (Edinburgh) noted that Canon 31 now included the words "in the light of the fact that there are differing understandings" and that comment had been made the previous year that liturgy embodied the Church's theology. He wished to call for a new eucharistic prayer to be considered for those who might consider themselves to be from a more low church background. The emphasis might principally be as an act of remembrance and would not require the inclusion of the epiclesis.

Dr Davies responded that any instruction to the Liturgy Committee would first need to come through the Faith and Order Board. Work on revising the 1982 Liturgy was in progress and formal representations were encouraged.

The Rev Professor Annalu Waller (Breachin) said she was delighted that the Committee in its day-to-day thinking was considering the entire body of the Church whether members were non-disabled, disabled, sensorially disabled or otherwise. It was exciting in terms of opportunities to explore more ways to include sensory experience of faith, looking at the work done with people having profound learning disabilities and what could be learned from work done in relation to sensory stories and the tangible link with the Eucharist as an experience of God. She suggested that clergy and lay people learn more about what such people were doing and how it could be incorporated for the benefit of the whole Church. Dr Davies thanked Professor Waller for her comment. In future meetings, the Committee was intending to take account of issues of inclusion in the liturgy.

The Rev David Paton-Williams (Edinburgh) indicated that one of the joys of coming north of the border had been the discovery of the Scottish Episcopal Church's eucharistic prayers. Compared to the Church of

England's liturgies, he had been pleased to find creation reflected time and again. He had also been pleased to see the development of seasonal resources and asked whether there were any plans to consider the increasingly observed ecumenical season of creation which was unofficial but was nevertheless being adopted by more and more churches. Such a season gave the Church the opportunity to engage with issues of environmental justice, responsibility and care, poverty, migration and scientific understandings of the world. He wondered whether the Committee might look at the development of liturgical resources and even a specific lectionary for the season of creation. Dr Davies suggested in response that Mr Paton-Williams write to the Faith and Order Board with his suggestions.

The Rev Dr Sophia Marriage (Edinburgh) expressed thanks for what had been said. She did not wish to detract from what had been said about the role of the body in liturgy but she felt not much had been said about how all of that might be reflected in local contexts. One of the joys of liturgy was that it was very different in each local context. The internet provided an inordinate amount of liturgical resources and she was probably not the only priest who made some use of that in her own services. It was therefore a little frustrating when she noted that liturgies provided for Lent, Holy Week and Easter were approximately three to four years behind material she had discovered elsewhere. She understood that one of the difficulties was needing to manage new liturgies through committee processes. In the light of that, she wondered whether there was a different way of working that would reflect better how available resources could be used, sensitive to local context, but without making those who stepped outside the authorised liturgies feel guilty.

Dr Davies responded that Dr Marriage's comments would be borne in mind as the process continued since the Lent, Holy Week and Easter Liturgies were at the current time in their experimental phase.

The Rev Liz Baker (St Andrews, Dunkeld and Dunblane) asked about liturgy for use with children. In some churches there was no space for a Sunday School and so Communion was "all age". Some wording to enable the children to access what was going on in the service would be very helpful. At a recent service, thought had been given to the meaning of Corpus Christi and children had enacted a non-consecrated Communion with bread and berry juice. This had been profoundly moving.

Dr Davies responded that the issue of children and worship was under active consideration within the Committee. The Committee could not do everything at once. It was an area where some training either via other provincial bodies or at diocesan level might be helpful.

The Chair thanked Dr Davies and the Liturgy Committee.

5.3.4 Doctrine Committee

The Rev Professor David Jasper (Convener, Doctrine Committee) explained he had become Convener just prior to General Synod 2017 and expressed thanks to his predecessor the Rev Dr Harriet Harris.

He reported that the Committee had been asked to formulate a response to a letter received by the Faith and Order Board from the Church of Scotland regarding same-sex marriage. The Committee had responded noting that the Scottish Episcopal Church was in broad agreement with the paper of the Theological Forum of the Church of Scotland *An Approach to the Theology of Same-sex Marriage*. The Committee had also formulated a rapid response to the Faith and Order Board on a consultation paper from the Scottish Government in December 2017 regarding the proposed revision of the Gender Recognition Act 2004. This had generated discussion on the part of Faith and Order Board members and he emphasised that the Committee's role was merely advisory and to assist the theological thinking of the Church. It was not the role of the Committee to represent the defined theological thinking of the Church.

Currently, the Committee was engaged in four main areas of work. A book had been commissioned by SCM Press on the subject of truth and post-truth which would comprise a number of essays by members of the Committee and others. It would not represent the position of the Scottish Episcopal Church but would be a contribution to thinking on that subject. In conjunction with the Liturgy Committee, work was almost complete on a short commentary on the experimental liturgies for Lent, Holy Week and Easter. A request had also been received from the Liturgy Committee that the Doctrine Committee consider the question of a catechism and whether that was appropriate and, if so, what form it might take. The Committee was already in discussion with ordinands and others in the Church as to how the Committee might provide some form of assistance and material to help those engaged in the initial stages of Christian teaching or confirmation training. What precise form that might take, whether on the website or in printed form, was as yet unclear. The Committee would welcome any contributions from the broader church as to what kind of teaching was already going on at present. The Committee had also provided a short paper on episcopacy to the Faith and Order Board in 2017 and was now hoping to develop that into a broader work on the theology of ministry which might become a Grosvenor Essay. It would be a way of reflecting on the theology of ministry particularly in the Scottish Episcopal Church and in its context. Finally, he reported that consideration had been given to whether the membership of the Committee should be extended to include ecumenical and interfaith representation. It had been agreed that that was not in fact appropriate but that, from time to time as appropriate, representatives from other churches and faiths might be invited to attend meetings, but not on a regular basis.

The Rev Canon Ian Ferguson (Aberdeen and Orkney) asked whether it would be possible for the Synod and the whole Church to have access to the response which had been given to the Church of Scotland on their approach to the subject of same-gender marriage. He asked whether it might be appropriate for the Doctrine Committee itself to work on the theology of same-sex marriage rather than simply referring to such theology

as being contained in the liturgy. He also noted that a rapid response had been given to the Scottish Government regarding the Gender Recognition Act 2004. He asked where he might be able to access it.

Professor Jasper explained that responses formulated by the Doctrine Committee went to the Faith and Order Board on whose behalf the Committee acted. The response to the Church of Scotland had been a very brief letter thanking the Church of Scotland for its document and noting the comments which had been made. It was available in the papers for the Faith and Order Board. In relation to the Gender Recognition Act consultation, the Committee had received a very lengthy document and had had approximately two weeks to consider it. For most on the Doctrine Committee this was an entirely new subject. The Committee had formulated its own particular thoughts about which there had been much discussion within the Doctrine Committee itself and a variety of views but all had agreed that it was nevertheless important for the Church to have a voice in the debate.

The Primus explained that within the Faith and Order Board it had become clear that, in the light of the timescale, it was not going to be possible to formulate substantive response to the consultation and therefore the response which had ultimately been sent had indicated simply that the Church wanted to continue to be involved as the consultation developed.

Dr Beth Routledge (Glasgow and Galloway) said that notwithstanding the responses which had been given, it would be helpful for the Church to see what advice had been given by the Doctrine Committee. The question of what had been put into that paper had not been answered and she was unaware that such a response had been given. Historically, responses from the Faith and Order Board to Government had been regarded as a whole-church response whereas others in the Church had been unaware that such positions were being adopted. It would be useful to know, for discussions going forward, where such discussions were starting from.

Professor Jasper indicated that the discussions of the Committee were recorded in the minutes of the Committee and of the Faith and Order Board. Within the confines of the Faith and Order Board, he was happy to make the Committee's discussions public within the Church and he apologised if it sounded as if meetings of the Committee were somewhat clandestine or closed. That was not the intention.

The Chair thanked Professor Jasper and the Doctrine Committee for its work.

The Primus encouraged those who had asked questions during the debate to speak to him so that such matters could become part of the Faith and Order Board discussion. He also expressed his thanks to members of the Faith and Order Board.

5.4 Information and Communication Board

The Rev Philip Blackledge (Acting Convener, Information and Communication Board) explained that he intended to focus on the proposed canonical change to dissolve the Information and Communication Board. This was not a proposal which the Board had arrived at lightly. Communications with the wider world were handled well but there were some areas in which the Church could do better. The Church was not so good at talking with one another or at consultation or at sharing good practice. That failure tended to result in people feeling they did not have a voice. The Board had come to the view that it did not particularly help the good things which the Church was doing and, in some ways, by preserving a board, it gave rise to the perception that communication was dealt with by a separate group. In fact, communication belonged to every board, network and group.

The world had changed significantly since the days when the Board had been set up and internal communication had been via the written word. The work of the Board was essentially producing written material but things were now very different. Communication with the wider world was primarily digital and there was a need to be flexible in order to be heard in a new era when news stories changed very rapidly. The fact that many people were now online gave new opportunities for internal communication and consultation. Those opportunities were not being taken full advantage of. He noted that Synod members had been politely invited not to add to the social media "noise" when discussing liturgy. However, if that was where the conversation was being had, then why not join in the conversation there? It was important to make good use of the good materials that were available to communicate. The advent of the printing press had changed the world forever and online communications was changing things again. It was important for the Church to be part of that. In the new media, the Church needed a combination of professionals and volunteers who were experts in their fields. The professionals employed by the Church, namely the Director of Communications and the Digital Communications Co-ordinator, had successfully increased the profile of the Church, shared good news stories online and promoted those who were good media representatives of the Church. This also, on occasion, involved the hidden, but very necessary, firefighting in relation to stories which required an instant response as they arose. More volunteers who could devote themselves to particular projects and who knew the communications field well were also needed. Those requirements were not a good fit with the Board which was a group of diocesan representatives who were not necessarily those who undertook communications work in their own dioceses. He himself was a good example of that. In terms of internal communication, the existence of the Board sent the wrong message. Good communication could not operate when it was seen as the responsibility of one section of the Church. It needed to be intrinsic to every group. The existence of the Board discouraged, rather than promoted, communication.

The communicative medium determined the content. He referred to the Oregon experiment where paths on a university campus had been laid only after people had been allowed to start making their own routes across the campus. The paths had then been laid to follow those routes. The proposals for Synod were in the same spirit. Instead of trying to keep the Board where it had always been, the proposals sought to work out what was needed for today. Dissolving the Board would be at least a one year process and it would be important that Synods and boards

would all be part of that conversation. If the Motion were passed at Synod, it would allow the dioceses to have what he hoped would be a very good conversation about what was actually needed in terms of communication. The good work already underway would carry on but would be done more effectively without an extra layer of administration. He also hoped that the budget which currently covered the costs of the Board's meetings might go to those involved in communications in the dioceses so that there could be better coordination with the Province and among dioceses, allowing sharing of good practice. Crucially, it would mean that responsibility for communications would be in the hands of the boards and committees and groups which required good communications. Dissolving the Board was a structural change and that tended to be the way which made things happen. Dissolving the Board was only the beginning of the process but it was vital that that step be taken since otherwise nothing would change for the better.

The Very Rev Andrew Swift (Argyll and The Isles) proposed the following Motion:

"That the amended text for Canon 52, Section 23 be read for the first time."

Mr Robert Gordon (Convener, Standing Committee) seconded the Motion. He expressed the thanks of the Standing Committee to the Board and the Director of Communications for all the work they had undertaken. In the preceding months, the Committee had found it very helpful to have the Director of Communications present at meetings to try to achieve some of the objectives embodied in the proposal and to ensure effective communication. The proposition was that the Director of Communications could bring a forward plan of the Church's external communications to each meeting of the Standing Committee so that the Committee could sign off the actions proposed to be taken proactively. It would also take stock of the work undertaken by the communications function reactively to deal with issues as they arose. The machinery as proposed would serve the Church well and Standing Committee would give strategic oversight. Consideration was also being given to how *ad hoc* groups might take forward specific tasks requiring different sets of expertise. He cited the whole area of digital transformation and indicated that it might be appropriate to hire external expertise to help the Church as well as engaging with those within the Church who knew about that area. There was also a need to do more to promote conversation between Province and dioceses to encourage communication of "good stories". He invited Synod to back the Motion.

Dean Swift (Argyll and The Isles) speaking as the proposer of the Motion, explained that he was a member of the Information and Communication Board. The way forward to ensure good governance at all levels meant that institutional bureaucratic ways of working had to change. Change was difficult but something flexible would help the mission of the Church.

The Rev Professor David Atkinson (Aberdeen and Orkney) congratulated the Board on its work. It was important for boards to consider from time to time whether they continued to be necessary. He noted from the Synod papers that both the Board and the Mission Board had done that but they had come to rather different conclusions. The Mission Board saw the need to continue but to focus on the sharing of good news stories and pull together matters from across the Province. He appreciated that digital communications had changed things enormously. The Province was blessed by having an energetic Director of Communications but nevertheless he believed that it was important to have a body which brought together the different dioceses and which was able to share both the good news stories and also experience of what had not worked. A board did not have to be bureaucratic. The Mission Board worked well as a discussion forum on many issues and the Information and Communication Board, of which he himself had previously been a member, could do likewise. Otherwise, there was a danger of a centralising tendency. He believed the question needed much more consideration and he intended to vote against the Motion.

Ms Victoria Stock (Edinburgh) fully recognised the issues being faced by the Board but she was not convinced that abolishing the Board was necessarily in the interests of the Church. It was a good idea to involve professionals but it was important to have the bigger picture of how the Church communicated about God. There was a need for constancy and stability, using people with the right skills. There was a need to review how the Board worked rather than abolishing it and to ensure support so that it did not fall just on one person.

The Rev Canon Cliff Piper (Moray, Ross and Caithness) had a number of concerns about the governance and structure and about the communications strategy. He agreed that there was a need to retain an identifiable and accountable body representative of the dioceses. One of the concerns about the strategy was the wording of the fourth aim about minimising the risk of reputational damage in situations which required crisis management. Wording such as that came in for great criticism when something went wrong and an organisation was accused of having policies which sought to cover things up. There was a need for a better form of wording. He was not averse to change and recognised that matters had moved on since his days as Convener of the Board. There might not be a need for a board but there was a need for an identifiable group of people, perhaps a sub-committee but, he suggested, not of the Standing Committee, on which he had also served. He considered that if the Church were raising its profile then communications could become a committee of the Mission Board. He would vote against the Motion and encouraged others to do the same.

The Rev Dr Sophia Marriage (Edinburgh) explained that she was in a quandary. She was in favour of structural change but the problem was that canonical change took two years and she was, therefore, loath to vote against the Motion. She believed there were wonderful skills for communication in the Province. She would be concerned that there would not be a consultative body surrounding and supporting the professionals. The paper was somewhat vague as to how that might happen. She was concerned about the definition of Christianity on the Provincial website. She was concerned that busy people were having to formulate an expression of fundamental matters of faith. In short, she urged the passing of the structural change but called on the Standing Committee to put around the Director of Communications some support in the shape of people who could write text for the website which reflected the Church's faith and so that this could be communicated both internally and externally.

The Very Rev Kelvin Holdsworth (Glasgow and Galloway) explained he also had formerly convened the Board. He too wished to resist the Motion and urged others to do likewise. He recognised that change probably was necessary.

There were a number of ways in which a group could be extremely useful to the Province possibly as a sub-committee of the Mission Board or Administration Board or possibly even merging the Mission and the Information and Communication Boards together. All of those would be worth considering but simply abolishing the Board did not make sense to him. It had to be the case that there was a way of utilising the significant skills of people in the Church for the Province. It did not make sense to abolish the Board and yet talk of ways of bringing the dioceses and Province together. That was what the Board actually did. He also emphasised what Canon Piper had said about reputational damage since that was a safeguarding issue. Mentioning the reputation of the Church, but not of its members, was a matter of concern to them.

Miss Mary McKinnell (Aberdeen and Orkney) welcomed the need to talk about the need for change but there was a difference between the necessary practical decisions which were necessary and the broader strategic discussions. She believed the latter required a group of people to give attention to that both for the benefit of the Province as a whole but also for the seven dioceses. She was uncomfortable with the Motion because she struggled to see how the needs of the Province and each different diocese could be met. She considered there would be a loss of diocesan representation. She queried whether the College of Bishops or Standing Committee would best be able to meet the desire for expertise. She also had a concern as to whether there would be sufficient time, amongst other business, for the College of Bishops and Standing Committee to address communications matters.

Dr John Davies (Convener, Liturgy Committee) wished to respond to the comment made by Mr Blackledge about a comment which Dr Davies had himself made earlier in Synod. He was very much in favour of discussing liturgical matters on social media platforms. In his remarks, he had been endeavouring to prick conscience about letting off steam. In the context of reputational damage, he suggested that those with large followings on social media needed to be careful about enabling snide and contentious comments about the work of provincial committees.

Ms Cassandra Smith (Aberdeen and Orkney) agreed with comments made by previous speakers. She did not feel that the suggestion made sense since it would result in the loss of a forum for regional voices and the Standing Committee might not have time to engage in a communications focus. She did not think that the abolition of the Board would in fact enable the addressing of the issues which had been raised in the paper. She agreed that communication was the responsibility of the entire Church. She worked in the oil and gas industry in which health and safety was the responsibility of every individual but that did not mean that the health and safety department ought to be abolished. Such a body existed to give guidance and governance and to encourage everyone to be responsible. The Board could do likewise.

Mr Blackledge then responded to comments which had been made. He agreed that it would be good to have a body to share good practice but that was not the Board which currently existed. The Board had no remit to encourage all the other boards to share good practice. Similarly the sharing of good practice as between dioceses did not happen on the Board. He himself had been on the Board for the previous two years and his experience was that dioceses did not submit issues to the Board. The pathways in existence were not in fact the ones set up by the Board. The purpose of the Board had been to look after the Provincial website, run *inspires* and oversee the Red Book (annual directory). The Board now only addressed the website and there was no need for non-professional help for that. Dr Marriage had been right to say that the paper was vague but that was because it represented the beginning of a conversation. He hoped that it would start some good conversations in the dioceses. The conversation would need to keep happening because changes would keep occurring. He agreed with Provost Holdsworth that there had to be a way of using the considerable skills within the Church but the Board was not the means of so doing. The existence of the Board was an encumbrance to good communication. The internal communication in the Church was not a matter over which the Board had a remit and whilst the external communication of the Church was pretty good it could always be improved. Finally, he accepted the point made by Canon Piper regarding the communications strategy and its reference to reputational damage. He was sure that the wording of that could be reconsidered.

The Motion was then put to the vote and passed as follows:

House of Bishops: 4 in favour, 1 abstention
House of Laity: 34 in favour, 22 against, 1 abstention
House of Clergy: 30 in favour, 25 against, 4 abstentions.

The Chair declared the Motion passed.

SESSION 6: THE RT REV DR GREGOR DUNCAN, BISHOP OF GLASGOW AND GALLOWAY, IN THE CHAIR

6.1 Mission Board

The Rev Jane Ross (Convener, Mission Board) reported that the Mission Board had continued to work hard to facilitate mission across the Province. It had consulted widely to see what it could do as a board to resource, support and encourage mission whilst retaining strategic oversight. One source which had informed the thinking of the Board had been the report of the latest Scottish Church Census entitled *Growth Amidst Decline*. She invited the Rev Alastair MacDonald, a member of the Board, to convey the main points arising from the report.

The Rev Alastair MacDonald (Aberdeen and Orkney) explained that the Mission Board had spent some time reviewing the 2016 Scottish Church Census Report, *Growth Amidst Decline*, a summary of which had been given to Synod the previous year. 61% of Scottish Episcopal Church churches had responded on the basis of which the Census Report had extrapolated that around 13,380 people had attended a Scottish Episcopal church on the Census Sunday, a figure which was fairly close to the Church's own statistics figure of 12,511 for 2016. The total estimated church attendance in Scotland in 2016 was 390,000 people, 7.2% of the Scottish population, which represented a decline of 32% over the previous 14 years since the previous survey. A greater number of women were leaving the Church than men. On

average, 13,000 people had stopped going to church each year during that period albeit the actual figure would be higher because some people had started going to church. The primary area of growth in Scotland since the previous Census had been in Pentecostal churches, particularly amongst the immigrant churches. The Scottish Episcopal Church was the third largest denomination in terms of numbers of congregations and the fifth largest in terms of people attending. It accounted for 3.4% of church attendance in Scotland. Since 2002, the Scottish Episcopal Church had declined by 29%, less than the Scottish average of 32%, but this still meant a net loss of around 390 people every year. If the current rate of decline continued, by 2025, the attendance rate in the Scottish Episcopal Church would be less than 10,000.

Mr MacDonald highlighted certain significant challenges for the Scottish Episcopal Church. In Scotland as a whole there had been an 11% decline in the number of congregations but no significant decline within the Scottish Episcopal Church. Whilst that might sound positive, this meant that the average size of a Scottish Episcopal Church congregation had reduced. 56% of Scottish Episcopal Church congregations had an attendance of 50 or less with nearly half of all Scottish Episcopal Church churches having an attendance of 25 or less. That was the highest percentage of any of the separately measured denominations. A related fact was that the statistics showed that the larger the congregation, the greater percentage of younger people attended, and the smaller the Church, the older the average age was. In churches with less than 50 people, only 13% were aged between 12 and 44, compared with 39% in churches of over 500. In a church of 25 or fewer, the average age was 61 but in a congregation of over 500 it was 43. The number of small Scottish Episcopal churches therefore made the age profile problem an even greater challenge. The Scottish Episcopal Church had a large number of small, ageing and shrinking congregations which would find it very difficult to attract the next generation and he was aware of that from his own personal experience in Aberdeenshire. It was imperative that diocesan strategies took that issue very seriously.

Finally, the other key challenges which the survey highlighted for the Scottish Episcopal Church included: the fact that the average age of a Scottish Episcopal Church priest was 59 years; that 58% of Scottish Episcopal Church clergy had been in post for fewer than five years whereas studies showed that churches were most like to grow when leaders had been in place for between seven and nine years; that 54% of Scottish Episcopal Church clergy were responsible for more than one church; that the Scottish Episcopal Church had the highest percentage of churches (67%) which had not run an evangelistic course of some sort; that only 5% of Scottish Episcopal churches had a youth worker (only 2% a full-time youth worker) and this was the lowest percentage of any denomination.

Ms Ross then addressed the paper from the Board contained in the Synod papers. There were a number of positives, not least that the influx of younger ordinands would shift the average age of clergy in the right direction as well as bringing hope and joy. The Census report also showed that the Scottish Episcopal Church had strengths in midweek services. There were many varied courses on evangelism available and it ought to be straightforward for the Mission Board to circulate information and advice so that every church embracing the first mark of mission (to tell the good news of God's love) could find something to suit them in their context. Mission might need to be done very differently in different places. Going deeper in faith and facing the challenges honestly would mean that mission by small churches became different and might still be difficult but not necessarily impossible. The Church worshipped the God who had shown that the impossible was not a barrier.

A variety of approaches in the Province, in diocesan strategies and in individual churches, was needed in the light of the statistics including church growth, church planting, pioneering and Fresh Expressions and a new emphasis on growing disciples.

Where discipleship was strong, mission happened and so there needed to be a move to explore and facilitate discipleship, whether discipleship was seen, as expressed in a recent World Council of Churches paper on the Diakonia as "the vocation to be Christ-bearer incarnated in the world as Christ was incarnated" or (as the Anglican Consultative Council document *Intentional Discipleship and Disciple Making* referred to it) as "the total God-ward transformation which takes place when individuals and communities intentionally, sacrificially and consistently live every aspect of their daily life and commitment to following Jesus Christ".

In order to take all of that forward, the Board needed to adapt and had formulated the approach outlined in its paper for Synod. In essence, the Board wished to change the culture of the Scottish Episcopal Church to be more intentionally focused on mission and discipleship by standing down structures which did not work and instigating a new one – the local mission resourcing group - for a trial period of three years; by encouraging continuing ministerial development to offer the fine resources available via the Scottish Episcopal Institute; by funding one or two bids annually for imaginative missional projects outwith the existing Block Grant system, provided Standing Committee agreed to make funds available; by organising provincial events starting with a missional strategies day for those in senior leadership within dioceses to help them develop the diocesan strategy appropriate to their setting.

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

"That this Synod welcome the paper from the Mission Board setting out plans for future action."

The Rev Dr David Easton (Methodist Church) noted in what had been said many parallels with a report in the Methodist Church. The Methodist Conference had the previous year received statistical returns. Many mainline churches had in the past lost confidence in proclaiming the Gospel but now felt driven to do it. In response to comments made about reaching the next generation and encouraging young people, he noted that many churches comprised older people. Sometimes the churches beat themselves up with an obsession about younger people. It was not realistic to assume that young people would flock to the churches. However, he cited an example of a Methodist Church in Derbyshire where the average age of the congregation was 75. The congregation had recognised that whilst they might be unable to attract people in their 20s, they might be able to do so for those who were 70 and so they had adopted a trickle-down idea. There was no quick fix but he commended the Scottish Episcopal Church for what it was doing.

The Very Rev Ian Barcroft (Glasgow and Galloway) was concerned about the references to changing the culture. He considered that what was being explored was theological literacy or illiteracy and the difficulties of using language when speaking about faith in a proactive way. There was a need to be careful when using words like "culture". Where culture was changed, subcultures were created and he was concerned at the reference in the paper to the way that such subcultures might be represented in terms of pioneer ministry, entrepreneurship, Fresh Expressions, etc. There needed to be good work done on the theological literacy of describing discipleship so that it could be expressed in an appropriate manner. St Mary's, Hamilton had worked very hard at such issues. It had created three charities and a cafe and he had been blessed by the people whom he had served. He did not wish to apply for money under those kind of headings. St Mary's was undertaking pioneer ministry and was acting as an entrepreneur but it was very important how such matters were labelled. He referred to the Statement of Financial Activities for the General Synod for the year ended 31 December 2017 and noted that in the previous two years the gain in revaluation in investments had been £11 million and the fund balance had moved from £42 million to £54 million. He was disappointed in some respects with the paper since he would have liked to have seen how money was going to be used. There was huge potential and there were huge assets in the Church but the greatest asset was the people who had not yet come into church. He urged the good use of money and hoped that when the Synod came to consider the Motion from the Church in Society Committee later in the meeting it would ask Standing Committee to give a good amount to the many projects across the Scottish Episcopal Church which needed proper funding.

The Rev Dean Norby (St Andrews, Dunkeld and Dunblane) recalled that ten years previously he had heard a Bishop referring to the fact that the Church was elderly and ought to focus on the elderly. He was in a group of three churches which had been quite elderly but in the previous four years they had seen 40 people come onto a course to explore the Christian faith. In the previous three months he had seen two people in their 20s come to faith and in the previous year six people had been confirmed. The culture had been changed and new approaches, such as the Pilgrim Course, had been used and also the Alpha Course. He encouraged Synod members to support the Motion and to encourage the accessibility of the Church so that people could experience God's love.

Mr James Gardner (St Andrews, Dunkeld and Dunblane) welcomed the paper. Within his Diocese he was the Diocesan Children and Youth Officer and he was involved on the Provincial Youth Committee. He suggested that the Mission Board needed to look at how it supported those undertaking diocesan officer roles since at the present time only one diocese had a paid worker. It would be helpful to have support for continuing professional development.

The Rev Canon Kerry Dixon (Breachin) spoke also as the National Officer for Scotland for the Church Army. He noted that the Church Army was mentioned in the report. The Church Army was not a new organisation to Scotland and in fact the Primus was a Vice President. The Church Army was an evangelistic, but not an evangelical, organisation and had been born out of the Oxford Movement. Wilson Carlile, the founder, had been an Anglo-Catholic and the current Chair of the Board was also an Anglo-Catholic (the Rt Rev Stephen Cottrell). On behalf of the Church Army, he thoroughly endorsed the report. The Brechin Diocese had also been looking at statistics and they were grim. Whether one termed it a cultural shift or a theological understanding, the task before the Church was not to rescue churches which were failing but rather to re-evangelise the nation of Scotland. That was a more exciting vision. His experience was not that people were not interested in the Gospel of Jesus Christ. Wilson Carlile had likened Anglicans to rivers which were frozen at the mouth. When Anglicans were able to share what they believed it came alive. He commended the report.

Dr Stephen Townsend (Aberdeen and Orkney) said he was the lay representative of a church which had bucked the trends to which Mr MacDonald had referred. He had no man-made solutions but the statistics should cause the Church to grieve and prioritise in a way which had never been done before. From his experience at Westhill, he said that the congregation had recognised that Jesus Christ was the head of the Church and so the church's prayer had been to ask God to do what God wanted to do. He was reminded of the account in the Acts of the Apostles that God "added to their number, daily". Westhill proclaimed the truth of the Gospel even though it appeared to many as a ridiculous thing. However it brought people into church because they saw a reality. Also, old people could pray and if anything had caused growth at Westhill, it was because people had prayed for those whom they longed to come to know Christ. His plea was for the Church to take this seriously and prioritise it over all else.

The Rev Canon Fay Lamont (Breachin) agreed with all that had been said. Some months previously, she had stood up in church and said "welcome to our youth church" because there had been more young people under the age of 18 than there had been adults that morning. That was because she was very blessed to have a lay person who intentionally worked with young people. Twenty five years previously, Canon Lamont had done a review with a congregation which was desperate for young people but in a parish which had no young people. Her congregation was blessed because it had a Girls Brigade company. She agreed that pioneer and other new forms of ministry were excellent but there were other needs. There were 150 young people in Broughty Ferry who wanted to join the Scouts but there were no leaders available. She encouraged Synod members and those in congregations to go out and take on such roles. It was the case that young people wanted to engage with real issues.

Ms Ross responded to the comment from Dean Barcroft by explaining that the current system for grant allocations was via the Block Grant system. Reports of the application of those funds suggested that the grant was mainly being used for purposes of maintenance and so the Board was trying to consider other ways of encouraging innovative ways of doing mission. The Block Grant system was in any event coming up for review. She took on board the other suggestions which had been made.

The Motion was then put to the vote and passed *nem con*, two abstentions.

A video produced on behalf of the Board in which Board members and others talked about their personal discipleship was shown.

The Synod then undertook discussion in table groups around the following questions:

- What does following Jesus mean to you?
- How has being part of the Scottish Episcopal Church helped you to flourish?
- What opportunities have you had to be involved in growing other disciples and how did that feel?

In closing the session, Ms Ross thanked the Synod members for their contribution. The Chair thanked Ms Ross and the Mission Board for their work.

6.2 Institute Council

The Rt Rev Kevin Pearson (Convener, Institute Council) reported on behalf of the Council. He said that mission was the heartbeat of the Scottish Episcopal Church and the Scottish Episcopal Institute was its pacemaker. Referring to the report of the Council which appeared in the Annual Report and Accounts of the General Synod for the year ended 31 December 2017, he indicated that he was happy to take any questions but that the main focus of the Council session during the Synod would be to introduce the Rev Richard Tiplady, the new Director of Mixed Mode Training at the Institute. Before that, however, he wished to remind the Synod that any vocation needed to be "realistic, informed and obedient" – the "RIO" formula. In terms of personal vocation, "realistic" meant "who am I when I stand before God?". "Informed" meant "what have I to offer God?". "Obedient" meant "where is the Church most needing me?" – the very essence of vocation. He intended to translate those principles into the governance and structure of the Institute Council for the purposes of his presentation. When the review of theological education had taken place a number of years previously, the review group had looked at the Province as a whole, the fact of limited resources and what it wanted to achieve. It had been realistic. In terms of being informed, the group had been able to see what the Church could offer those set alight by discipleship and finally there had been obedience to the call of God by setting up the Institute Council. People were appointed to the Council because of the specific experience which they could bring. In its operations, the Council itself was realistic, informed and obedient. He emphasised how the Council, he believed, was attentive to the Holy Spirit. Similarly, the Holy Spirit had guided the validation meeting with Durham University at the point the Institute had entered the Common Awards scheme. Also, in relation to the setting up of mixed mode training, after several years of gruelling discussion, the Institute had put together a programme which was the envy of many because the programme was now geared specifically to the mission of the Scottish Episcopal Church. In appointing Richard Tiplady, the Church had found someone whose own vocation was realistic, informed and obedient.

The Rev Richard Tiplady (Director of Mixed Mode Training) then addressed Synod. He expressed thanks for the welcome and friendliness which he had received within the Church. A paper setting out a summary of the mixed mode programme had been included in the envelope of material provided to Synod members on their arrival at Synod. The paper was designed to be shared widely. He explained that the mixed mode training programme was an iterative process of learning and formation, integrating placement experience, private study and cohort learning and discussion. The difference between that and other forms of theological formation was that the placement formed a central focus. In effect, the local church was being given primary focus as a place for formation for mission and ministry. In short, "placement was king". Significant demands would be made of the placement congregations but equally it was hoped that the support needed would be provided. There would be a significant focus on mission and that would need to be embodied in the life of the placement. The placement would last two to three years. A meeting would take place the following week of some who had expressed interest in taking a mixed mode student in order to talk together about how matters might be structured. He was keen that this would not be something that was seen to be "imposed". He was committed to working with others so that things could be constructed together. For placements receiving the students, it was an investment with a fairly rapid return. Placements would receive a committed individual who was keen to serve but he emphasised that they were not interns. They were not "full fat" curates but rather "semi-skimmed" ones. Based on his previous experience, students added real value within the first three to six months of placement. All of this was the main focus of his job (the other part was to work with the Mission Board). The programme was therefore being designed for individuals who had some form of vocation to mission and to a degree of risk taking. The budget had been set for approximately three students per year. He would act as diocesan adviser to the students and, in terms of his personal capacity to do that, there was a limit on the number of students who could be accepted.

Mr Tiplady referred to some of the distinctive modules which were being incorporated in the programme. Such modules were mandatory for the mixed mode students and could be audited by other students. Common Awards was a remarkable pot of course descriptors and was a very useful resource. The Mission and Ministry in Context module was about mission in the context of western culture and would be taught at the residential weekends and so all SEI students would participate. The Evangelism in Practice module equipped students to be able to lead some form of evangelistic course such as an Alpha Course, a Lent Course, etc. This could be tailored to address different church traditions and he was keen to serve the diversity of the Scottish Episcopal Church. Evangelism was not a solo activity but one in which the whole Church needed to be involved. The Institute already taught a course called Mission Entrepreneurship Practice which came from the Church Missionary Society's Pioneer Ministry Course. There was a follow-up practice course which would be undertaken by mixed mode students and which would require students to set up some kind of pioneer ministry expression or social enterprise. He was keen for students to be risk-takers and to do so in a context where they were supported when they made mistakes. Looking to the future, there was a possibility that where some form of social enterprise might be started as a means of mission it might also generate an income which could contribute towards the costs of their ministry. This was speculative but was a possibility. Mr Tiplady explained that some of the courses would be available for existing clergy for CMD purposes in the following academic session and beyond.

Three students were currently lined up for September 2018 albeit not all of them had yet been to Bishops' Advisory Panels. Three potential placements had been arranged in the Dioceses of Moray, Ross and Caithness, Glasgow and Galloway and Edinburgh. He was keen that not everything should happen in the Central Belt or in cities. He was interested in hearing from charges that might wish to explore the possibility of becoming placements.

The Rev John Bremner (United Reformed Church) noted that Mr Tiplady had referred to the ordinands as being seen as a resource to local congregations. In Manchester he had been involved in working with five small congregations and it had been very beneficial to them to feel that they were involved in some way in training for the wider church. He wondered to what extent the training might include ecumenical thinking.

Mr Kennedy Fraser (Glasgow and Galloway) wished to ask about lay readers. He was disappointed by the statistics contained in the Annual Report and Accounts of the General Synod for the year ended 31 December 2017 which showed there had been three people entering and completing training in 2014/15, none in 2015/16 and only one in 2016/17. He wished to link this to the Motion which had been passed by the Diocese of Aberdeen and Orkney, and which had been referred to in the letter issuing the Synod papers, about lay ministries, namely that there should be provincial consideration of the forms of lay ministry authorised across the Province. It had been explained that that Motion did not require to come to Synod because the Institute Council was already considering the matter. He asked for more information about what the Council was doing in relation to such lay ministries. In the Diocese of Glasgow and Galloway, there were a number of lay ministries including Eucharistic Assistants, Pastoral Assistants and Worship Leaders. Whilst he could understand the need for such posts, one of the unintended consequences of them was that people tended to opt for them instead of considering lay readership. He suggested that the main reason for that might be the level of training commitment required. To become a worship leader, for example, involved five to eight evening sessions over two months whereas lay readers trained for 20 hours per week for three years. He appreciated that there were differences between the roles, not least the depth of theological understanding required, but he noted that certain aspects of the role description were not materially different in that a lay reader could "preach" whereas a worship leader could give an "exposition of the Word".

The Rev Neil Brice (Aberdeen and Orkney) explained that he lived in Shetland. In relation to placements for both readers and ordinands he wished to flag up the need to address the difficulty of providing placements in Shetland and, in all likelihood, in Orkney also.

The Rev Canon Ian Ferguson (Aberdeen and Orkney) noted that the SEI was about relationships. Making a general point, he said that when someone put their name forward for the process of discernment, it was a big step for the individual to take. It raised within such people a hope and an expectation that the sacrifices which they had made in terms of time, finance and family would result in them being ordained. If an individual was informed that ordination would not be possible, for whatever reason, what pastoral care was given to them, bearing in mind the sense of rejection which they, their families and churches might feel? He recognised that the pastoral care of the local church would be paramount in such circumstances, but he wished to highlight that the Church was dealing with people it loved and cared for and that ought not to be forgotten. It was important that, whilst the Church might say "no" or "not yet" in relation to ordination, it be made clear that God had not said "no" to the individual and their ministry. He expressed these thoughts because he had had conversations with those who had been very hurt by the process. He accepted that the entire process was difficult and stressful but he was concerned about the pastoral response.

Bishop Pearson explained that the reason he had emphasised the criteria in his presentation was that every day those who were called to ordained ministry, including Bishops, had to ask whether their ministry was realistic, informed and obedient. With larger numbers of younger candidates, the question of a delay in ordination or what people perceived as rejection would become a bigger issue than it had in the past. However, it had always been the case when a candidate was recommended by an advisory panel they were recommended for training and that did not guarantee ordination. In his own experience, having been involved over many years in discernment processes, he had had to explain to candidates that the Church was a human institution and that whilst it was possible that mistakes could be made, the process could involve saying "no" as well as "yes". The question of care was paramount and there were different facets of care relevant at different points in the discernment process. There was an analogy with bereavement in that there were identifiable phases involved. When vocation was not recognised similarly there were different phases. The Bishops were adamant that resources would be found to ensure that professional help was available. Bishops were expected to be omniscient when in fact they were not. The skills of a counsellor or psychotherapist could be identified and paid for. He was very aware of how disappointed people could be.

In relation to the comment regarding Shetland, Bishop Pearson noted that other parts of the Province also might seem far away but the Province had already trained people in places such as Raasay and Rothesay. The Institute was working on keeping people in touch via Skype and Big Blue Button. One of the answers to the question was financial. Placements in some areas would be more costly than in others and he was aware of that. In relation to lay readership, two lay readers would be coming into training in the coming year. In terms of standardising lay ministries across the Province, most dioceses were following, to an extent, the material put together by the Diocese of Glasgow and Galloway in relation to recognised lay ministries. However, owing to local practice and sensitivities, there was a wide variety of different titles being used and the Council was trying to address that. In relation to lay readership, he had met with the lay reader wardens. It had been a good meeting and he had communicated to the wardens the need in the Province for lay theologians. Preaching was a hugely important role and lay readers were canonically recognised in that role. The reference to an exposition of the word was merely a permissive direction for those who were not authorised as lay readers. These matters were all under active consideration and a further meeting with the lay reader wardens was also scheduled. Finally, he thanked Mr Bremner for the comments from the latter's experience in the United Reformed Church. Bishop Pearson entirely agreed that small congregations had something to offer the wider church. Work was ongoing with ecumenical partners. The SEI Principal had been invited to be part of the Church of Scotland's review of training and there were also good connections with the United Reformed Church.

Bishop Pearson then closed by thanking all members of the SEI staff including the Rev Canon Dr Anne Tomlinson in her role as Principal, the Rev Dr Michael Hull as Director of Studies who also did significant work in relation to the SEI Journal, the Rev Canon Alison Peden as Provincial Director of Ordinands and Mr Tiplady for his presentation. He also noted special thanks to Mrs Denise Brunton, the SEI Administrator, who was due to retire later in the year.

SESSION 7: Ms JENNY WHELAN IN THE CHAIR

7.1 Church in Society Committee

7.1.1 Child Poverty

The Rev Professor David Atkinson (Convener, Church in Society Committee) referred to the material set out in the Synod papers. The Committee dealt with a vast variety of issues during the year and part of the intention of producing a comprehensive report for the Synod was to encourage people across the Church to engage. For the current year's Synod, the focus would be on child poverty. He noted that in earlier debates during the current Synod the importance of working ecumenically had already been noted. Child poverty was an issue around which all Christians could unite and he was looking for direction from Synod as to how the Church might respond to child poverty. He then introduced the Rt Rev William Nolan, Roman Catholic Bishop of Galloway, who addressed Synod.

Bishop Nolan thanked the Synod for the opportunity to speak about child poverty in the light of the Give me 5 Campaign. Whilst he was not qualified to talk about poverty because he was not himself poor, the poor in society tended to be voiceless and so he was happy to be their voice in the current meeting. He suggested it was easier to consider poverty elsewhere in the world than consider it at home and for Christians to see their responsibility. It was tempting to blame the poor for being poor but the poverty of those sleeping rough or who were dependent on food banks, represented a poverty of society itself. The Pope had referred in *Evangelii Gaudium* to God's heart having a special place for the poor and Jesus had challenged those who had to be concerned about those who did not have. Concern for the poor went beyond handouts and works of charity. Archbishop Oscar Romero had taught of the church being a defender of the rights of the poor in order to achieve a more just society which prepared the way for the true reign of God in history. Similarly Dietrich Bonhoeffer had spoken of not simply bandaging the wounds of victims beneath the wheels of injustice but of the need to drive a spoke into the wheel itself.

It was a primary function of the State to protect and promote the well-being of its citizens and the Church needed to challenge the State if it did not fulfil those responsibilities. The causes and drivers of poverty were complex but the reduction in benefits and changes to the benefit system were part of the reason for worsening poverty. The rollout of Universal Credit, for example, had had devastating consequences. Food banks were as much a symbol of poverty as the bread lines of the Great Depression of the 20th century.

The Give me 5 Campaign had been launched in August 2017 and was a coalition led by the Child Poverty Action Group with backing from various faith and third sector groups. One in four children now lived in poverty, the largest proportion of any European country. The research underpinning the Give me 5 Campaign modelled that an extra £5 per child per week on child benefit would lift 30,000 young people out of poverty immediately. This would make a practical difference to people's lives and well-being. At the launch of the campaign, one mother had indicated it would allow her to say "yes" to her children instead of having constantly to say "no". The money would also go to families allowing them to decide how best to spend it and nor would it be means tested, thereby avoiding well-documented problems around means tested benefits tied to sanctions and constant scrutiny.

There was a tendency to look down on those who received benefits as if they were a burden on society. However, people who used other State services such as the health care system or education were not looked down on. The attitude of seeing the poor as spongers ought to be complete anathema to Christian consciousness.

Child poverty in Scotland was too big an issue to leave to the politicians and there was a need to persuade them to act quickly. If children did not get a good start in life because of poverty they suffered the consequences for the rest of their lives and society also suffered. As Pope Francis had said, the future of humankind was not exclusively in the hands of politicians, great leaders and big companies but was most of all in the hands of those people who recognised that "we all need each other".

The Very Rev Sarah Murray (Moray, Ross and Caithness) then gave a presentation regarding child poverty in Inverness and work being undertaken through St Andrew's Cathedral. She spoke of the relative affluence of Inverness and of the significant number of visitors coming to the city, with in excess of 170,000 being expected in the current year from the cruise liners which docked at Invergordon. However, there were other aspects to the life of the city. Inverness had been the subject of a pilot for the rolling out of Universal Credit and she cited local headlines of those who had not eaten for several days or had been brought into debt because of the rollout of the new benefit. In Central Ward in Inverness, where the Cathedral was located, 31.2% of children were living in poverty (approximately 820 children). Rent arrears had also increased threefold since the introduction of Universal Credit. The Cathedral had responded by setting up its *Inspire at Inverness Cathedral* initiative. In summer of 2017, the Cathedral had started a holiday hunger club. A number of local schools had over 50% of their pupils who were entitled to a free school lunch but that was not available during the summer holidays. The Cathedral was able to provide lunches on three days each week and lunchboxes on the other two days. The uptake had been slow initially but had risen to the feeding of 45 families per week. This had been possible through the help of volunteers and donations and teaming up with the *Fair Share at Tesco's* initiative. The Cathedral had also established a school uniform bank, a toiletries bank and a winter jacket bank. That last bank had been established in co-operation with Moray Firth Cash for Kids. The establishment of a breakfast club, after it had become apparent that children were arriving at school without any breakfast, had subsequently led to the preparation of breakfast boxes which were delivered to local schools and approximately 450 such boxes were being distributed each week. The Cathedral was considering how it could continue to secure future funding and was hoping to recruit staff to

co-ordinate that. All of this had been done to meet a perceived need and in response to the call of the Gospel. It was possible through the generosity of donations, grants, prayer and discernment, partnerships and local media. The experience enabled the Church to listen to the actual experience of those in poverty and to walk alongside them.

The Synod then engaged in table discussion groups on the following questions:

- What is your experience of child poverty?
- What would you like to do about child poverty?
- How can I engage?

Professor Atkinson then proposed, and the Rt Rev Dr John Armes (Bishop of Edinburgh) seconded, the following Motion:

"That this Synod, remembering Jesus' saying that he came that we may have life in all its fullness and remembering his concern for children, support the 'Give me 5' campaign and call on the Scottish Government to pay a £5 a week top up on child benefit."

Mr Jim Gibson (Glasgow and Galloway) explained that whilst he supported the Motion, the issue was more than just a question of giving an extra £5 per week. It was also about helping families to budget and to learn cooking and other skills. He hoped that what the churches could do would help people in those other ways.

In answer to a question from the Rev Willie Shaw (Edinburgh) as to the level of child benefit, it was explained that it was currently £20.70 per week for the first child and £13.70 for every subsequent child.

The Rev David Mackenzie Mills (St Andrews, Dunkeld and Dunblane) reported that his local authority had been told by central government that it needed to reduce its budget by some £7 million which made the situation of those in poverty even worse. For example, music lessons were no longer to be available through schools. This represented a poverty of experience. He asked whether more could be done to speak to local and central governments since it was not just about money but also other aspects of life of which people were being deprived.

The Rev Amanda Fairclough (Argyll and The Isles) cautioned against judging parents who were doing their best in a difficult world. Charity was not just about handing out money but about love. The Motion was a step in the right direction but there was so much more to be done.

The Rev Professor Annalu Waller (Breachin) said that one had to start somewhere. All churches and faiths ought to be going to Government to say that the current situation was not acceptable. There ought to be no child poverty in Scotland in the 21st century. There was a need for people of faith to stand up together and say "enough is enough". As a person on a good salary, she was perplexed that Government policy now meant she did not pay for her prescriptions. Children were being denied the opportunity to reach their potential.

Mr Colin Gregory (Moray, Ross and Caithness) said that often people were unable to receive the money to which they were entitled. He suggested the Synod might also ask for a review of Universal Credit to be carried out both in rural, but especially in city, areas.

Mr Colin Sibley (Argyll and The Isles) applauded the work being carried out in Inverness by the Cathedral. He recalled that Oxfam had previously said "give a man a fish and you feed him for today but teach him how to fish and you will feed him for life". He suggested that an additional £5 on child benefit was equivalent to providing a fish. The underlying issues were poverty of education, training, love and confidence. If a family had not been taught how to cook, £5 would be spent simply on one more takeaway. It was essential to address the root causes.

Canon Helen Hood (Edinburgh) declared an interest in the debate since she was a Trustee of Church Action on Poverty where those in poverty were referred to as "experts by experience". She urged the Synod not to think that because someone bought a carryout meant that they could not cook. Some people did not cook because they could not pay the energy bills to provide gas or electricity. Some food bank recipients were only able to receive food which did not require cooking. She agreed with Professor Waller that the Government needed to be told that it was unacceptable for poverty to be on the increase.

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

7.1.2 Church in Society Committee – Other Matters

Professor Atkinson spoke to the report contained in the Synod papers regarding other matters on which the Church in Society Committee was active. He explained that in 2019 the major item of business from the Committee for General Synod would be genome editing on which the Committee was actively working at present. It was an issue which raised important theological, practical and societal issues. He also drew attention to the Conference on Pilgrimage which the Committee would run in Aberdeen on 21 September 2018. Mention had been made earlier in the meeting of the decline in statistics being experienced by the churches. One real area of growth was that of pilgrimage. The day conference would consider the history of pilgrimage and then move on to considering a range of current approaches to

pilgrimage. The speakers would include Wendy Young of Christian Aid who would speak about how pilgrimage related to refugee issues. A theological paper from her was available from the website of the Scottish Faiths Action on Refugees which also included links to pilgrimage. Booking for the conference was available via Eventbrite and there would be an attendance fee of £5 pounds per person.

Professor Atkinson indicated that he had received an amendment to the Motion which appeared on the Synod agenda, and which he was happy to accept. He then proposed the amended Motion as follows:

"That this Synod receive the paper from the Church in Society Committee contained in the Synod papers, and ask the Standing Committee to consider an allocation to the Church in Society Committee budget, so that church projects seeking to alleviate poverty can be funded."

The Rt Rev Dr John Armes (Bishop of Edinburgh) seconded the Motion and confirmed he also was happy to accept the amendment. In seconding the Motion, he wished to refer to the lengthy resolution contained in the report from the Church in Society Committee in the Synod papers regarding the subject of Brexit. He was increasingly being asked for opinions on the subject but it was difficult to know what the Church as a whole thought about the issue. He indicated that he would welcome opinions on the floor of Synod or privately on that subject. He thought church members would share the apparent confusion emanating from the Westminster Government on the situation because momentous decisions would be made in the coming months about the future of the United Kingdom. They would have a significant impact on society. In addition to the concerns raised in the Committee's paper, he was concerned about progress on issues such as social justice and environmental action. Much could be achieved through co-operation rather than competition.

Mrs Ruth Warmer (St Andrews, Dunkeld and Dunblane) cited the question of youth justice which was affected by child poverty. The origins of problems in youth justice often came from the fact that many families found themselves in difficulties in a number of areas arising from Universal Credit. Support for those who had fallen through the justice system was particularly difficult and the churches ought to recommend that consideration was given to problems in local communities. As Jesus had taught, people needed to be forgiven, rehabilitated and supported.

Mrs Pamela Gordon (Edinburgh) thanked the Committee for its work. Some of the issues had the potential to be divisive when discussed in a wider forum. They were crucial because they touched on ethical concerns but also because they affected the perception of the Scottish Episcopal Church externally which was particularly important in a time of "fake news". Things were changing rapidly and she noted that some of the matters which featured in the paper would not even have been thought of as relevant issues at the time when she had become a Synod member only eight years previously. The issues, however, were not all possible to reach agreement on easily because sometimes there was a balance of both positives and negatives. She noted that there had been a theme in Synod about consultation and communication and she urged that thought be given to appropriate and early consultation on such issues before proposals were brought to Synod. The Scottish Episcopal Church had had a recent process for dealing with a very controversial issue and she considered there was a relevance of such a process to issues the Committee was dealing with. She asked the Committee to consider widening the process to bring in different views before Synod was asked to make a decision.

The Rev Dr Jenny Wright (Edinburgh) reported that at the pre-Synod meeting in her diocese there had been considerable discussion about Brexit. People had felt that the Cascade discussions had provided a model and that it would be good to recognise the diversity in the Church on other issues. She suggested it would be helpful to have support from the Province or diocese to encourage discussions of such divisive issues. It would be a means of enabling members of the Church, as disciples, to link faith with political and public life. She suggested it would also be helpful to have resources in some form to enable congregations to have Bible studies or workshops to talk about such matters.

The Rev Sarah Shaw (Edinburgh) agreed that to be able to have conversations at all levels of the Church would be wonderful. She noted from the resolution which had been passed by the Church in Society Committee, as set out in the Synod papers, that there appeared to be a narrowing of the issues to a limited Scottish focus and she wondered why that was the case.

The Most Rev Mark Strange (Primus) wished to take up the comments made by the Bishop of Edinburgh. His role was to interface with Parliament, other churches and society on behalf of the Scottish Episcopal Church. He said it was becoming impossible to enter into conversation about Brexit because the Scottish Episcopal Church had not debated it in detail. He wondered if there was some way for him to be informed as to what the views of the Church were. He needed to know what the Scottish Episcopal Church thought.

Dr Anthony Birch (St Andrews, Dunkeld and Dunblane) noted that the Motion which had been passed by the Church in Society Committee on Brexit had a number of headings. Whilst he personally agreed with all that had been said he had reservations as to whether it was sensible for the Committee to have listed them all. He encouraged the Primus to consider the headings and identify those which were fundamentally secular, political statements and which were, therefore, not particularly the business or focus of the Church. It was possible, for example, to say that it was wrong that those living in the UK did not know whether they would be able to stay here and it was wrong to say to people that their working conditions would change. However, the Church ought to take a step back from such matters since they were secular, political ones.

Mr Colin Sibley (Argyll and The Isles) commended the Committee for much of what it had done. It was right for Christians to become involved in political activities but it was not the job of the Church as a body to do

that, namely to have an opinion on politics. A number of matters concerning Brexit expressed by the Committee were overtly political and he found them unacceptable and would therefore vote against the Motion. It was unfortunate that the Motion combined a number of different elements.

Dr Beth Routledge (Glasgow and Galloway) commended the Committee for the breadth and commitment of its work. However, she did not see any mention of the Committee's work on poverty in the paper which had been produced. She, therefore, questioned the content of the amendment to the Motion which returned the Synod to a previous subject. She was not convinced that the Motion was competent to sit as a single Motion.

The Very Rev Kelvin Holdsworth (Glasgow and Galloway) wished to raise two points of order. He noted that the Give me 5 Campaign had already advertised that it was supported by the Scottish Episcopal Church and he wondered what the point of a debate was if the organisation already believed that the initiative was supported. Secondly, whilst he believed in alleviating poverty, he did not agree that the best way of doing that was to give further funds to the Church in Society Committee. Consequently, he did not know how to vote. He was unclear what a vote either in favour, or against, would mean.

The Assessor explained that the proposed amendment related to the consideration by the Standing Committee of a budget allocation to the Church in Society Committee rather than a specific financial allocation as such. He considered that there was material in the report from the Church in Society Committee about poverty sufficient to justify an amendment to the Motion on that topic. He confirmed that the amendment had been accepted.

The Rev Dr Sophia Marriage (Edinburgh) considered that the report was excellent, parts of which needed serious consideration. She considered that the Church had sat on the fence on a number of issues over the years and had not stuck its head above the parapet on a number of political issues. She wished to take the Primus' plea seriously. However, consideration of such issues could not be done in 10 minutes on the floor of Synod. She did not know how matters could best be addressed but there was a need to do so.

The Rev Willie Shaw (Edinburgh) said he too wished more time to consider everything in the paper. He welcomed the material regarding the RSPB and creation and was concerned that he might not have heard about it had the report not been given in the Synod papers. He was embarrassed to belong to a church which seemed to be content with the idea of nuclear weapons. As to pilgrimage, there had been a number of conferences on that subject and perhaps the Committee could actually organise a pilgrimage.

Dr Jaap Jacobs (Brechin) asked for confirmation that the Assessor had ruled that the amendment was relevant to the Motion. The Assessor confirmed that he had.

The Rev Jane Ross (Glasgow and Galloway) speaking as the Convener of the Mission Board had been aware of the Motions coming from the Committee since the Church in Society Committee was a pendent committee of the Mission Board but the Board had not been made aware of any change to the Motion and she considered it was odd for it to be changed on the floor of Synod. She was not convinced that the amendment would have been supported by the Board.

Mr Howard Thompson (Edinburgh) noted that earlier in the meeting, the Synod had heard reports on liturgy, doctrine and mission. If the Church were to continue to shrink there would in fact not be many people in the world who would care what the Scottish Episcopal Church thought about some of the issues. The Church in Society Committee paper presented a huge range of issues and voting on them as a whole was difficult. He considered that a vote would not take the Synod anywhere on such matters. He suggested the focus should be on growing the Church so that when the Church wanted to speak, people would listen.

The Rev Professor Annalu Waller (Brechin) wished to comment on the link between the issues of genome editing and Brexit. The previous year there had been a report from Scandinavia which had commended the fact that children were no longer being born with Down's Syndrome. In fact, that amounted to eugenics. She was concerned that in the context of the Brexit discussions, society was being told who had a place and who did not. She believed matters were going down a slippery slope.

Professor Atkinson said that the issues which had been raised by Professor Waller were part of the work of the genome group. Such issues had been raised loudly and clearly at the CEC conference which he had mentioned earlier in Synod. In relation to pilgrimage, he pointed out that the Scottish Pilgrim Routes Forum regularly ran pilgrimage walks and was engaged in creating walking pilgrimage routes across Scotland. More generally, he made no apologies for the breadth of material contained in the report but he felt that it was important for the General Synod to be aware of the matters which the Committee was addressing. That was why the Motion in question sought simply for Synod to note the paper. He made no apology for the inclusion of political matters. Later in the month at the Royal Highland Show he would launch a report prepared by the Scottish Churches Rural Group dealing with the changes needed if the rural church was to be successful. That document would contain a significant section on Brexit, which the United Reformed Church had particularly encouraged, because it was seen as very important in relation to the sustainability of the life of the churches in rural Scotland. Whilst the effect of Brexit might seem to relate to agricultural changes in Scotland it could in fact have a significant impact on the rural church in Scotland. The way to encourage people into Church was for the Church to be relevant. He commended the Motion and noted that the amendment to it would simply encourage a conversation with Standing Committee about budget.

Dr Beth Routledge (Glasgow and Galloway), citing rule 9 (c) of the Rules of Order, asked whether the Synod was to vote on whether it wished to accept the amendment prior to voting on an amended motion. The Assessor suggested that the amendment be put to the Synod for a vote.

Synod was then asked to consider whether it wished to amend the original Motion so that it would read:

“That this Synod receive the paper from the Church in Society Committee contained in the Synod papers, and ask the Standing Committee to consider an allocation to the Church in Society Committee budget, so that church projects seeking to alleviate poverty can be funded.”

The amendment was put to the vote but not accepted.

The original Motion was then put to the vote, namely:

“That this Synod receive the paper from the Church in Society Committee contained in the Synod Papers.”

The Motion was passed by majority.

Following the end of the session, the Assessor indicated that whilst he had no wish to reopen previous discussion, rule 9 (c) made it clear that where a motion emanated from a board or committee of the General Synod the mover of that motion had power, unless specifically denied it by the body from which the Motion had emanated, to accept an amendment.

7.2 Committee for Relations with People of Other Faiths

The Primus explained that there had been a misunderstanding on his part as to whether the Committee for Relations with People of Other Faiths was to have a slot on the agenda for the current Synod and apologised for that.

The Rev Canon Cedric Blakey (Convener, Committee for Relations with People of Other Faiths) expressed gratitude for restoring the Committee to the agenda of the current Synod. He reminded Synod that the Committee was the most long-standing interfaith committee among the Scottish churches. There was much ongoing in the world of interreligious relations in Scotland and there was much more to do.

He introduced Pastor Simon Wiegand, an ordinand of the Evangelical United Church in Germany who had spent his final year prior to ordination working with Interfaith Scotland. He conducted a brief interview with Pastor Wiegand regarding the latter's experience in Scotland.

In answer to a question about what the Scottish Episcopal Church could do to support interfaith work in Scotland, Pastor Wiegand noted that many members of the Church were already involved in interfaith matters. He encouraged congregations to make contact with other faith communities present in their localities.

Canon Blakey indicated that the Committee was looking forward to meeting with the Primus later in the summer to explore ways in which interfaith work could become increasingly mainstreamed in the life of the Province, dioceses, charges and chaplaincies and he looked forward to being in touch with many people as that process continued.

7.3 College of Bishops

7.3.1 Report from Primus

The Primus outlined some of what he had been involved in during his first year as Primus. He had kept on discovering new roles of which he had previously been unaware such as the fact that the Primus was a Vice President of the Church Army. His role, however, included representing the Scottish Episcopal Church in the Anglican Communion and to other churches and he therefore thought it was important that Synod should hear how he had spent his first year. He expressed thanks to the Rt Rev David Chillingworth as his predecessor as Primus.

One of his early tasks had involved attendance at Primates' Meeting in Canterbury in 2017. He expressed thanks to those who had prayed with him before leaving. He had returned to Scotland for a two-day visit to Iona and had then left Scotland again to attend the Porvoo Primates' Meeting in Copenhagen. He had attended a service in Westminster Abbey to mark the anniversary of the Lutheran Reformation and in all places he had discovered those who were interested to hear what the Scottish Episcopal Church had done at its Synod in 2017. In November, the Scottish Episcopal Church had hosted the visit of Presiding Bishop Michael Curry of The Episcopal Church and at the end of that month he had represented the Scottish Episcopal Church at the enthronement of the new Archbishop of Wales. In January, a meeting of the Celtic Bishops had taken place in Rome, hosted by the Church in Wales and which he had attended with the Bishop of Edinburgh on behalf of the Scottish Bishops. The consecration of the new Bishop of Aberdeen and Orkney in March had been followed by the consecration in Uppsala of the new Bishop of Gothenburg where the Archbishop of Sweden had engaged in a discussion about Brexit. In April 2018, he had visited the headquarters of the Church Army in Sheffield and immediately before General Synod had attended the Provincial Synod of the Episcopal Church of Brazil where he had been invited to talk about the process which had been adopted in Scotland regarding the change to the marriage canon. More generally, he tended to spend one week in Edinburgh every month and used the opportunity to arrange a number of meetings. He had also had the opportunity to preach in the cathedrals in Edinburgh, Glasgow and Aberdeen as well as Inverness. In Edinburgh, he frequently found himself engaged in meetings at the Scottish

Parliament. In one period of three months he had spent no more than three consecutive nights at home. He found he had every opportunity to talk about the love of God. He expressed thanks to his Dean and Diocese for their support. In July 2018 he would travel to the General Convention of The Episcopal Church and then go on to meet the Archbishop of Anglican Church of Canada and then a further meeting in Sweden. In addition, there were arrangements to be made for the forthcoming consecrations of the two new Bishops recently elected. He invited the prayers of the Church both for him and his wife and assured the Church that he was enjoying the role.

7.3.2 Curacies

The Rt Rev Kevin Pearson (Bishop of Argyll and The Isles) wished to bring the Synod up-to-date on discussions within the College regarding curacies. To an extent, this complemented what he had said on behalf of the Institute Council earlier in the meeting. He wished to frame his remarks in the context of the discernment of vocation which was realistic, informed and obedient. His remarks would relate to the role of the College in its own vocation. The College had to be realistic. It was aware of the membership statistics for the Church but was equally aware that the Church was moving from membership to discipleship and, despite the statistics, very aware that there were all sorts of developments across the Province which could not be statistically measured. There was a need for disciples to be nurtured and the College was realistic in recognising that the Holy Spirit was raising up ordained ministers in different ways to nurture discipleship in a variety of contexts from Messy Church to Choral Evensong. That was one reason why the idea of mixed mode training had been embraced so warmly. The vocation was to make God's love real.

One of the marks of the Holy Spirit's confidence in the Scottish Episcopal Church was the number of people, including younger people, seeking ordination. It brought new challenges in training, in identifying curacies and in how the College of Bishops engaged with those challenges. Ordination remained the prerogative of the Bishop but there was a tension between individual Bishops and the needs of the diocese on the one hand and the needs of the Province and of the whole Church on the other. The challenge was to be informed and to make that tension work positively. The College was working towards a collaboration between ordination and curacies. The College was ever aware of the needs of the whole Province for ordained leadership and the need to identify congregations which could offer opportunities for placements and curacies. He had been cheered by the comments made by the Rev John Bremner earlier in the meeting about the fact that small congregations could have much to offer. Small congregations loved those who made mistakes and that was a very valuable lesson to learn for the ordained person, namely that one had to learn to live with one's mistakes. Individual Bishops discussed with their individual candidates emerging ministry and those fed into the discussions of the College of Bishops. The SEI Principal and the Provincial Director of Ordinands took part in the College's discussions regarding the discernment of placing curates in congregations and so the exercise was collaborative. This did not undermine the autonomy of the individual Bishop.

Bishops were called to oversight within the body of Christ and needed to be obedient to that calling. As new Bishops were welcomed into the College, they were welcomed in to build that collaborative approach to serving the body in which dioceses both had much to offer and also to gain from the body as a whole. In all of the training pathways offered by the SEI much greater emphasis was now placed on fieldwork placements and the reflection of the individual in such a placement. Practically, the training programmes were preparing candidates to hit the ground running and to keep running. In some contexts, individual rectors would need to exercise a ministry of episcopate over larger areas and this would enable the making of new disciples. It was an exciting time in the life of the Scottish Episcopal Church as the Church responded to God's call to make disciples.

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

SESSION 8: THE REV JANE ROSS IN THE CHAIR

8.1 Pension Fund

Mr Richard McIndoe (Chair, Pension Fund Trustees) referred to the report of the Pension Fund contained in the Annual Report and Accounts of the General Synod for the year ended 31 December 2017. It had been a good year and investments had increased in value during the year but the main aspect had been leading towards the triennial valuation as at 31 December 2017. The purpose of the valuation was to assess the past service funding level of the Fund and also to address the cost of benefits arising in relation to future service. In relation to past service, the Fund had been in surplus both at the 2014 valuation and also again in 2017. At the end of 2017, the surplus had increased to £3.7 million. The percentage, expressed as assets divided by liabilities, had increased from 103% to 107%. The main drivers of the increase in the surplus had been investment returns earned during the previous three years (which had added £7.7 million to the funding level) but the Fund had also been affected by changes in market conditions, namely future expectations of investments. The market indicated low growth looking forward for a long time. The relevant indicator was the market yields on Government bonds. This had more than offset the investment returns made during the three-year period. A number of other smaller factors had contributed positively to the Fund including the fact that the Church had paid a little more than the cost of future service and that had been important. Also, the pace of increase in longevity was reducing.

The cost of future service had increased from 30.2% in 2014 to 35.9% in 2017. That was a significant increase and the drivers for such change were broadly similar to those affecting the past service level. Arising from this was the question of what rate ought to be payable to the Fund for that future service. That issue was not automatically answered by the Actuary and was a decision largely for the Trustees. Since there was a surplus, that could be used to

offset the cost of future service but that was not the only option since the surplus could simply be retained as a buffer to deal with future adverse experience in the Fund. The Trustees had considered all those options but on balance the Trustees were comfortable to use the surplus. However, there was also a subsidiary question as to how quickly the surplus ought to be used. The Trustees had asked the Actuary how long the surplus would last if the contribution rate was maintained at 32.2% of stipend/salary and had been advised that it would cover 12 years and nine months. There was a balancing act to be carried out in considering such issues including prudence by the Trustees on behalf of members of the scheme, affordability to the employer and stability and equality of treatment. Since the Church had been overpaying for the previous three years, it seemed equitable to the Trustees that the Church should underpay for the forthcoming period. The Trustees' proposal that the current contribution rate be maintained was the proposal being put to Synod in the Motion contained in the Synod agenda. The risk involved in that was that the surplus could disappear.

Finally, Mr McIndoe referred to the investment strategy of the Fund and how it had changed since 2014. A new strategy had been adopted in 2017 and comprised one third of assets matching the liabilities of the Fund, one third generating income and the remaining third seeking growth, in this case in a diversified growth fund. Only that last third was very exposed to investment markets. Since the previous valuation, the Trustees had reduced exposure to growth seeking assets in order to ensure that the funding level held up going forward. That provided a measure of reassurance in relation to the surplus.

Mr McIndoe explained that the Synod papers also included a paper regarding the Pension Fund Trustees' response to the question of investment in fossil fuels. The Trustees had considered the matter carefully and had adopted the Church's ethical investment policy but it could not actually be put into practice at the current time because the growth assets of the Fund were held entirely in a single pooled vehicle and the Pension Fund Trustees had no underlying ownership in the companies represented in that pooled fund. It was possible that matters might change in the future since the Trustees would be looking again at investment strategy in the coming year in the light of the valuation.

Mr Robert Gordon (Convener, Standing Committee) thanked Mr McIndoe and the other Pension Fund Trustees for their work, particularly in relation to the valuation. During part of 2017, it had been thought that the valuation might have been less positive and advice had been taken by the Standing Committee to look at possible options going forward. Fortunately, at the current time, it was not necessary to do anything radical. Standing Committee was happy to endorse the proposition regarding the contribution rate going forward.

Mr McIndoe then proposed, and Dr John Ferguson-Smith (Convener, Administration Board) seconded, the following motion:

"That the contribution rate in relation to serving clerical and staff members of the Scottish Episcopal Church Pension Fund be maintained with effect from 1 January 2019 at 32.2% of standard stipend and salary respectively."

The Very Rev Kelvin Holdsworth (Glasgow and Galloway) declared an interest as a member of the Pension Fund and hoped to receive a pension one day. He had served on the Standing Committee at the time the Committee had had to deal with the difficulties arising from the 2011 valuation. Standing Committee had dealt with that by requiring congregations to pay more and by reducing benefits. It concerned him that churches struggling financially could be given assistance but the individuals affected by the changes to the benefits would continue to be affected for the rest of their lives. He believed that this involved a question of equity which troubled him. Also, he suggested that the Standing Committee and the Administration Board should be invited to reflect on the effect of the decline of the real value of the stipend both for those currently in receipt of a stipend but also in relation to the effect of that on future pensions because the value of pension was related to stipend. At a pre-Synod meeting in his Diocese, people had been shocked to learn that the value of the stipend had fallen by about 8% over the previous 10 years. He recognised that there was a question about affordability for congregations but he asked that consideration be given to the affordability level for individuals both for stipendiary clergy and for those who would become pensioners one day.

The Rev Willie Shaw (Edinburgh) was concerned about the response to the climate change issue since it had been 11 years previously that the ethical policy had originally been adopted. He would prefer even a small part of the Fund to be ethically invested because he did not want to be paid from unethical money.

Mr McIndoe responded said that it was possible that in a further 11 years the position regarding ethical investment might not have changed. The Trustees were committed to exploring whether there was a means of putting the policy into effect whilst maintaining the investment strategy, the fundamental objective of which was to ensure that the Fund could continue to pay pensions which had accrued and were continuing to accrue. Prior to implementation of the current structure the Trustees had explored the matter and had found that there was no current means within the market to put the policy into effect. This was because central to the strategy was the diversified growth fund which balanced the growth exposure. There had been no diversified growth funds in the market which adopted an ethical screening approach. The Trustees were aware that there were one or possibly two such funds now in existence, but the Trustees had not thus far done a full review of those options. There would be a cost involved in moving to such an option. It was not that the Trustees were doing nothing. As explained in the report, the Trustees engaged regularly with the investment manager, Schroeder, and that included discussion as to what they were doing in relation to responsible investment. The manager's approach had to be the payment of pensions and the secondary objective would be implemented as and when the Trustees were so able.

Mr Gordon thanked Provost Holdsworth for his remarks and hoped to say something about the matters which the latter had raised later in Synod.

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

The Chair thanked all who had participated in the session.

SESSION 9: THE MOST REV THE PRIMUS IN THE CHAIR

9.1 Administration Board: Composition of the Board

Dr John Ferguson-Smith (Convener, Administration Board) spoke to the proposal set out in the Synod papers to alter the manner in which some posts were filled on the Board. He explained that the proposal came out of the experience of recent years and after General Synod 2017 it had been necessary to co-opt additional members to the Board. In co-opting individuals it had been possible to improve the gender and clerical/lay balance on the Board. Whereas the Digest of Resolutions currently required the posts of General Synod representatives to be filled only by individuals who were General Synod members, the proposal would widen scope so that those elected to the Board did not require to be General Synod members.

Ms Cassandra Smith (Aberdeen and Orkney) agreed with the proposal but noted that in future nominations would be brought to General Synod by the Standing Committee. She wondered what would happen if Standing Committee itself chose not to nominate an individual – in those circumstances the General Synod itself would not be in a position to make the choice.

The Primus from the chair suggested that the intention was that Standing Committee would invite nominations.

The Rev Peter Harris (Edinburgh) suggested that the wording of the Digest of Resolutions could be altered to suggest that nominations might be made from the Synod.

Professor Anthony Birch (St Andrews, Dunkeld and Dunblane) asked why the words "on the nomination of the Standing Committee" were included at all. Dr Ferguson-Smith responded that the purpose was to ensure that nominations were in fact brought to Synod.

Mr Colin Sibley (Argyll and The Isles) asked whether members had a fixed term. Dr Ferguson-Smith responded that they were appointed for a period of four years.

Dr Ferguson-Smith then proposed, and the Rt Rev Dr Gregor Duncan (Bishop of Glasgow and Galloway) seconded, the following motion:

"That paragraph 2.3.1 of the Digest of Resolutions be altered so that it read as follows:-

*"The **Administration Board** shall consist of a Convener appointed by the General Synod, a Bishop (appointed by the College of Bishops), a representative appointed by the Mission Board, three members appointed by the General Synod on the nomination of the Standing Committee, a representative of each Diocese as appointed by each Diocesan Synod and the Conveners of the pendant committees of the Board."*

The Motion was put to the vote and passed unanimously.

9.2 Administration Board: Investment Committee

Mr Adrian Tupper (Convener, Investment Committee) reported on the work of the Committee. He explained that the Unit Trust Pool (UTP) was a specially created investment vehicle. It was a unitised fund allowing not just Synod but also congregations to invest funds and liquidate them as needs required. Its purpose was to pay a twice annual distribution rising so as to maintain its real value. The UTP was managed by external investment managers, currently Baillie Gifford, with assets allocated across three portfolios: two pooled funds (a corporate bond fund and a long-term growth fund) and a directly managed portfolio of international equities. Allocation was decided by the Investment Committee with a 5% discretion given to the investment managers.

In the year to March 2018, the UTP unit price had risen in value by 10.9% after fees and was worth £72.8 million. The 2017 distribution had been 52.5p per unit, equivalent to around 3% of the Fund's value. In 2018, the distribution was likely to be higher. Annual management fees were highly competitive but would rise shortly and the new fees would still be attractive by industry standards but would depend on how the Committee chose to invest funds. An unusual aspect of the UTP was that the distribution was paid not only from income but also from capital. The reason for that was that income generating investments had become very pricey while the performance of growth stocks, which paid little or no income, had been superior. That strategy had enabled the payment of an increasing, yet sustainable, distribution.

Looking forward, the Committee had been unanimous that corporate bonds no longer represented an attractive asset class and that a multi-asset income fund, about to be offered by Baillie Gifford, provided not only a comparable income yield but also sourced it from a variety of asset classes hitherto unavailable to the UTP such as infrastructure and property. The diversification offered by that fund would help to keep volatility low and the sustainability of the distribution more certain. The Committee was also considering whether to move investments from the managed portfolio into the multi-asset income fund as well, thereby increasing it to as much as 70% of the UTP. A final decision was yet to be made and had wider implications. On the one hand, the benefits would include lower management fees and increased diversification. On the other, moving away from a managed portfolio into a pooled fund meant that there would no longer be any direct equity investments and no longer scope to assert the Church's ethical investment policy on direct investments. Whichever direction was taken, continued involvement with the Church Investors Group remained in place which would mean that the Church would continue to support engagement with corporations around the world on a number of environmental, social and governance (ESG) issues identified by the Church Investors

Group. The Committee would also continue to engage with its investment managers in relation to their own ESG policies.

Mr Tupper thanked the members of the Investment Committee as well as support from General Synod Office staff.

The Rev Professor David Atkinson (Aberdeen and Orkney) wished to welcome what Mr Tupper had indicated about consulting on proposed changes the effect of which might mean an inability to apply the ethical policy since there might no longer be any direct equity investments held by the UTP. In the light of the debate which had taken place at General Synod the previous year, he did not wish to say that such a move would be a bad idea but he wished to support the ongoing work with the Church Investors Group which represented very significant funds under management. He wanted to see how much greater use could be made of the Church Investors Group and reported that the Church in Society Committee was also involved in the discussions with Baillie Gifford.

Professor Alan Werritty (St Andrews, Dunkeld and Dunblane) endorsed what Professor Atkinson had said. Many charges had investments in the UTP and it was important to be able to report back to vestries on the workings of the Church Investors Group particularly if the Church in practice was no longer able to draw its own red lines.

Mr Tupper responded by confirming that he would be delighted to work on these matters with those who had commented.

SESSION 10: THE MOST REV THE PRIMUS IN THE CHAIR

10.1 Mission Board

10.1.1 Provincial Youth Committee

The Rev Tembu Rongong (Convener, Provincial Youth Committee) introduced a presentation by members of the Committee.

The Youth Chair of the Committee, Rebecca Cromwell, spoke of her experience over the previous year including serving on the Preparatory Committee in the Diocese of St Andrews, Dunkeld and Dunblane for the election of a new Bishop. She had also been involved in a Christian Aid event at the Scottish Parliament on gender justice and had had the opportunity to meet the First Minister. She reported that some members of the Committee were also involved in their church vestries and able to make a positive contribution.

A number of other members of the Committee contributed on the roles being taken up by them in their local churches. Young people were not the future of the Church but were part of the Church of the present day. In addition to the annual Glen Youth Camp, the Committee hosted youth weekend and sleepovers at various places in the Province and these provided taster sessions for Glen and allowed for continuing sharing and contact between Committee members. Such events in the previous year had taken place at St John's, Dumfries, St Columba's by the Castle, Edinburgh, St Peter's, Edinburgh and St John's, Perth. An event had also been planned in Dunoon but had, owing to the timing of exams, been limited just to local delegates.

A report was given on attendance at the Scottish Parliament where there had been opportunity to speak about the role of young people in the Church. It was pleasing that the Year of Young People had been honoured in that way by both the Scottish Episcopal Church and the Scottish Parliament. Becky Northover encouraged members of the Church to engage with young people and gave a teaching on current youth slang.

Mr Rongong promoted Glen 2018 which would take place in July and the theme of which would be "24.7/365, Yesterday, Today, Forever". A certificate for the "pisky bingo" card winner was presented to Eleanor Tofield.

The Primus thanked all members of the Committee for their involvement.

10.1.2 Global Partnerships Committee

Mr David Kenvyn (Convener, Global Partnerships Committee) explained that the Committee had responsibility for making grants to partner organisations within the Anglican Communion and for some liaison with other provinces of the Communion. Approximately £110,000 each year was available to spend on grants for work overseas and represented income derived from legacies which could not be spent on any other purpose.

In 2017, the Committee had worked closely with the *Side-by-Side Campaign* and *Thursdays in Black* to make sure that gender justice issues remained at the centre of its work. In that respect it had funded the publication of a booklet called *Loving One Another* which was a resource for congregations and other groups to use. It had also agreed to provide some funding for the Ecumenical Forum of European Christian Women for a conference held in Serbia. Reports had also been received from the Anglican Consultative Council, the Anglican Alliance and International Justice Mission. In particular, the Committee had been involved in a visit to Scotland by Paulo Ueti, the Regional Facilitator of the Anglican Alliance in Latin America and the Caribbean. It had also been working in collaboration with that region on supporting a safe house for battered women in São Paulo, Brazil.

In Scotland, the Committee had worked with the Just Festival providing funding to bring a dance group from Soweto to Edinburgh and it had also been making plans with the Just Festival for the celebration of the

Nelson Mandela Centenary in 2018. It provided a travel grant for a member of the Diocese of Edinburgh to attend the Soul Edge Christian Leadership Training Programme amongst the First Nations of Canada.

In Africa grants for clergy training in Angola, Guinea and South Sudan had been provided along with money to support the Council of Anglican Provinces in Africa. Funding for projects in three dioceses in South Sudan had been small-scale and of a very practical nature but the Committee had been assured by the relevant bishops that they constituted a significant contribution to the peace making process in that country. A grant had also been provided to support pensioners in the East London Diocese in South Africa. In India, two projects had been supported in the Diocese of Nagpur.

Mr Kenvyn closed by reminding the Synod that if dioceses wished to collaborate on projects with overseas dioceses within the Anglican Communion, grant funding was available from the Committee. He thanked Miriam Weibye for her work as Secretary to the Committee.

10.1.3 UN Commission on the Status of Women

Ms Lottie White reported that she had represented the Scottish Episcopal Church at the 62nd session of the UN Commission on the Status of Women held in New York earlier in 2018. She had found it an occasion of meeting the most kind and inspiring women whom she had ever encountered. Every year, the Anglican Communion sent a delegation of approximately 20 people to UNCSW and the group had remained in touch after the current year's meeting.

The primary theme of the 2018 session was "Empowering Rural Women and Girls". When that theme had previously been a focus of the meeting there had been no agreed conclusions. Emotions had run high again in 2018 and she was sad to report that the UK had played a major part in frustrating the official negotiations and many seasoned delegates had thought that, once again, no conclusions would be arrived at. In fact, some conclusions had been reached albeit they had not been as extensive as she had hoped.

The empowerment of rural women and girls was of the utmost importance to Scotland and to the Scottish Episcopal Church. 51% of the Scottish population was female, 54% of the population in the most recent Census identified as Christian and 94% of the Scottish landmass was rural. Rural women in Scotland were among the demographic most likely to be subject to poverty. Such women were less likely to be able to access healthcare, hold a driving licence or access childcare. Scottish rural women also were less likely to be able to seek support in the event of domestic violence. Female genital mutilation was also on the rise in Scotland and previous legislation had just been overhauled because no prosecutions had been brought under the previous law. Sadly, in relation to human trafficking, Scotland had progressed from having been a transit country to being a destination country. Women were more likely to become modern slaves and both the police and the public were likely to treat such individuals as immigrants rather than as victims.

UNCSW was not just a platform to raise issues but was a platform to discuss how to improve matters. She had learnt three things from the experience. Empowerment was not something that could be done to other people. The essential thing was to create room to allow women to empower themselves. Secondly, for a faith-based community to take its responsibility to create such room, she had learned that the Church should continue to do what it was already doing but to do it better. One event at UNCSW entitled "Women in Faith: Engaging Faith Leaders" had included testimony from women of faith explaining how they had effected change. Sadly it was the case that a number of issues facing women were in practice justified on the basis of religion. When overseas religious leaders were challenged from outside their faith communities, or from a western mindset, the message fell on deaf ears. However, when the message came from other faith leaders, the harmful practices reduced. It was about leading by example in showing what was possible. Removing references to blame and shame from language was also key. Thirdly, whilst there could be a perception that certain issues (for example domestic violence) were not relevant in congregations, experience suggested that where those in leadership preached about such a subject, it actually resulted in people coming forward from within their congregations to talk of their experience of such matters. It was, therefore, important to talk openly about such issues.

She thanked the Global Partnership Committee for enabling her to attend. Her experience suggested that it was worthwhile for the Scottish Episcopal Church to send a delegate to the meeting. References in some of the draft documentation at the beginning of the session had been disparaging about religion but she had managed to convince some that religion could in fact be a tool for change. She brought back with her the congratulations from the Ecumenical United Church Centre in New York to the Rt Rev Anne Dyer on her consecration.

Mary Woodward (Religious Society of Friends) expressed thanks to the Synod for the welcome which she had received and she brought the loving greetings from the Religious Society of Friends. She offered the gift of silence to the Synod so that it could reflect on what it had just heard.

The Rev David Paton-Williams (Edinburgh) asked for more information regarding the objections raised by the UK Government at UNCSW.

Ms White responded that at the outset of the meeting a "zero draft" had been released and had then been subject to negotiation. At the outset, the UK had not raised any objections and in fact Russia and the USA had been fighting against progress. However, the UK had indicated that any matter which infringed sovereignty must be regarded as a no-go area for example if it imposed obligations on individuals. This appeared to be a policy stance by the UK Government.

The Primus expressed thanks to Ms White and to the Global Partnerships Committee for its work.

10.2 Standing Committee

Mr Robert Gordon (Convener, Standing Committee) said the Synod had covered much ground during the current meeting and there would be much on which the Standing Committee would debrief. He was grateful for the positive comments which people had made to him during the course of the meeting.

10.2.1 Accounts to 31 December 2017

Mr Gordon turned to the Annual Report and Accounts of the General Synod for the year ended 31 December 2017. He noted that earlier in the meeting, the Very Rev Ian Barcroft had sought to introduce an amendment in relation to the budget available to the Church in Society Committee for grant making. That Committee already had a grants budget of approximately £45,000. The Church in Society Committee submitted its budget proposals annually to the Standing Committee in the same way that other Committees did and so there would be an opportunity for the Standing Committee to reflect further on that. The Very Rev Kelvin Holdsworth had also raised the question of stipends and increases to stipends during the Pension Fund discussions. Those matters had been considered by the Clergy Remuneration Package Review Group in 2016 and the report of that Group was available on the Provincial website. One of the points made in that report was that any historic comparison in relation to stipend levels depended on the specific period over which it was measured. Over the longer term growth in Standard Stipend compared favourably against inflationary indices - for example, if measured from 1993. For the period since 2006, stipends had fallen behind inflation but had kept pace with average earnings. In short, all those earning had taken something of a cut.

A question had also been asked as to why money was being accumulated in investments. He expressed his thanks to Mr Adrian Tupper for the way in which the Church's investments were being managed. It was the case that values could go down as well as up and there had been some dramatic reductions in the previous 10 years. Yields also varied. The Province received approximately £28,000 of income for every £1 million of investments. Approximately £1.4 million of the £2 million of annual income came from investments. The Standing Committee had recognised that it would need to draw down from surpluses in order to fund ordinands and curates in future and the possibility of additional grants from the Mission Board going forward. He suggested that thought would also need to be given perhaps over the forthcoming 10 years to the balance of provincial income as between investments and quota. If the aspiration was to become a more dynamic and growing Church, with new congregations, then the quota assessable income would increase but that was an aspiration.

Mr Gordon then proposed, and Dr John Ferguson-Smith (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 2017."

The Motion was put to the vote and passed unanimously.

10.2.2 Budgets and Quota

Mr Gordon explained that Standing Committee had considered whether to put a proposal to Synod to increase the amount of quota by 3% or to maintain it at its 2018 level. He was aware that an amendment would shortly be proposed the effect of which would be to set the 2019 provincial quota at the same level as in 2018. He explained that if there were to be a 3% increase, it would involve an increase of approximately £22,000 and he explained how that would be divided amongst the seven dioceses. The allocation as between dioceses was calculated by reference to their respective quota assessable income. If there were no increase in the level of provincial quota whilst the overall amount would remain the same, the respective shares born between dioceses would alter from the 2018 level because of the differences in quota assessable income. Standing Committee had taken the view that an increase in quota of 3% would maintain approximately the same balance of income as between investments and quota but it acknowledged that 2017 had been a good year with additional investment income and it was, therefore, a matter for Synod to decide. If Synod were to decide not to increase provincial quota, that did not mean that increases would not be necessary at some point in the future.

Mr Gordon then proposed, and Dr John Ferguson-Smith (Convener, Administration Board) seconded, the following Motion:

"That this Synod, having examined the proposed budgets for the General Synod for the year 2019, agree to a quota figure of £763,773 for that year."

Dr Jaap Jacobs (Brechin) indicated that he had questions regarding the nature of quota and he recognised that the Convener of the Standing Committee might wish to respond to the questions in writing at a later date. His questions were as follows:

- Clarification on which entity actually had the legal authority to decide upon quota. Was it the Standing Committee, as charity trustees, or was it the General Synod as currently convened?
- Were the transfers of funds between congregations, dioceses and Province grants?

- Were the trustees of dioceses and congregations able to deal with quota requests as they saw fit in accordance with the financial situation of the respective charity entrusted to their care?
- Did the authority upon which quota was requested represent a moral authority resting upon a mutual understanding of Province, dioceses and congregations of their respective financial responsibilities?

Mr Gordon thanked Dr Jacobs for his questions and indicated that he would arrange for a reply to be given in writing. Synod had the authority to determine the level of quota which is why Synod was about to vote on the Motion. Dr Jacobs wondered whether, within a diocese, it was the Diocesan Synod which decided how quota should be raised among congregations or whether it was the Diocesan Council or the Bishop.

The Primus suggested that a reply be provided in writing to the questions which Dr Jacobs had asked and a copy of that response could be supplied to other Synod members.

The Rev Professor David Atkinson (Aberdeen and Orkney) said that balance was important in all things. For any congregation, there was a balance between money to be spent on work which the congregation wished to undertake and its contribution to the diocesan and provincial synods. Synod had heard earlier in the meeting of the future provincial plans including the fact that hope had been expressed that some curates would go to small charges. Inflation had exceeded income for most people and there was very real pressure on small congregations. Whilst the Scottish Episcopal Church had managed to sustain a large number of small congregations, it had been less good at sustaining the number of people within such congregations. Looking at the accounts and the surpluses which had been built up, he suggested that it might be useful for Synod to have the opportunity to put down a marker and to freeze quota in 2019 at the 2018 level.

Professor Atkinson then proposed an amendment to the Motion so that it would read as follows:

"That this Synod, having examined the proposed budgets for the General Synod for the year 2019, agree to a quota figure of £741,527 for that year."

Dr Jacobs (Brechin) seconded the amendment.

Dr Stephen Townsend (Aberdeen and Orkney) wished to add a different perspective on the proposed increase in quota. He accepted that what he was about to say was not entirely accurate but he wished to consider the increase in quota on the basis of the number of church members. The communicant members in 2017 had been 22,073. The proposed quota for 2019 of £763,773 gave a figure of £34.60 per head. In the previous year quota per head had been £32.47 giving a percentage increase of 6.56%. In the previous two years the increase had been 12% and so the increase in respect of each individual member of the Church would be far in excess of the rate of inflation if the increase were to be accepted.

Professor Alan Werritty (St Andrews, Dunkeld and Dunblane) felt conflicted about the issue. He heard the need of small congregations but also recognised the need to invest in curacies, ordinands and other exciting forward plans. He wondered whether there might be some rebalancing of the amounts of quota coming to the Province and dioceses respectively. He suggested that it might be possible to accept the wording of the original Motion but with a recommendation to the Standing Committee to invite dioceses and their treasurers to consider some rebalancing as between congregations since there would be some more able to bear an increase than others.

The Very Rev Jeremy Auld (Brechin) noting the call to be realistic, informed and obedient, said that there was an obligation of obedience to pay quota. However, there was also a need to be realistic about what could be afforded - *nemo dat quod non habet* – no one could give what they did not have. He wondered whether the issue was being looked at the wrong way round. Normally people cut their cloth depending on what they had. It seemed as though the Province was indicating what it needed and was seeking to receive that. Where that would come from, however, was a real question, particularly in a diocese like Brechin where huge numbers of churches were on a knife edge. A member of clergy in that diocese had recently been told that there was no money to pay her. He supported the idea of the kind of conversation proposed by Professor Werritty but he suggested that in the meantime quota be frozen. That conversation could take place prior to further debate at General Synod 2019.

Dr Beth Routledge (Glasgow and Galloway) asked about the division of quota between the dioceses. She noted that, in terms of the proposed increase, her own Diocese was being paid for by other dioceses. She was uncomfortable about that because her Diocese was the only one which had had an increase in numbers in the previous year.

The Rev Peter Mead (Brechin) said the matter was difficult because there had been a surplus budget in 2017 of £50,000 but the surplus actually realised had been £77,000. There had been exceptional payments of £55,000 and so the surplus might have been £132,000. He compared that to the proposed increase in quota of approximately £22,000. Much had been heard in Synod about the costs in the pipeline, including training costs and the Synod had also heard about shameful amounts of poverty in the nation. Synod had encouraged the Government to increase child benefit by £5 per week. Education was crucial to the alleviation of poverty and the Scottish Episcopal Church, having three Episcopalian schools, needed to put its money where its mouth was and increase funding to schools. The Primus in his charge to Synod had reminded the Synod to "love our neighbours as ourselves". He had not yet been at Arbroath for three years and he recognised that the burden within the Diocese of Brechin fell largely on the Cathedral, but at Arbroath they had seen a 6% increase in giving in his first year and 11% in 2017. However, that was still not enough. If Synod were to "love ourselves", the levels put aside for clergy retirement housing was woefully low. Those

in training in the 1980s/90s might well have been encouraged to sell their house and that cohort had not yet reached retirement. There would be a big increase in that area as a result. In relation to stipend levels, he said that there had been an interesting report in England in 2001 which had suggested that clergy were professionals and that the level of stipends (including housing) ought to be equivalent to 80% of a primary school head teacher. In 2001, that would have given rise to a differential of £4,000 but at the current time, that differential exceeded £15,000. The Scottish Episcopal Church stipends were approximately 5%-8% lower than those paid in the Church of Scotland. He also noted the £3.7 million surplus in the Pension Fund but there had been reductions in benefits. Was there an opportunity to "love ourselves"? He loved what he did but he was not convinced that he should do so for nothing. The Church was run on the goodwill of Church members and there was a need to love people and not see them as cash registers.

The Rev Diana Hall (Edinburgh) said that she had benefited in unusually generous ways from the coffers of the Church. She was a newly trained cleric and received stipend support from the Province and the Diocese of Edinburgh which had made her appointment in Dunbar possible. On a Sunday there were no more than 40 people in worship of whom she estimated only eight were salaried. She was therefore in a quandary. On the one hand, she had no desire to ask her congregation, already in the red, and fighting tooth and nail to grow mission, to give more money. On the other hand, unless members of the Church were the generous givers which God called them to be, there would be no growth. That, therefore, meant change so that people might give in a way which culturally, they had not been accustomed to previously. She did not think it was a big ask for quota per head to be increased from £32.47 to £34.60. How many members were in fact giving generously? That was a difficult message which perhaps everyone needed to hear. She believed quota needed to go up.

The Very Rev Frances Burberry (Edinburgh) noted from the budget report in the Synod papers that surpluses had been generated in previous years and also that the Standing Committee intended that budgets should be set with a view to achieving a broadly break-even position on the General Fund. She noted that there were significant financial challenges ahead. However, the fact was that substantial surpluses had been collected in recent years and she believed there was an acknowledgement that the budget process was not sufficiently robust. In all budgeting, there was a need to connect budgetary decisions in relation to matters such as future curacies, mixed mode training, etc with the budget at the time that such financial commitments would fall due rather than in advance with a woolly proposal that money might be needed in the future.

The Rev Professor Annalu Waller (Brechin) explained that she did not receive a stipend from the Church and so she could say things which stipendiary clergy might not be able to. Every year at Diocesan Synod, she said that the way the Church worked had to change. She spent time with congregations in which there were perhaps four or five elderly people who had sleepless nights because they felt responsible for keeping their churches going. There was a moral responsibility to make difficult decisions about retiring some charges in order to build from the bottom up. Bishops in the past had come in and indicated that they would not close churches during their term. Difficult decisions had to be made if the Church as a whole was going to be supported and equip the Church and its young people to grow and be prepared to share the word of God with society at large.

The Very Rev Ian Barcroft (Glasgow and Galloway) said this was an important subject and he recognised he had been somewhat cheeky earlier in Synod to endeavour to achieve more money for the Church in Society Committee. He had been a Convener of that Committee when it had had a budget double its current size. The Social Responsibility Committee (the precursor to the Church in Society Committee) had even enabled people to be employed in its service. In the Diocese of Glasgow and Galloway, there were a number of projects where considerable effort was put into raising project funding from external funders. The Church had to think about bringing money into the heart of synodical business, not just on Saturday morning. It was the case that there had been substantial gains made in the previous two years (£11 million) and yet the Church was dealing with people who had very little and there was a duty to raise a voice on their behalf. He felt a duty to do that. He supported Professor Werritty. The issue was not so much about the actual figure of quota but rather having time to review the matter properly so that the Mission Board could think how it might use the money. At present, less than 5% of the funding balance was for external purposes and that was not good enough. He agreed with the comment made earlier in the Synod by the Rev Canon Fay Lamont about having to be "real". There was a need to think about service rather than work and the Church's vocation to a better humanity. He urged that money be brought into the centre of the Synod.

The Rev Canon Ian Ferguson (Aberdeen and Orkney) explained that the idea of freezing quota had come not from Professor Atkinson originally but from the Standing Committee who had indicated that they had considered it. He was disappointed that they had decided to turn it down. He wished to adopt a pastoral view. He believed the local church was the hope of the Scottish Episcopal Church and it was God's primary means to re-evangelise the nation. The Synod had been encouraged to go and proclaim the Gospel but the Synod had also heard of the shocking statistics which projected decline. That had not been taken on as seriously as was needed. He was disappointed that the Standing Committee had decided not to freeze quota when it could have done so in the light of the surplus. Most churches did not run on surpluses and were indeed running on empty and it would be a great encouragement to such churches to be told that quota was being frozen. The Synod had a pastoral responsibility to the whole church and a freeze on quota might encourage local churches to put more into outreach or to help alleviate child poverty locally. The current economic climate would hit local churches harder in the current year and the Synod had the opportunity to bless churches financially. Surpluses might be built up for a rainy day but for many churches it was already raining and the roof was leaking.

Mr Gordon thanked everyone for their contributions which would be considered by Standing Committee. He agreed that making financial considerations central to the decision-making process was a point well made.

The Rev Markus Dünzkofer (Edinburgh) asked, on a point of order, whether, if the original Motion were not to be passed, it would achieve the same result as the amendment. The Primus responded that the process for considering the amendment was under way and needed to be followed through.

The amendment was then put to the vote and passed as follows: 58 in favour, 45 against, 3 abstentions.

The Rev Willie Shaw (Edinburgh) asked what the effect of Synod voting against the amended Motion would be. The Secretary General explained that the practice of Synod was to fix the amount of provincial quota on an annual basis. If Synod choose not to pass the Motion he suggested that the matter would in effect have to be remitted to the Standing Committee acting on behalf of the Synod. There would be no other way of dealing with it.

The Very Rev Kelvin Holdsworth (Glasgow and Galloway) disagreed and said that if the Motion were not to be passed, the Province would close down. Quota could not be collected from a church which voted against collecting quota. He believed Synod needed to say that it would cough up.

The amended Motion was then put to the vote and passed by majority, 5 against.

10.3 Elections – Administration Board

By general acclaim, the Synod appointed the Rev Amanda Fairclough, the Rev Christine Fraser and the Rev David Gifford as General Synod representatives to the Administration Board.

10.4 Scottish Episcopal Institute Valedictory Service and Close of Synod

The Synod closed with the Scottish Episcopal Institute Valedictory Service at the end of which the Primus confirmed the Acts of Synod and gave the blessing on Saturday 9 June 2018.

ELECTIONS TO PROVINCIAL BODIES

1. Administration Board: Convenership

Dr John Ferguson-Smith retires this year as Convener of the Administration Board and General Synod is required to elect a successor.

Following consultation with the Administration Board, Mr Jim Gibson is nominated by Standing Committee as the prospective new convener.

Mr Gibson is currently a lay member of Standing Committee. His biographical details are as follows:-

Member of St Margaret's Newlands, lay rep and magazine editor. General Synod member since 2012 and a member of Standing Committee since 2014. Oxford Classics graduate and Chartered Accountant in general practice since 1980, with significant involvement in charities. Treasurer or Finance Committee member of a number of charities and member of the Charities Panel of the Institute of Chartered Accountants of Scotland (ICAS).

If Mr Gibson is elected to the convenership, a vacancy will arise in the position of lay member on the Standing Committee.

2. Standing Committee: Membership

The Rev Canon Dave Richards and the Very Rev Alison Simpson complete their current terms of office as elected clerical members on the Standing Committee. Both are willing to serve a second term and the Standing Committee nominates them both for such a second term. Election is by the House of Clergy.

As noted above, if Mr Gibson is elected as the new Convener of the Administration Board a vacancy will arise for one lay member of General Synod to be elected by the House of Laity.

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.

Standing Committee nominates Jenny Whelan for the position. Her biographical details are as follows:-

I moved from Edinburgh to live in Glasgow in 1995. This is a brief resume of my involvement in the Diocese of Glasgow & Galloway

- *Member of St Margaret's Episcopal Church, Newlands Glasgow since 1995*
- *Rector's Warden (Rector Revd Canon Dr Scott Robertson) and a member of the Vestry*
- *Eucharistic Assistant and a member of the Pastoral Care Team, taking Holy Communion to, and regularly visiting, frail elderly housebound members of our congregation.*
- *Convener of the Glasgow & Galloway South Region Council*
- *Facilitator for Mission Action Planning for two charges in the Diocese*
- *Facilitator of a monthly community book group based in St Margaret's*
- *Facilitator of a monthly community Knit & Natter group at St Margaret's*

I lived in Edinburgh for 20 years, working at the Western General Hospital as a specialist cancer nurse. I worshiped latterly at St James, Goldenacre and The Church of the Good Shepherd, Murrayfield.

On my move to Glasgow I headed up the Scottish end of a national cancer charity. I was part of the senior management team for the charity, being responsible for 20 staff and a budget of £750,000.

I retired from paid employment in 2012.

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

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

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

3. Institute Council: Membership

Four vacancies on the Council arise as a result of the following completing their current terms of membership: Rev Prof Paul Foster, Rev Prof David Jasper, Mrs Nan Kennedy, Rev Paul Watson.

Members are appointed by General Synod on the recommendation of the Standing Committee. The Standing Committee nominates all four for a second term of office.

4. Membership: Preliminary Proceedings Committee (Canon 54)

Under Canon 54, the General Synod is this year required to appoint, on the recommendation of the Standing Committee, members to the Preliminary Proceedings Committee. The Preliminary Committee comprises three members (two of whom must be practising lawyers and the third must be a lay person) plus one alternate lay member who must be resident in a different diocese from the lay member. It is for General Synod to make the appointments, on the recommendation of the Standing Committee.

In 2019, vacancies arise in the position of the lay member, one of the positions for a practising lawyer and in the position of secretary.

Standing Committee recommends the appointment of Prof Patricia Peattie for the position of lay member. Professor Peattie was formerly Assistant Principal of Napier University, formerly convener of the provincial Standing Committee, is a member of St Michael and All Saints in Edinburgh and of the Edinburgh Diocesan Personnel Committee.

At the time of preparing the Synod Papers, steps were in course to identify names for the positions of a practising lawyer and of the secretary of the Committee and information regarding these vacancies will be provided in due course.

5. Membership: Clergy Discipline Tribunal (Canon 54)

Two vacancies arise this year on the Clergy Discipline Tribunal. Under Canon 54, the Standing Committee is required to make nominations for the filling of posts on the Tribunal. The General Synod this year is responsible for appointing two practising lawyers, of least ten years' standing.

Members serve for three years and are eligible to be re-appointed. The Standing Committee makes the following nominations:-

Lady Wolffe, Judge of the Court of Session
Anna Poole, Judge of the Upper Tribunal, Administrative Appeals Chamber

The Standing Committee also nominates Lady Wolffe to be the President of the Tribunal.

6. Information and Communication Board: Convenership

The convenership of the Information and Communication Board is currently vacant. If the Board is dissolved, by Synod approving a second reading of Canon 52, as is being proposed to Synod, there will be no convenership to fill. If Synod does not pass Canon 52 for a second reading, it is the intention of Standing Committee to make a one-year appointment to the convenership, and to arrange for a nomination to be brought to Synod in 2020 for appointment for the usual five-year term.

It is proposed that unless there is more than one nomination for any of the above vacancies, Synod be invited to fill the vacancies by appointing the person nominated and that this be dealt with during Session 1 at Synod, by general acclaim.

John F Stuart
Secretary General
May 2019

ALTERATIONS TO THE CODE OF CANONS

VOTING PROCEDURES – AN EXPLANATORY NOTE

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

Canons for First Reading

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

Canons for Second Reading

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

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

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

John F Stuart
Secretary General

CANONS FOR SECOND READING

OPINIONS FROM DIOCESES

Canon 35, Sections 1 and 3

Aberdeen and Orkney:

Approved. Voting was as follows:-

Houses of Clergy and Laity	Passed nem con, 4 abstentions
Bishop	in favour

Argyll and the Isles:

Approved unanimously in all three houses.

Brechin:

Approved. Voting was as follows:-

In favour	31
Against	2
Abstentions	0

Edinburgh:

Approved. Voting was as follows:-

Bishop	in favour
Clergy	38 in favour, 3 against, 3 abstentions
Laity	38 in favour, 0 against, 4 abstentions

Glasgow and Galloway:

Approved. Voting was as follows: passed by majority, with three against and two abstentions.

A comment was made by an individual that painted and stained glass were different things, so painted should remain and stained should be added.

Moray, Ross and Caithness:

Approved unanimously.

Comments made by individuals were as follows:-

- a strong point was made that 'painted windows' should remain in – many of our Victorian churches have beautiful and treasured painted windows.
- that a legal definition of the term 'curtilage' is needed.
- that items in Appendix C are often covered by other regulation.

St Andrews, Dunkeld and Dunblane:

Approved unanimously.

Canon 52, Section 23

Aberdeen and Orkney:

The Canon was not approved. Voting was as follows:-

Clergy	5 in favour, 14 against, 1 abstention
Laity	14 in favour, 13 against, 4 abstentions
Bishop	Abstained

Argyll and the Isles:

Approved unanimously in all three houses.

A comment was made that there should be funding support for Diocesan Information and Communications practitioners

Brechin:

Approved unanimously. Voting was as follows:-

In favour	33
Against	0
Abstentions	0

Edinburgh:

Approved. Voting was as follows:-

Bishop	in favour
Clergy	30 in favour, 3 against, 10 abstentions
Laity	31 in favour, 2 against, 8 abstentions

Glasgow and Galloway:

Approved. Voting was as follows:-

In favour	51
Against	29
Abstentions	5

Comments made by individuals in discussion included:-

- the streamlining of management services tended to increase the power of the executive; uncertainty about what would follow the I&C Board, especially the power dynamics within and beyond any subsequent groups, as well as the changing roles of the communications team
- the fact that other Boards had restructured and amended their aims, and concern was expressed about how much work would be done at the centre, and maybe not communicated to the diocese if there was not a structure between Diocese and Province. Protection of the church from reputational damage as a key objective would not be a good strategy.

- important to retain the idea that the whole church keeps charge of communication, as the strength of the SEC is in its breadth of input from across Scotland; that as many people should be included in decisions as possible, rather than ceding control to Edinburgh; that the I&C Board had done a lot of things in the past, and that the change would lead to a very top-down approach to communications.
- that although the suggestion had been made that the Board did not do anything, the circulated paper suggested that it actually did quite a lot. Why could the Board not restructure and be empowered it to take forward its own proposals?
- communications would come under Standing Committee, on which there was clergy and lay representation, so it was incorrect to say there was no representation, albeit there would be a different kind of representation.
- the situation couldn't be compared to Mission or Liturgy and Administration, and in situations where a quick professional response was needed for the media, this could not be made by a committee; the professional people employed by the SEC to make such responses were subject to rules and governance anyway.
- there was a knee-jerk reaction against matters becoming Edinburgh-centric but it was good that the SEC was reviewing the situation, as the church had a tradition of keeping things going when they shouldn't and the dissolution of the Board was a very good idea.

Moray, Ross and Caithness:

Not approved. A vote was taken and there were two abstentions, with everyone else against.

Comments made by individuals in discussion included:-

- Direct representation to Provincial Standing Committee would go – detrimental to communications within the Province.
- In an age of media intensity, why was the SEC doing this?
- What would replace the Board?
- The Board should offer policy objectives rather than day to day oversight
- There should be paid staff who work in between meetings of the Board.

St Andrews, Dunkeld and Dunblane:

Approved. Voting was as follows:-

In favour	60
Against	4

CANON 35

PROPOSED ALTERATION

Canon 35 applies to any changes to structure, furniture or ornaments etc, as well as redecoration or alteration to heating and lighting etc. in 'Any Church used for Public Worship'. It thus has a wider scope than just the buildings that fall within the remit of the 'ecclesiastical exemption', which only refers to the interiors of Listed Buildings.

Most Scottish Episcopal Churches have some sort of curtilage round them, and in many rural parishes this probably includes a graveyard, defined by a surrounding wall and fence, too. Often the setting of a church building, or its relation to other buildings, is part of its architectural importance, and the listing of a church building sometimes specifically includes its curtilage, or churchyard, but there are non-listed buildings/churchyards where the setting is important and enhances the environment.

At present there is some confusion as to what is included under the terms of Canon 35. The Canon does not currently make any reference to church curtilages. Consequently, for example, whereas the addition of an external ramp abutting the church building would be regarded as falling within the current Canon 35 (because it forms part of the church structure), the tarmacking of part of the church grounds to create a car park might not (there is some ambiguity in cases where the listing of the church includes the curtilage). The Buildings Committee is of the view that the inclusion of church curtilages within the scope of Canon 35 would help to bring clarity.

The proposed changes to the Canon were accepted at first reading stage in 2018 and have now been considered by Diocesan Synods, the comments from which are set out in a separate paper. The proposed changes have received general support. One comment made in two Diocesan Synods was to the effect that reference to "painted glass" should still be retained in the Canon 35.1. The Committee does not believe that to be strictly necessary on the basis that stained glass would in fact include painted glass but nevertheless in the interests of clarity is happy to include reference to painted glass, as well as stained glass. It does not propose any other amendment to the text which was presented in 2018.

The Committee accepts that some changes to the surroundings of a church ought not to require Canon 35 approval. The Canon already provides for an exemption from the Canon for "minor works", as defined in a list determined by the Buildings Committee. The Committee intends to expand that list if the Canon is changed to include curtilages. Set out in the appendix below is a revised "Minor Works" list showing the additions which the Buildings Committee proposes to include within the scope of the exemption. The Committee is also intending to take the opportunity to clarify in the Minor Works list the fact that alterations or replacements of light bulbs (for example from halogen to LED) should be regarded as a minor work, and therefore exempted from the Canon. Alterations to the type or location of light fittings, would not be exempted.

The Committee will also propose an alteration to Resolution 3 under the Canon. The Committee has received representation from the Scottish Civic Trust that it no longer wishes to receive notification of changes proposed under Canon 35. The Committee is content to accept that presentation and also believes that reference to notification being given to the Architectural Heritage Society of Scotland and to local civic or amenity bodies should no longer be required. This is based in the experience that such notifications very rarely result in a representation being provided and therefore the requirement to notify adds unnecessarily to the administrative aspects of seeking Canon 35 consent.

The proposed alteration to Canon 35 is set out in a separate paper. Motions for the second reading of the canonical change and for amending Resolution 3 under the Canon are included in the Synod agenda.

Rebecca Cadie
Convener, Buildings Committee
March 2019

Appendix

Draft list of minor works under Canon 35 which the Buildings Committee intends to adopt to replace the existing list if the alteration to Canon 35 to include curtilages is accepted

The text to be deleted is scored through and the text to be inserted is shown in italics.

The following is a list of minor works identified by the Provincial Buildings Committee as referred to in Canon 35, Section 1. *Items are included on the list only in the event that they do not require planning permission. Where any matter does require planning permission it is not to be regarded as a minor work exempted from the scope of Canon 35.*

A. Furniture and Fixtures

1. Decorative banners (*in the church or curtilage*) used for displays not lasting more than three months.
2. Fire Extinguishers (subject to the recommendation of the local Fire Officer as to location).
3. Introduction of movable bookcases or display stands.

B. Items of Work/Maintenance

1. Works of routine maintenance on the fabric of the church *or in the curtilage of the church* not involving demolition or additions of any sort, except where in the opinion of the Diocesan Buildings Committee they will result in a material alteration either externally or internally to the appearance of the church or affect its setting. This permitted work includes, for example, the replacement like-for-like of broken roof tiles or slates, clear, stained, painted or coloured window glass, the re-surfacing like-for-like of an existing path, the cleaning of gutters and down pipes.
2. Works of maintenance, repair and minor alterations to existing heating systems and electrical equipment and fittings which do not alter the appearance of the exterior or interior of the building (and for the avoidance of doubt this permission *includes the alteration or replacement of light bulbs* but does not include alterations to *the type or location of light fittings*).
3. Modification to an existing, or installation of a new, heating system for the church building which does not involve disruption to the fabric or any alterations to the appearance of the exterior or interior of the building (the introduction of new radiators are regarded as alterations to the appearance of the interior for this purpose).

4. Installation of a certified loop system for the hard of hearing (but if the system requires placement of loudspeakers approval must be sought).
5. External or internal decoration or redecoration (but only in the same colour scheme as the existing decoration) and replacement of carpets and curtains in the same colour as existing.

C. *Items in the Curtilage of a Church*

1. *The erection of fencing.*
2. *The erection of signage.*
3. *The installation of portable garden items such as benches, planters, solar lights.*
4. *General gardening but not the planting of new trees nor the creation of a new memorial garden.*
5. *The creation of new drainage or service trenches.*
6. *The erection of gravestones.*
7. *The erection of a storage shed.*
8. *The interiors of detached halls or detached rectories within the curtilage of the church.*

CANON THIRTY-FIVE

OF THE STRUCTURE, FURNITURE AND MONUMENTS OF CHURCHES, AND THE DUE CARE THEREOF

The current text of Canon 35 is set out below for information. The text to be deleted is scored through and the text to be inserted is shown in italics.

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 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.
2. None of the holy vessels or ecclesiastical furniture or ornaments of any church shall be sold, exchanged, or otherwise disposed of without the written consent of the Bishop, Dean, and Registrar of the Diocese.
3. The Vestry with the Rector shall cause all proper and reasonable care to be taken of the places of worship within its charge, *including the curtilage thereof*, and of the furniture and ornaments thereof, and shall use every endeavour to keep them decent, clean, and in good repair. The Vestry shall make provision for the adequate protection and insurance of all Church fabric and property.
4. No church that is consecrated or set apart for public worship shall be used for any purpose not religious or ecclesiastical without the consent of the Bishop.

RESOLUTIONS UNDER CANON THIRTY-FIVE

Resolution 1. The Vestry, unless the duty is placed under the constitution of the charge on Churchwardens or others, shall be responsible for seeing that a detailed inventory of all church goods and ornaments, registers and other property belonging to the charge in accordance with the print in use with the authority of the Bishops, which has been issued by the General Synod, subject to any adjustments thereof which may be approved from time to time by the Standing Committee of the General Synod, shall be prepared and kept up to date, and a copy of such inventory,

amended from time to time as necessary, shall be sent by the Vestry to the Registrar of the diocese.

Resolution 2. Experimental reordering of the ecclesiastical ornaments and furniture of a church may be carried out for a period of not less than three months nor longer than nine months, provided that all work is fully reversible and no structural alteration is involved. Notification of intention to undertake such reordering must be given in writing to the Bishop and the Diocesan Buildings Committee through the Diocesan Secretary, or such other person as may be designated by the diocese, at least two weeks before any work is undertaken. When the period of experimental reordering comes to an end the Vestry shall notify the Bishop and the Diocesan Buildings Committee through the Diocesan Secretary, or such other person as may be designated by the diocese.

Resolution 3. In the case of a building included in the statutory List of Buildings of Special Architectural and Historic Interest the Vestry shall, before making a formal application to the Bishop and the Diocesan Buildings Committee for any change under this Canon, advertise the proposals to the congregation, and Historic *Environment* Scotland, ~~the Architectural Heritage Society of Scotland, the Scottish Civic Trust, and any local civic or amenity society affiliated to the Scottish Civic Trust,~~ and in the case of exterior works the local planning authority, allowing members of the congregation and these bodies four weeks in which to make written representations on the proposals. Any representations received shall be considered by the Vestry before a formal application for consent is made.

At the same time as the proposals are advertised they shall be notified to the Bishop and the Diocesan Buildings Committee through the Diocesan Secretary, or such other person as may be designated by the diocese.

The Vestry shall also comply, where appropriate, with the Voluntary Scheme to Apply Listed Building Control to the Exterior of Churches in Ecclesiastical Use.

Resolution 4. In the case of a building not included in the statutory List of Buildings of Special Architectural and Historic Interest the Vestry shall, before making a formal application to the Bishop and the Diocesan Buildings Committee for any change under this Canon, advertise the proposals to the congregation, allowing members of the congregation four weeks in which to make written representations on the proposals. Any representations received shall be considered by the Vestry before a formal application for consent is made. At the same time as the proposals are advertised they shall be notified to the Bishop and the Diocesan Buildings Committee through the Diocesan Secretary, or such other person as may be designated by the diocese.

Resolution 5. After advertisement and notification as laid down in Resolutions 3 or 4 the Vestry may, within six months of the end of the period allowed for written representations, make a formal application for consent to carry out the alterations, either as originally proposed or as amended in response to representations received, to the Bishop and the Diocesan Buildings Committee through the Diocesan Secretary, or such other person as may be designated by the diocese, and shall send to the Diocesan Secretary, or such other person as may be designated by the

diocese, copies of all written representations received following the advertisement of the proposals together with full extracts from the Minutes of the Meetings of the Vestry at which the application was discussed and a note of the date on which the proposals were advertised to the congregation. The Bishop and the Diocesan Buildings Committee may discuss the application but shall separately decide whether to grant consent, with or without conditions or refuse consent within six weeks of the formal application being received by the Diocesan Secretary, or such other person as may be designated by the diocese. In the event of one body deciding to grant and the other deciding to refuse consent the application shall be deemed to have been refused.

The decision of the Bishop and Diocesan Buildings Committee shall be communicated to the Vestry by the Diocesan Secretary, or such other person as may be designated by the diocese, together with the procedures for appeal in terms of Appendix 30. The Vestry in turn shall communicate these to the congregation.

Resolution 6. The Provincial Buildings Committee may publish, from time to time, in consultation with the Convenors of the Diocesan Buildings Committees, a list of minor works for which consent from the Bishop and the Diocesan Buildings Committee is not required.

Resolution 7. Within four 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.

Resolution 8. If work for which consent has been granted has not been begun within three years the consent shall lapse. The Bishop and the Diocesan Buildings Committee may, however, extend the duration of consent for a period not exceeding three years following a request by the Vestry prior to the expiry of the original three year consent.

Resolution 9. The Bishop and the Diocesan Buildings Committee may require the Vestry to carry out a full or partial reinstatement if any works have been carried out without consent or contrary to any conditions issued at the time of consent.

Resolution 10. The Bishop and the Diocesan Buildings Committee may inspect the works, together or independently, at any reasonable time. When the works have been completed the Vestry shall notify the Bishop and the Diocesan Buildings Committee through the Diocesan Secretary, or such other person as may be designated by the diocese.

Budget Report

Format

The summary of all Funds (page 70) details the 2018 actual figures in the first column and the 2019-2021 budget figures in the final three columns. The individual Fund/Committee budgets (pages 71-84) detail the 2018 budget, actual and variance figures in the first three columns and the 2019-2021 budget figures in the final three columns.

Budget setting process

Boards agree budgets each autumn for the subsequent year and indicative budgets for the following two years. The budgets and associated requests for funding from the General Fund are submitted to the Standing Committee for consideration at its November meeting each year. Given that there were a number of decisions made subsequent to November with budgetary implications Standing Committee further reviewed budgets at its meeting in April.

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 71) summarises all unrestricted income and its allocation to the Standing Committee and boards to fund their work. The budgeted allocations in effect 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:

- 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

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 60% 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 however fell by 15% in 2009 and has not yet fully returned to its former level. 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. After a period of

relatively modest or no increase in the distribution rate it is good to be able to report that the annual increases of almost 3% in the past two years have ensured that the distribution rate has increased broadly in line with inflation. (The distribution increased by 1.5p in 2019 from 52.5p to 54p.) For budgetary purposes it is assumed that there will be an annual increase of 1p in the distribution rate.

Quota income

The second largest source of income is the quota received from dioceses. The importance of this source of income increased following the significant reduction in investment income in 2009. In 2008 quota income accounted for approximately 24% of total income. In 2018 it accounted for approximately 31% of total income. Throughout this period General Synod has continued to accept Standing Committee's recommendation total quota requested from dioceses be increased by 3% a year. General Synod 2018 however rejected a similar proposal in respect of quota for 2019 and agreed instead to freeze 2019 quota at the same level as that of 2018. The decision impacts not only on quota income for 2019 but for every year thereafter.

Standing Committee has reflected on the various finance related issues raised in debate during General Synod 2018 and has sought to address them in the revised budgets. This includes the proposal that there be no increase in quota requested for 2020 – a further quota freeze is therefore proposed.

The discussions regarding quota at General Synod 2018 highlighted a deficiency in the provisions for agreeing total quota to be requested. Currently, should General Synod fail to pass a motion agreeing the level of quota for the subsequent year there is no fall-back position and therefore no right to request payment of quota. Standing Committee is therefore proposing a motion to ensure that, should Synod fail to pass a motion agreeing quota, it is able to set quota at the existing level or less.

Surpluses

Despite a significant reduction in investment income in 2009 there have been surpluses on the General Fund every year since 2010. 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 nine years to 2018 is approximately £1.5million.) It is not Standing Committee's intention to generate such surpluses. The Surpluses have however helped fund a £2million lump sum payment to the Pension Fund agreed by General Synod in 2009 (reducing the need for increases in pension contribution rates) and allowed the investment of £600,000 in the General Fund's investments providing additional annual investment income of about £28,000. Standing Committee also regards these resources as a significant 'war chest' available to support the General Synod's ongoing activities or to meet some contingency.

Why is outcome generally better than budget?

Standing Committee is aware of concerns regarding the continuing generation of surpluses and the extent to which in recent years actual financial outcome is generally better than budgeted. Many of these concerns and frustrations were voiced during discussions at General Synod 2018. Standing Committee is keen to try to ensure that there is greater accuracy in the budgeting process and is working with the Boards to seek to ensure that the budget requests they submit are as realistic as possible and reflect their planned programmes. The surplus of some £123,000 generated on the General Fund in 2018 was approximately £77,000 better than budget.

Total expenditure in 2018 was some £36,000 less than budget. The main contributory factors to this underspend were: two final year curacies ending earlier than budgeted; certain costs associated with the new Mixed Mode training option being less than anticipated; less than budgeted funding required by various mission networks; and the Information and Communication Board requiring less funding than budgeted. Income was about £37,000 greater than budget – the main reason being the additional investment income of almost £31,000 arising from the increase in the UTP distribution rate.

Action agreed by Standing Committee

Mindful of the surpluses generated in recent years, the discussions regarding quota at General Synod 2018 and the potential impact of departing charges on diocesan finances (see below), Standing Committee has agreed to propose that there be no increase in Quota for 2020. It recognises that this is a good use of the surpluses generated in recent years.

General Synod 2018 discussed the issue of child poverty. It heard of work underway within the SEC to help those facing the issues of child poverty. During those discussions it was suggested that financial resources should be released to enable the SEC to do more to help alleviate child poverty. Standing Committee therefore welcomes the Church in Society Committee's suggestion that it provide grants to charges to help enable them to undertake child poverty related projects and has agreed to its request for funding of £50,000 for this purpose. Funding has been agreed for 2019 and will be reviewed in light of demand for the grants and the projects enabled by them.

Standing Committee has also agreed to the Administration Board request that additional funding be provided to the Building Grants Fund to help meet the demand from charges for financial assistance in maintaining their buildings. Additional annual funding of about £55,000 has been agreed.

Current budgetary pressures and uncertainties

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

Impact of departing charges

Two large charges (St Thomas, Edinburgh and Westhill Community Church, Aberdeen) have indicated their intention to leave the SEC. The timing of the departures is not yet known. The departures will have an impact not only on the finances of their dioceses but, potentially, on all dioceses given the effect on the calculation of quota and Ministry and Ministry Support Grants. Standing Committee is keen to take what steps it can to help mitigate the impact of the departures when they occur.

Quota income

It was clear from the discussion at General Synod 2018 that there are increasing concerns regarding the financial viability of some charges and the impact of annual quota increases. There has therefore been no increase in quota for 2019 and a further quota freeze is proposed for 2020. Whilst the budgets assume that there will be a 3% increase in quota in 2021 Standing Committee is mindful of the pressures many charges face and the possible demand for smaller or no increase in quota in future years. As noted above the departure of a number of large charges may also result in reduced quota income.

Mission and Ministry Support Grants

In agreeing to the introduction of Mission and Ministry Support Grants in 2015 General Synod endorsed the suggestion that the grants scheme be reviewed in 2019 with a view to implementing any changes from 2020. One of the issues emerging from that review is the need to consider ways to increase the funding to particular dioceses. Further work will be undertaken with a view to identifying appropriate changes in formula and / or total funding provided through the MMSG scheme. As noted above variations in MMSG funding may also be required to help mitigate the impact of departing charges. The current annual cost of the MMSG is in the region of £315,000. Any significant change in this cost would have an impact on future budgets.

Curate funding

The number of stipendiary curates in training and the grant funding provided to the training charges has a significant impact on budgets. Currently annual funding of 50% of stipend and related costs is provided in respect of each curate in training – equivalent to about £18,000 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 circumstance change. (As noted below the budget for 2020 has been reduced by £79,500 as a result of changes in circumstances occurring in the last year.)

To ensure the availability of the required number of appropriate training opportunities for stipendiary curates it is possible that grant funding in excess of the traditional 50% might be required in some areas. To date enhanced funding has only been required in respect of one curate placement: Standing Committee agreed to the

Institute Council's request that grant funding of 75% of stipend and related costs be provided in respect of the one curate who commenced training in 2017. 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 is assumed to be at the traditional rate of 50% of stipend and related costs

The assumptions made in respect of curate numbers and the grants required to fund appropriate training places continues to be one of the key variables in preparing future budgets.

Funding of full time ordinands

Standing Committee is pleased that it has been possible to reintroduce the option for a small number of ordinands to train on a full time basis combining their studies at the Scottish Episcopal Institute with a three year degree course at a Scottish University. The first completed her degree last year and is in her first year of a stipendiary curacy. There are currently two other full time ordinands currently in training. Whilst there are no new students anticipated in 2019 this option will remain available for future ordinands. Currently the costs of the grants provided to such students (each receiving a grant of approximately £13,000 year) is met from the SEI Training Fund and therefore has no impact on the General Fund. 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. Assuming no new funds are identified the cost is likely to be in the region of £25,000 to £30,000 a year.

Mixed Mode training

Standing Committee welcomes the provision of a Mixed Mode training route for ordinands by SEI. Two Mixed Mode students commenced training in September 2018 and it is currently anticipated that a further three will start this year. Ordinands undertaking training through this route combine their studies with a placement in a charge. Ordinands receive a grant of approximately £13,000 a year – half of which is funded from provincial resources. (The diocese / charge funding the balance of the grant and providing housing.) This new initiative is being partly funded by an anonymous donation of £50,000 to be paid over its first three years (2018-2020).

Much of the detail of the costs of providing this new training route will evolve as the course itself develops and it becomes clearer how many ordinands are likely to wish to pursue this option and how many charges are likely to be willing and able to provide appropriate placements. It is possible that there may be some charges deemed to be appropriate training placements that are unable to fully fund their share of the costs. In many ways this situation is analogous to that of funding stipendiary curacies and it is recognised that, on occasion, additional provincial

funding might be requested. For current budgetary purposes it is assumed that three ordinands will commence training in 2019 and two a year thereafter. The budgeted costs for Mixed Mode Training are £79,115 in 2019, £93,870 in 2020 and £100,225 in 2021. (Net costs of £62,445, £77,210 and £100,225 after allowing for the anonymous donation.)

New mission initiatives fund

Standing Committee has encouraged the Mission Board to develop its thinking in relation to the suggestion emerging from its recent discussions that a new fund should be established specifically to finance new mission initiatives. Should such a Fund be established it is likely to have a significant impact on future budgets.

General Fund budgeted deficits

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

2019	Deficit of £136,455
2020	Deficit of £199,039
2021	Deficit of £242,432

Whilst recent experience suggests that actual financial outcome might 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 be funded from the surpluses generated in recent years. Standing Committee remains committed to ensuring that sufficient funds are available to provide appropriate training for authorised ministries within SEC and to seek ways of developing new mission initiatives whilst providing appropriate support for existing ministries. It will work with all boards and committees in addressing the financial challenges arising from the prospect of incurring deficits.

Why has there been a change in budgeted outcome?

The budgets presented to General Synod in 2018 indicated deficits on the General Fund of £21,989 in 2019 and £148,641 in 2020. The current budgets therefore indicate that the budgeted deficits have increased by approximately £114,000 in 2019 and £50,000 in 2020. There are a number of reasons why budgets change from year to year. The main factors that have resulted in an overall change in the budgeted outcome since the budgets presented last year are:

Increased investment income

- Increased investment income of approximately £51,000 is assumed in 2019 and £72,000 in 2020. This reflects both the increased rate of UTP distribution agreed in 2018 and the change in budget assumptions to assume an annual increase of 1p in the distribution rate. (Previously no annual increase was assumed.)

Reduced Quota income

- General Synod's decision to freeze quota for 2019 rather than approve the increase assumed in the budget presented to it in 2018 has resulted in a reduction of about £22,000 in budgeted quota income in 2019. That decision also reduced budgeted quota income for 2020 by about £22,000. Given the suggested further quota freeze for 2020 the total reduction on 2020 quota income is about £45,000 from that previously budgeted.

Increased costs

- *Building Grants Fund:* Given the demands for building grants following their reintroduction in 2017 the budget has been increased by £55,000 in 2019 and £57,500 in 2020
- *Child poverty project grants:* The budgets reflect annual funding of £50,000 to the Church in Society Committee to enable it to offer grants to congregations undertaking work specifically related to the issue of child poverty. (Funding for 2019 has been agreed. Future funding subject to review of success of this initiative.)
- *Recruitment and Selection:* Recruitment and selection procedures have been reviewed. The increased costs of the new arrangements, mostly relating to the appointment of a full-time rather than part-time Provincial Director of Ordinands, are budgeted to be £21,000 in 2019 and £21,000 in 2020.
- *Provincial Youth Committee Enabler:* The cost of employing the part time PYC Enabler adds about £10,000 a year to budgeted staff costs.

Reduced costs

- *Curate grant costs:* The number of anticipated new curates has been revised to reflect current expectations. This has resulted in a reduction in the budgeted curate grant costs of £79,500 in 2020.

Projections beyond 2021

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 with regard to the number of stipendiary curates in training and the level of grant funding required will have a significant impact on such projections. Uncertainties in relation to levels of quota income and the possible need to increase MMSG funding complicate matters further. 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 2021. 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.

Total budgeted deficits

The budgets for all the Boards and Committees, including miscellaneous and restricted funds are summarised on page 70. These indicate the following budgeted total revenue deficits:

2019	Deficit of £101,179
2020	Deficit of £119,982
2021	Deficit of £172,649

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

Robert Gordon
Convener, Standing Committee
April 2019

QUOTA 2020

All quota received will be credited to the General Fund.

It is recommended that total quota requested be retained at its current level of £741,527.

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:

	2020	2019	Change from 2019	
	£	£	£	
Aberdeen and Orkney	85,127	84,312	815	0.97%
Argyll and The Isles	26,398	25,360	1,038	4.09%
Brechin	49,386	49,905	(519)	(1.04%)
Edinburgh	289,788	287,861	1,927	0.67%
Glasgow and Galloway	157,649	160,466	(2,817)	(1.76%)
Moray, Ross and Caithness	47,384	47,977	(593)	(1.24%)
St Andrews, Dunkeld and Dunblane	85,795	85,646	149	0.17%
	741,527	741,527	-	-

BUDGET SUMMARY – includes all revenue funds

Actual 2018 £			Revised Budget 2019 £	Budget 2020 £	Budget 2021 £
1,952,380	General Fund	Income	1,966,075	1,987,531	2,031,273
(1,829,151)		** Allocated to Boards	(2,102,530)	(2,186,570)	(2,273,705)
123,229		Surplus/(deficit)	(136,455)	(199,039)	(242,432)
953,040		Balance brought forward	1,076,269	939,814	740,775
1,076,269		Balance carried forward	939,814	740,775	498,343
878,625	Standing Committee	** Income (From General Fund)	898,875	925,540	949,140
-		Income (other)	-	-	-
(878,625)		Expenditure	(898,875)	(925,540)	(949,140)
-		Surplus/(deficit)	-	-	-
-		Balance brought forward	-	-	-
-		Balance carried forward	-	-	-
202,237	Administration Board	** Income (From General Fund)	261,800	269,300	276,800
328,801		Income (other)	327,095	333,434	339,271
(508,893)		Expenditure	(549,541)	(534,533)	(545,579)
22,145		Surplus/(deficit)	39,354	68,201	70,492
(23,850)		Transfer (to)/from capital	(320,604)	(45,317)	(46,018)
653,193		Balance brought forward	651,488	370,238	393,122
651,488		Balance carried forward	370,238	393,122	417,596
353,533	Institute Council	** Income (From General Fund)	465,610	513,385	559,735
118,842		Income (other)	89,425	76,980	51,617
(486,982)		Expenditure	(551,835)	(574,290)	(608,900)
(14,607)		Surplus/(deficit)	3,200	16,075	2,452
(659)		Transfer (to)/from capital	(520)	(536)	(552)
134,955		Balance brought forward	119,689	122,369	137,908
119,689		Balance carried forward	122,369	137,908	139,808
366,967	Mission Board	** Income (From General Fund)	431,395	437,740	444,250
128,903		Income (other)	131,492	133,756	136,019
(487,037)		Expenditure	(570,165)	(576,715)	(583,430)
8,833		Surplus/(deficit)	(7,278)	(5,219)	(3,161)
183,992		Balance brought forward	192,825	185,547	180,328
192,825		Balance carried forward	185,547	180,328	177,167
18,455	Faith & Order Board	** Income (From General Fund)	23,350	19,005	22,080
928		Income (other)	-	-	-
(18,455)		Expenditure	(23,350)	(19,005)	(22,080)
928		Surplus/(deficit)	-	-	-
(468)		Balance brought forward	460	460	460
460		Balance carried forward	460	460	460
9,334	Inform & Comm Board	** Income (From General Fund)	21,500	21,600	21,700
6,352		Income (other)	-	-	-
(12,854)		Expenditure	(21,500)	(21,600)	(21,700)
2,832		Surplus/(deficit)	-	-	-
11,773		Balance brought forward	14,605	14,605	14,605
14,605		Balance carried forward	14,605	14,605	14,605
1,952,380	GRAND TOTAL	Income (From General Fund)	1,966,075	1,987,531	2,031,273
583,826		Income (other)	548,012	544,170	526,907
(2,392,846)		Expenditure	(2,615,266)	(2,651,683)	(2,730,829)
143,360		Surplus/(deficit)	(101,179)	(119,982)	(172,649)
(24,509)		Transfer (to)/from capital	(321,124)	(45,853)	(46,570)
1,936,485		Balance brought forward	2,055,336	1,633,033	1,467,198
2,055,336		Balance carried forward	1,633,033	1,467,198	1,247,979

General Fund

Budget 2018 £	Actual 2018 £	Variance fav/ (adv) £		Revised Budget 2019 £	Budget 2020 £	Budget 2021 £
			INCOME			
			<i>Investment Income</i>			
1,079,845	1,110,700	30,855	UTP income	1,131,270	1,151,840	1,172,410
5,000	6,921	1,921	Interest	4,000	4,000	4,000
21,243	21,243	-	Net investment property income	21,243	21,243	21,243
1,106,088	1,138,864	32,776		1,156,513	1,177,083	1,197,653
			<i>Administration fees</i>			
2,000	3,038	1,038	UTP / investment administration	2,000	2,000	2,000
29,030	29,030	-	Pension Fund administration	29,640	30,200	30,800
18,395	18,395	-	Restricted Funds	18,395	18,721	19,047
49,425	50,463	1,038		50,035	50,921	51,847
741,527	741,527	-	Quota	741,527	741,527	763,773
18,000	21,176	3,176	Donations and legacies	18,000	18,000	18,000
-	350	350	Other	-	-	-
1,915,040	1,952,380	37,340	<i>Total Income</i>	1,966,075	1,987,531	2,031,272
			ALLOCATIONS			
852,480	878,625	(26,145)	Standing Committee	898,875	925,540	949,140
205,130	202,237	2,893	Administration Board	261,800	269,300	276,800
390,765	353,533	37,232	Institute Council	465,610	513,385	559,735
373,930	366,967	6,963	Mission Board	431,395	437,740	444,250
21,450	18,455	2,995	Faith and Order Board	23,350	19,005	22,080
21,400	9,334	12,066	Information and Communication Board	21,500	21,600	21,700
1,865,155	1,829,151	36,004	<i>Total allocations</i>	2,102,530	2,186,570	2,273,705
			BALANCES			
49,885	123,229	73,344	Surplus/(deficit) for year	(136,455)	(199,039)	(242,433)
953,040	953,040		Balance brought forward	1,076,269	939,814	740,774
1,002,925	1,076,269	73,344	<i>Balance carried forward</i>	939,814	740,774	498,342
			Note			
			In addition to allocations from the General Fund some Boards / Committees receive income from other sources			

Standing Committee

Budget 2018 £	Actual 2018 £	Variance fav/ (adv) £			Revised Budget 2019 £	Budget 2020 £	Budget 2021 £	
			INCOME					
852,480	878,625	26,145	Allocation from General Fund			898,875	925,540	949,140
852,480	878,625	26,145			898,875	925,540	949,140	
			EXPENDITURE					
			A Costs of General Synod Office					
372,000	369,416	2,584	Employees	Salaries	390,675	403,115	413,130	
33,750	31,218	2,532		N.I.C	35,840	37,100	38,110	
118,820	116,334	2,486		Pension contributions	125,140	129,100	132,400	
1,750	1,794	(44)		Pensions ex-staff-old scheme	1,800	1,854	1,910	
4,250	1,777	2,473		Staff travel & subsistence	4,250	4,378	4,509	
1,910	-	1,910		Staff training	1,910	1,967	2,026	
3,500	6,586	(3,086)		Recruitment Costs	3,500	3,605	3,713	
535,980	527,125	8,855		Sub-total	563,115	581,119	595,798	
30,000	22,514	7,486	Premises	Building repairs & maint.	30,000	30,900	31,827	
2,400	4,469	(2,069)		Rates	5,100	5,253	5,411	
20,000	20,975	(975)		Light, heat & cleaning	23,000	23,691	24,400	
9,000	9,293	(293)		Insurance	9,500	9,785	10,079	
61,400	57,251	4,149		Sub-total	67,600	69,629	71,717	
4,500	5,272	(772)	Administration	Telephone	4,500	4,635	4,774	
6,500	7,944	(1,444)		Postage	6,500	6,695	6,896	
4,000	2,918	1,082		Printing & stationery	4,000	4,120	4,244	
12,000	12,582	(582)		Photocopier	12,000	12,360	12,731	
16,000	17,731	(1,731)		Computing - Maintenance	16,000	16,480	16,974	
2,000	1,343	657		- Equipment	2,000	2,000	2,000	
6,800	7,409	(609)		Payroll Bureau processing costs	7,000	7,210	7,426	
4,000	6,233	(2,233)		Miscellaneous	4,000	4,120	4,244	
1,000	1,184	(184)		Office equipment & furniture	1,000	1,000	1,000	
56,800	62,616	(5,816)		Sub-total	57,000	58,620	60,289	
654,180	646,992	7,188	<i>Total Costs of General Synod Office</i>			687,715	709,368	727,804
			B Provincial Costs					
4,000	14,546	(10,546)	Office of Primus	Primus' expenses	15,000	15,450	15,914	
11,680	11,680	-		Assistance to Diocese	11,910	12,267	12,635	
6,500	10,268	(3,768)	College of Bishops		8,000	8,000	8,000	
10,000	10,000	-	Election of Bishop		10,000	10,000	10,000	
33,000	31,837	1,163	General Synod	Annual meeting	33,000	33,990	35,010	
1,000	812	188		Annual report	1,000	1,030	1,061	
3,200	3,240	(40)		Synod papers	3,200	3,296	3,395	
2,000	1,952	48	Office for Protec'n of Children & Vulnerable Adults		2,000	2,000	2,000	
350	330	20	New Clergy Welcome Day		350	361	372	
2,750	162	2,588	Clergy Legal Expenses	Insurance	300	309	318	
2,000	1,894	106	Trustee Liability	Insurance	2,000	2,060	2,122	
13,550	13,350	200	Professional fee	Audit	14,000	14,420	14,853	
46,350	69,074	(22,724)		Legal / advisory	48,000	49,440	50,923	
2,800	2,737	63	Subscriptions	Churches Main Committee etc	2,800	2,884	2,971	
139,180	171,882	(32,702)	<i>Total Provincial Costs</i>			151,560	155,507	159,574

Standing Committee

Budget 2018 £	Actual 2018 £	Variance fav/ (adv) £		Revised Budget 2019 £	Budget 2020 £	Budget 2021 £
			C Committee Meeting Expenses			
2,000	3,704	(1,704)	Standing Committee	2,000	2,060	2,122
400	55	345	Cttee for Protec'n of Children & Vulnerable Adults	400	400	400
2,400	3,759	(1,359)	<i>Total Committee Meeting Expenses</i>	2,400	2,460	2,522
			D Subscriptions to church bodies			
3,300	3,631	(331)	World Council of Churches	3,800	3,800	3,800
2,700	1,361	1,339	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
12,500	12,500	-	Action of Churches Together in Scotland	12,500	12,500	12,500
32,220	32,500	(280)	Anglican Consultative Council	33,500	34,505	35,540
55,720	54,992	728	<i>Total Subscriptions to church bodies</i>	56,200	57,205	58,240
			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
852,480	878,625	(26,145)	Total Expenditure	898,875	925,540	949,140
			BALANCES			
-	-		Surplus/(deficit) for year	-	-	-
-	-		Balance brought forward	-	-	-
-	-	-	<i>Balance carried forward</i>	-	-	-

Administration Board

Budget 2018 £	Actual 2018 £	Variance fav/ (adv) £		Revised Budget 2019 £	Budget 2020 £	Budget 2021 £
			INCOME			
205,130	202,237	(2,893)	Allocation from General Fund	261,800	269,300	276,800
205,130	202,237	(2,893)	<i>Total Income</i>	261,800	269,300	276,800
			EXPENDITURE			
			<i>Meeting Costs</i>			
1,000	974	26	Board	1,000	1,000	1,000
500	122	378	Building Grants Group	500	500	500
100	373	(273)	Investment Committee	100	100	100
400	406	(6)	Retirement Housing Committee	400	400	400
400	131	269	Buildings Committee	400	400	400
400	986	(586)	Personnel Committee	400	400	400
2,800	2,992	(192)	<i>Sub-total</i>	2,800	2,800	2,800
			<i>Grants</i>			
9,000	6,800	2,200	Child Allowance	9,000	9,000	9,000
3,330	3,855	(525)	Resettlement grants	-	-	-
12,330	10,655	1,675	<i>Sub-total</i>	9,000	9,000	9,000
			<i>Allocation to other funds</i>			
190,000	188,590	1,410	Building Grants Fund	250,000	257,500	265,000
190,000	188,590	1,410	<i>Sub-total</i>	250,000	257,500	265,000
205,130	202,237	2,893	<i>Total Expenditure</i>	261,800	269,300	276,800
			BALANCES			
			Revenue			
-	-	-	Surplus/(deficit) for year	-	-	-
-	-	-	Balance brought forward	-	-	-
-	-	-	<i>Balance carried forward</i>	-	-	-

Administration Board Building Grants Fund

Budget 2018	Actual 2018	Variance fav/ (adv)		Revised Budget 2019	Budget 2020	Budget 2021
£	£	£		£	£	£
			INCOME			
190,000	188,590	(1,410)	Allocation from General Fund	250,000	257,500	265,000
-	6,788	6,788	Unclaimed earmarking from previous year	-	-	-
190,000	195,378	5,378	<i>Total Net Income</i>	250,000	257,500	265,000
			EXPENDITURE			
	82,850		Grants - Issued			
	112,528		- Earmarked			
190,000	195,378	5,378	<i>Total Expenditure</i>	250,000	257,500	265,000
			BALANCES			
			Revenue			
-	-	-	Surplus/(deficit) for year	-	-	-
-	-	-	Balance brought forward	-	-	-
-	-	-	<i>Balance carried forward</i>	-	-	-

Building Loans Fund

Budget 2018	Actual 2018	Variance fav/ (adv)		Revised Budget 2019	Budget 2020	Budget 2021
£	£	£		£	£	£
			INCOME			
1,000	510	(490)	Interest on loans	1,000	1,500	1,500
1,000	510	(490)	<i>Total Net Income</i>	1,000	1,500	1,500
			BALANCES			
			Revenue (liquid funds for advancement of loans)			
1,000	510	(490)	Surplus/(deficit) for year	1,000	1,500	1,500
(262,533)	7,581	270,114	Transfer (to)/from capital	(270,624)	(1,500)	(1,500)
281,533	281,533	-	Balance brought forward	289,624	20,000	20,000
20,000	289,624	269,624	<i>Balance carried forward</i>	20,000	20,000	20,000

**Administration Board
Retirement Housing Committee
Supplementary Fund**

Budget 2018 £	Actual 2018 £	Variance fav/ (adv) £		Revised Budget 2019 £	Budget 2020 £	Budget 2021 £
			INCOME			
38,044	39,131	1,087	Investment income	39,855	40,580	41,304
50	58	8	Interest - Deposit account	50	50	50
2,000	2,000	-	Cargill Trust - Widows and Orphans	2,000	2,000	2,000
-	1,882	1,882	Legacies & Donations	-	-	-
40,094	43,071	2,977	<i>Total Net Income</i>	41,905	42,630	43,354
			EXPENDITURE			
4,000	100	3,900	Grants - Clergy	4,000	4,120	4,244
4,000	-	4,000	- Widows & Orphans	4,000	4,120	4,244
27,000	30,780	(3,780)	- Christmas payment	27,000	26,000	25,000
1,200	1,335	(135)	- Yearbooks (retired clergy)	1,400	1,400	1,400
1,500	1,833	(333)	Pension Fund (CRBF) top up	1,500	1,500	1,500
120	149	(29)	Miscellaneous	150	150	150
6,145	6,145	-	GSO Administration charge	6,145	6,257	6,369
43,965	40,342	3,623	<i>Total Expenditure</i>	44,195	43,547	42,907
			BALANCES			
			Revenue			
(3,871)	2,729	6,600	Surplus/(deficit) for year	(2,290)	(917)	447
31,147	31,147		Balance brought forward	33,876	31,586	30,669
27,276	33,876	6,600	<i>Balance carried forward</i>	31,586	30,669	31,116

**Administration Board
Retirement Housing Committee
Housing Fund**

Budget 2018 £	Actual 2018 £	Variance fav/ (adv) £		Revised Budget 2019 £	Budget 2020 £	Budget 2021 £
			INCOME			
2,000	4,090	2,090	Interest - Deposit	3,000	3,000	3,000
24,111	24,800	689	Investment income	25,259	25,719	26,178
77,000	76,543	(457)	Rents	79,000	81,000	83,000
-	1,000	1,000	Legacies & donations	-	-	-
103,111	106,433	3,322	<i>Total Net Income</i>	107,259	109,719	112,178
			EXPENDITURE			
6,475	6,533	(58)	Insurance	6,700	6,901	7,108
35,000	52,466	(17,466)	Repairs	35,000	36,050	37,132
8,240	7,694	546	Gas appliance / electrical testing	8,240	8,487	8,742
2,500	-	2,500	Property surveys etc	2,500	2,500	2,500
11,750	11,750	-	GSO Administration charge	11,750	11,964	12,178
63,965	78,443	(14,478)	<i>Total Expenditure</i>	64,190	65,902	67,660
			BALANCES			
			Revenue			
39,146	27,990	(11,156)	Surplus/(deficit) for year	43,069	43,817	44,518
(49,498)	(31,431)	18,067	Transfers (to)/from capital	(49,980)	(43,817)	(44,518)
10,352	10,352		Balance brought forward	6,911	-	-
-	6,911	6,911	<i>Balance carried forward</i>	-	-	-
			CAPITAL ACCOUNT			
			Additions to capital			
251,000	343,902	92,902	Profit on sale of property	361,500	-	-
140,000	342,287	202,287	Purchase of property	540,000	180,000	185,000
15,000	-	(15,000)	Capital repairs	15,000	15,000	15,000
51,898	-	(51,898)	Funds placed on deposit	-	4,162	4,400
457,898	686,189	228,291		916,500	199,162	204,400
			Disposals of capital			
157,400	52,975	104,425	Sale of property - book value	297,400	-	-
-	257,881	(257,881)	Funds from deposit account	207,620	155,345	159,882
157,400	310,856	(153,456)		505,020	155,345	159,882
300,498	375,333	74,835	<i>net additions (disposals) of capital</i>	411,480	43,817	44,518
4,393,805	4,393,805	-	Balance brought forward	4,769,138	5,180,618	5,224,435
4,694,303	4,769,138	74,835	<i>Balance carried forward</i>	5,180,618	5,224,435	5,268,953
			Funding of capital movement			
300,498	375,333	74,835	Funding required	411,480	43,817	44,518
251,000	343,902	92,902	Profit on sale of property	361,500	-	-
49,498	31,431	(18,067)	Transfer from/(to) revenue	49,980	43,817	44,518
-	-	-	<i>Funding shortfall</i>	-	-	-

Institute Council

Budget 2018 £	Actual 2018 £	Variance fav/ (adv) £		Revised Budget 2019 £	Budget 2020 £	Budget 2021 £
			INCOME			
390,765	353,533	(37,232)	Allocation from General Fund	465,610	513,385	559,735
46,900	42,570	(4,330)	Allocation from Training Fund	17,300	4,500	18,200
16,670	16,670	-	Allocation from Mixed Mode Training Fund	16,670	16,660	-
2,995	3,079	84	Investment income	3,135	3,195	3,250
5,760	8,160	2,400	Fees	12,150	12,390	6,515
463,090	424,012	(39,078)	Total Income	514,865	550,130	587,700
			EXPENDITURE			
			A Board			
2,500	3,024	(524)	Meeting costs	2,500	2,500	2,500
2,500	3,024	(524)	Total Board	2,500	2,500	2,500
			B Scottish Episcopal Institute			
			Staff Costs			
140,640	142,793	(2,153)	Salaries, pensions etc	145,500	148,800	153,000
2,000	1,049	951	Travel expenses	2,000	2,000	2,000
3,500	2,991	509	Staff training / development	3,500	3,500	3,500
-	960	(960)	Recruitment costs	-	-	-
146,140	147,793	(1,653)	Total staff costs	151,000	154,300	158,500
			Training costs			
41,100	37,133	3,967	Residential weekends	40,000	40,000	40,000
3,000	4,599	(1,599)	Field Education (placement) costs	7,000	4,000	7,000
14,560	7,345	7,215	Associate Tutors	10,550	10,760	10,975
250	-	250	Course materials / moodle costs	-	-	-
7,030	7,590	(560)	Common Awards	7,500	7,500	7,500
65,940	56,667	9,273	Total training costs	65,050	62,260	65,475
			Mixed Mode Training costs			
42,850	42,934	(84)	Director of MM Training salary, pension etc	55,535	56,670	57,825
3,900	5,218	(1,318)	Director of MM Training travel, expenses etc	3,900	3,900	3,900
5,000	-	5,000	Associate Tutors	-	-	-
6,360	4,325	2,035	Maintenance grants	19,680	33,300	38,500
600	-	600	Residential weekends	-	-	-
58,710	52,477	6,233	Total Mixed Mode Training costs	79,115	93,870	100,225
			Other costs			
2,500	1,024	1,476	Library	1,000	1,000	1,000
700	1,623	(923)	Admin / publicity	1,000	1,000	1,000
-	-	-	Lay Reader conference	-	10,000	-
3,200	2,647	553	Total other costs	2,000	12,000	2,000
273,990	259,584	14,406	Total SEI costs	297,165	322,430	326,200

Institute Council

Budget 2018 £	Actual 2018 £	Variance fav/ (adv) £		Revised Budget 2019 £	Budget 2020 £	Budget 2021 £
			C Full Time ordinands			
-	-	-	University fees	-	-	-
46,900	42,570	4,330	Maintenance grants	17,300	4,500	18,200
46,900	42,570	4,330	Total full time ordinands	17,300	4,500	18,200
			D Curate funding			
107,300	94,337	12,963	Curate grants	144,200	156,000	173,000
107,300	94,337	12,963	Total curate funding	144,200	156,000	173,000
			E Recruitment and Selection			
25,900	21,081	4,819	PDO stipend / salary	43,700	54,700	57,800
2,000	1,732	268	PDO expenses (travel etc)	2,000	2,000	2,000
-	-	-	Admin assistant	-	-	-
3,000	829	2,171	Provincial panels	2,000	-	-
-	-	-	Discernment Meetings	-	2,000	2,000
-	-	-	Advisory Selection Panel	-	5,000	5,000
1,000	439	561	Training	6,000	1,000	1,000
500	416	84	Materials etc	-	-	-
32,400	24,497	7,903	Total Recruitment and Selection	53,700	64,700	67,800
463,090	424,012	39,078	Total Expenditure	514,865	550,130	587,700
			BALANCES			
			Revenue			
-	-	-	Surplus/(deficit) for year	-	-	-
			Balance brought forward	-	-	-
-	-	-	<i>Balance carried forward</i>	-	-	-

Mission Board

Budget 2018 £	Actual 2018 £	Variance fav/ (adv) £		Revised Budget 2019 £	Budget 2020 £	Budget 2021 £
			INCOME			
373,930	366,967	(6,963)	Allocation from General Fund	431,395	437,740	444,250
10,750	11,075	325	Investment income	11,270	11,475	11,680
1,000	-	(1,000)	Legacies and donations	1,000	1,000	1,000
385,680	378,042	(7,638)	<i>Total Net Income</i>	443,665	450,215	456,930
			EXPENDITURE			
3,000	2,433	567	Board expenses	3,000	3,090	3,185
308,845	308,841	4	Mission and Ministry Support Grants	316,800	323,140	329,600
18,000	15,259	2,741	Provincial Youth Week	18,000	18,000	18,000
500	595	(95)	Children's work	500	500	500
560	510	50	Local Mission Resourcing Group	1,000	1,000	1,000
4,000	3,817	183	Youth Committee	4,000	4,000	4,000
1,525	865	660	Other activities	1,000	1,000	1,000
336,430	332,320	4,110	<i>Sub-total</i>	344,300	350,730	357,285
			<i>Allocation to Committees</i>			
-	-	-	Global Partnerships Committee	-	-	-
49,250	45,722	3,528	Church in Society Committee	99,365	99,485	99,645
49,250	45,722	3,528	<i>Total allocated to committees</i>	99,365	99,485	99,645
385,680	378,042	7,638	<i>Total Expenditure</i>	443,665	450,215	456,930
			BALANCES			
			Revenue			
-	-	-	Surplus/(deficit) for year	-	-	-
-	-	-	Balance brought forward	-	-	-
-	-	-	<i>Balance carried forward</i>	-	-	-

**Mission Board
Global Partnerships Committee**

Budget 2018	Actual 2018	Variance fav/ (adv)			Revised Budget 2019	Budget 2020	Budget 2021	
£	£	£			£	£	£	
			INCOME					
101,321	104,216	2,895	Investment income	Unit Trust Pool	106,146	108,076	110,005	
-	31	31		Deposit account	-	-	-	
6,755	6,948	193		Noel Phillips Trust	7,076	7,205	7,334	
-	5,000	5,000	Grant awarded in previous year not required					-
108,076	116,195	8,119	<i>Total Net Income</i>		113,222	115,281	117,339	
			EXPENDITURE					
45,000	20,468	24,532	Grants	Education	20,000	20,000	20,000	
15,000	41,724	(26,724)		Africa	35,000	35,000	35,000	
15,000	10,241	4,759		Asia (<i>inc Middle East</i>)	15,000	15,000	15,000	
5,000	2,583	2,417		Small grants	5,000	5,000	5,000	
10,000	10,650	(650)		Companion Relationships	10,000	10,000	10,000	
8,000	8,520	(520)		Agency Support	8,000	8,000	8,000	
12,000	8,165	3,835		Anglican Comm Network Support	12,000	12,000	12,000	
5,000	2,020	2,980		South America	10,000	10,000	10,000	
500	-	500	MiDGies (formerly Justice, Peace and Creation Network)		500	500	500	
3,000	378	2,622	Committee expenses	Travel / meetings	3,000	3,000	3,000	
1,000	(265)	1,265		Publicity / correspondence	1,000	1,000	1,000	
119,500	104,484	15,016	<i>Total Expenditure</i>		119,500	119,500	119,500	
			BALANCES					
			Revenue					
(11,424)	11,711	23,135	Surplus/(deficit) for year		(6,278)	(4,219)	(2,161)	
162,495	162,495		Balance brought forward		174,206	167,928	163,709	
151,071	174,206	23,135	<i>Balance carried forward</i>		167,928	163,709	161,548	

**Mission Board
Church in Society Committee**

Budget 2018 £	Actual 2018 £	Variance fav/ (adv) £		Revised Budget 2019 £	Budget 2020 £	Budget 2021 £
			INCOME			
49,250	45,722	(3,528)	Allocation from General Fund	99,365	99,485	99,645
1,000	-	(1,000)	Donations	1,000	1,000	1,000
50,250	45,722	(4,528)	<i>Total Net Income</i>	100,365	100,485	100,645
			EXPENDITURE			
36,500	34,020	2,480	Grants	38,365	38,485	38,645
-	-	-	Child poverty projects grants	50,000	50,000	50,000
7,750	8,000	(250)	HIV / Aids chaplaincy	8,000	8,000	8,000
1,500	455	1,045	CRPOF	1,500	1,500	1,500
4,500	3,247	1,253	Meeting costs / participating in consultations / conferences	2,500	2,500	2,500
50,250	45,722	4,528	<i>Total Expenditure</i>	100,365	100,485	100,645
			BALANCES			
			Revenue			
-	-	-	Surplus/(deficit) for year	-	-	-
-	-		Balance brought forward	-	-	-
-	-	-	<i>Balance carried forward</i>	-	-	-

Faith and Order Board

Budget 2018 £	Actual 2018 £	Variance fav/ (adv) £		Revised Budget 2019 £	Budget 2020 £	Budget 2021 £
			INCOME			
21,450	18,455	(2,995)	Allocation from General Fund	23,350	19,005	22,080
<u>21,450</u>	<u>18,455</u>	<u>(2,995)</u>	<i>Total Net Income</i>	<u>23,350</u>	<u>19,005</u>	<u>22,080</u>
			EXPENDITURE			
5,500	6,990	(1,490)	Board expenses	5,500	5,666	5,840
5,650	2,989	2,661	Work of Liturgy Committee	7,550	2,730	4,312
800	203	597	Work of Committee on Canons	800	824	849
800	1,162	(362)	Work of Doctrine Committee	800	824	849
5,000	4,291	709	Inter-Church Relations Committee	5,000	5,150	5,305
3,700	2,820	880	Europe Group	3,700	3,811	3,925
-	-	-	WCC Assembly		-	1,000
<u>21,450</u>	<u>18,455</u>	<u>2,995</u>	<i>Total Expenditure</i>	<u>23,350</u>	<u>19,005</u>	<u>22,080</u>
			BALANCES			
			Revenue			
-	-	-	Surplus/(deficit) for year	-	-	-
-	-	-	Balance brought forward	-	-	-
<u>-</u>	<u>-</u>	<u>-</u>	<i>Balance carried forward</i>	<u>-</u>	<u>-</u>	<u>-</u>
			PUBLICATIONS			
	928		Income	-	-	-
	-		Expenditure	-	-	-
	928		Surplus/(deficit) for year	-	-	-
	(468)		Balance brought forward	460	460	460
	<u>460</u>		<i>Balance carried forward</i>	<u>460</u>	<u>460</u>	<u>460</u>
Note	No specific budget is set for publications income and expenditure in either Faith and Order Board or Information and Communications Board. It is assumed that total income and expenditure is such that over time it will be broadly break-even.					

Information and Communication Board

Budget 2018 £	Actual 2018 £	Variance fav/ (adv) £		Revised Budget 2019 £	Budget 2020 £	Budget 2021 £
			INCOME			
21,400	9,334	(12,066)	Allocation from General Fund	21,500	21,600	21,700
21,400	9,334	(12,066)	<i>Total Net Income</i>	21,500	21,600	21,700
			EXPENDITURE			
3,067	1,596	1,471	Board expenses	3,142	3,216	3,290
12,000	6,212	5,788	Online Communications	12,000	12,000	12,000
833	611	222	anglican.org domain	858	884	910
5,500	915	4,585	Training, Promotion and Publicity	5,500	5,500	5,500
21,400	9,334	12,066	<i>Total Expenditure</i>	21,500	21,600	21,700
			BALANCES			
			Revenue			
-	-	-	Surplus/(deficit) for year	-	-	-
-			Balance brought forward	-	-	-
-	-	-	<i>Balance carried forward</i>	-	-	-
			PUBLICATIONS			
	6,352		Income	-	-	-
	(3,520)		Expenditure	-	-	-
	2,832		Surplus/(deficit) for year	-	-	-
	11,773		Balance brought forward	14,605	14,605	14,605
	14,605		<i>Balance carried forward</i>	14,605	14,605	14,605
Note	No specific budget is set for publications income and expenditure in either Faith and Order Board or Information and Communications Board. It is assumed that total income and expenditure is such that over time it will be broadly break-even.					

INVESTMENT COMMITTEE

Proposed revision of Ethical Investment Policy

The oversight of the SEC Unit Trust Pool (UTP) involves structuring investments to provide a sustainably growing semi-annual distribution of cash. This distribution finances the spending of unitholders: General Synod, dioceses and congregations. Indeed, it provides more than half the income required by the General Synod at current levels of spending.

Such investment structures are not fixed in time. The Investment Committee restructures them periodically to adapt to changing market conditions and take advantage of opportunities to invest in assets whose mix more closely resembles the requirement for sustainable growth. One such transition happened in 2018, when there was a switch from a corporate bond pooled fund to a multi asset income pooled fund ('MAI').

Connected with that transition was a suggestion that there be a move away from direct equity investments into that same multi asset fund. If this were an investment decision alone, the Committee would have taken it. However it recognised that a move away from direct investments would mean that the current policy of excluding certain categories of investments on ethical grounds would be rendered unworkable given that it doesn't apply to pooled funds. Whilst such a move would have been strictly within the terms of the current ethical investment policy the Committee readily acknowledges that it would have contravened the spirit of that policy. The Committee therefore agreed to embark on a consultation exercise, to find out the extent to which members of the Church valued having an ethical investment policy compared with an investment-driven policy. (For more information regarding the consultation process and the responses received see the separate report on page 89.)

With the consultation complete, the Committee concluded that while there was the expected division of opinion between the two approaches, there was marginally more support to retain ethical investments than to allow investment wholly into pooled funds with no ethical screening. Consequently, although in the view of the Committee MAI Phase Two is an appropriate investment strategy for the UTP, it will not be pursued. However, the Committee is mindful that while the current asset allocation for the UTP has alleviated immediate concerns about sustainability, it was intended as an interim strategy and so the Committee will seek an alternative strategy to address the issues of diversification and sustainable growth.

The challenge is therefore one of creating an appropriate framework within which the Investment Committee can operate and access appropriate pooled funds to meet its investment objectives whilst respecting General Synod's desire not to invest in certain restricted categories of investment. It is recommended that the ethical investment policy be updated to reflect the use of pooled funds in a manner not inconsistent with the current ethical screening objectives.

At the time the ethical investment policy was originally drafted the UTP's investment practice would have reflected general practice at that time. Investments would have been held directly rather than through pooled funds. There was therefore no need for the policy to specifically mention pooled funds nor to consider how their use could be accommodated and reflected whilst seeking to pursue a policy of ethical screening. Indeed, the current ethical investment would not only permit the UTP to be fully invested in pooled funds but places no constraints on the nature of such funds nor any requirement to assess their appropriateness against the list of restricted categories of investment. This appears to neither fully reflect the wishes of General Synod nor demonstrate good practice in the use of pooled funds. It is suggested that two changes are required to reflect the use of pooled funds:

Process of approval of new pooled funds

Currently the Investment Committee is able to invest in pooled funds without seeking approval that the intended fund is deemed to be broadly consistent with the ethical screening policy. It is recommended that a process be developed that requires the Committee to obtain formal approval from Standing Committee for an investment in a pooled fund which does not share the UTP's ethical screening policy. The process would be one of comparing the fund's ethical policy with that of the UTP and commenting on the implications of any differences. Standing Committee is considered the appropriate body to make the decision given its role as Charity Trustees. This is not thought to be an onerous task given the relatively few occasions where investment is made in new funds. It should nonetheless provide a greater degree of comfort with regard to the use of pooled funds.

Monitoring and reporting on level of non-compliance in pooled funds

One of the unfortunate consequences of the current investment policy highlighted by the consultation responses is the perception that if only part of the UTP is subject to ethical screening the majority of it is unethical in that it does not comply with the ethical screening policy. In practice almost all of the underlying investments in which the UTP currently invests would be permitted by the ethical screening policy. To improve the transparency of the use of pooled funds it is recommended that the Investment Committee formally monitors and reports on any investments in the pooled funds that do not comply with the ethical screening policy. Should the total value of such investments be deemed to be significant the Committee would propose how the collective breach be remedied. (The current working assumption is that 'significant' would mean 1% of the total value of the UTP.)

A draft revised ethical investment policy is provided for information and comment below. Should General Synod endorse the revision of the policy the Committee will work to further refine it and the underlying processes, in consultation with others as required, with a view to presenting a revised policy for General Synod's approval in 2020. The Committee is also seeking General Synod's approval for an interim procedure to allow it to further invest in pooled funds should the need arise prior to the adoption of any revised ethical investment policy.

Investment Committee
April 2019

DRAFT ETHICAL INVESTMENT POLICY

The Investment Committee recognises its responsibilities in optimising investment returns for the SEC Unit Trust Pool whilst striving to meet reasonable ethical investment expectations.

Governance

The Investment Committee aims to invest in companies that will not only successfully develop their business financially in the interests of shareholders, but also

- (i) demonstrate responsible employment and good corporate governance practices;
- (ii) are conscientious regarding environmental performance and human rights; and
- (iii) act with sensitivity to the communities in which they operate.

In achieving these aims the Committee is dependent on its Investment Managers, and in particular the Investment Managers' active engagement with company management, both directly and via company AGMs, to influence the corporate governance and ethical practices in the companies in which the UTP invests.

When appointing an Investment Manager, the Investment Committee will assess whether its Environmental, Social and Governance (ESG) policies sufficiently align with (i) to (iii) above.

Restricted categories for direct investments

The Investment Committee has also adopted strict 'negative' criteria as a significant element of the Ethical Investment Policy. No direct investment will be made in companies whose main business is in any of the following restricted categories:

- Armaments
- Gambling
- Tobacco
- Pornography
- Thermal coal and tar sands

It is recognised that many companies will be involved, to some extent, in businesses in these restricted categories. Investment in such companies is deemed inappropriate where in excess of 15% of a company's revenue is derived from businesses in the restricted categories. In the case of thermal coal and tar sands, the revenue restriction is 10% rather than 15%.

The Investment Committee will exercise its discretion regarding exclusion from direct investment any company where it has material concerns regarding the ethical acceptability of the company's business model or operational activities.

Use of pooled funds (Indirect investments)

The Investment Committee recognises that direct investments are neither cost effective, nor likely to offer access to the broad range of asset classes required to reduce volatility of income and capital value. Consequently, pooled funds (indirect investments), are frequently used. Where pooled fund opportunities arise, the Investment Committee will ensure the following:

- (i) Either the pooled fund's policy explicitly excludes all of the restricted categories which apply to direct investments (above), or
- (ii) The pooled fund has an ESG policy that aligns with the values of the Scottish Episcopal Church, in which case the Investment Committee shall seek approval from the Standing Committee prior to any decision to invest in it, or
- (iii) The pooled fund's policy is by its nature unlikely to result in significant investments into companies falling into the restricted categories (above).

In the case of (ii) and (iii) above, the Investment Committee shall monitor and report instances of investment into restricted categories, and should the level of investment become significant, shall propose how this could be remedied. Significance means 1% of the value of the total Unit Trust Pool.

INVESTMENT COMMITTEE CONSULTATION

Summary of process and responses

Process

In mid-January a consultation document was issued to all Vestry Secretaries, Vestry Treasurer, Diocesan Secretaries, Diocesan Treasurers, Provincial board and committee conveners and Unit Trust Pool holders. A copy of the document, which provides more information regarding the original proposal and the Investment Committee's reasons for making it and seeks to answer a number of questions arising from it, is at Appendix 1.

Responses to the proposal were invited by way of an online survey. A copy of the survey questions is at Appendix 2.

To ensure that individuals within the Scottish Episcopal Church were also provided with the opportunity to comment on the proposal the consultation was mentioned in both the January and February editions of *inspires* online.

Responses received

The Committee is grateful to all those who provided responses. A total of 89 responses were received by the deadline of 15 February. The respondents are categorised in Table 1:

Table 1: Responses by category

Vestry with UTP investments	45
Vestry with no UTP investments	21
Personal	18
Other	5
	89

('Other' includes responses on behalf of three committees, a diocese and an organisation associated with the SEC which invests in the Unit Trust Pool.)

A number of the questions related to more general investment issues which will be considered separately by the Investment Committee. This report deals specifically with those questions designed to solicit views on the proposed investment strategy and its implications for the SEC's ethical investment policy.

Views on this issue were sought in two ways:

- The following 'ethical spectrum' question was asked

The Committee recognises that there will be a range of views. At one end of the spectrum there will be those who consider ethical investment to be an imperative regardless of all other implications, and at the other end, those who consider investment income the overriding factor. Accepting that this is

subjective and not easy to quantify where would you place your views on a scale of 1-10?

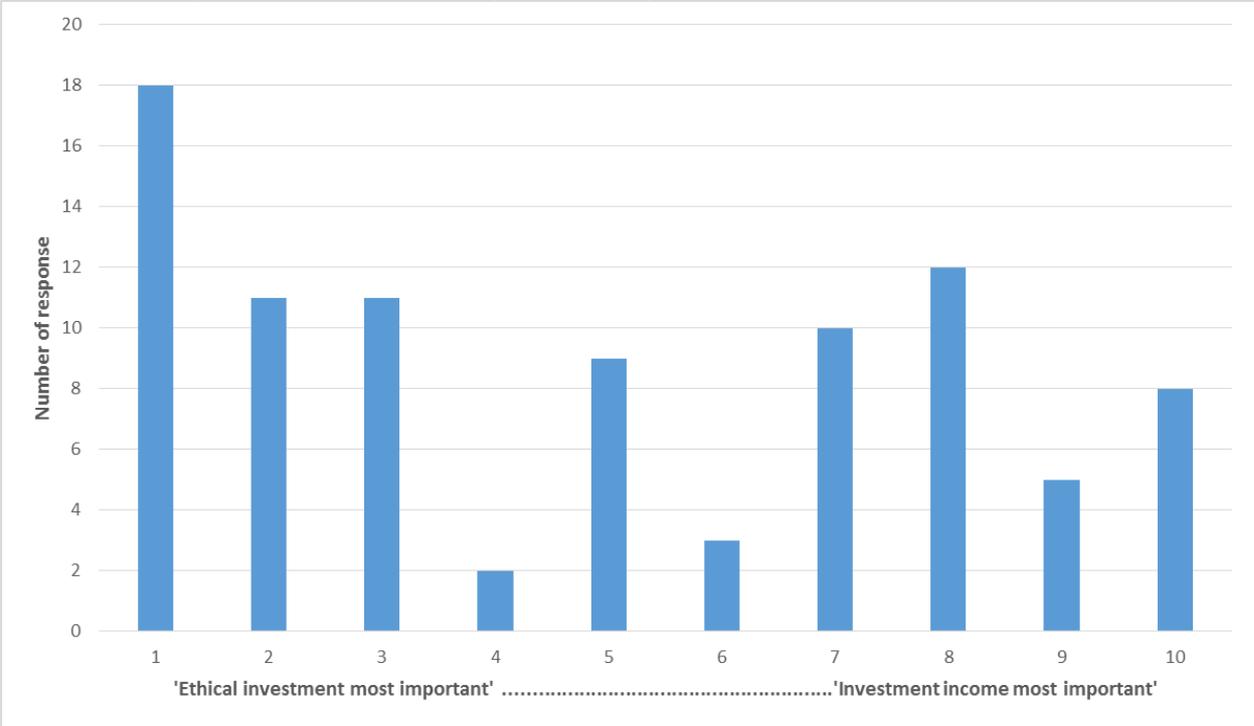
(1 being Ethical investment most important factor and 10 being Investment Income being the most important factor.)

It is acknowledged that this is an imperfect measure of what is a complex issue but nonetheless the Committee considered that it could be a useful way of trying to gauge the range and strength of feeling on this issue.

- Respondents were invited to comment on the proposal.

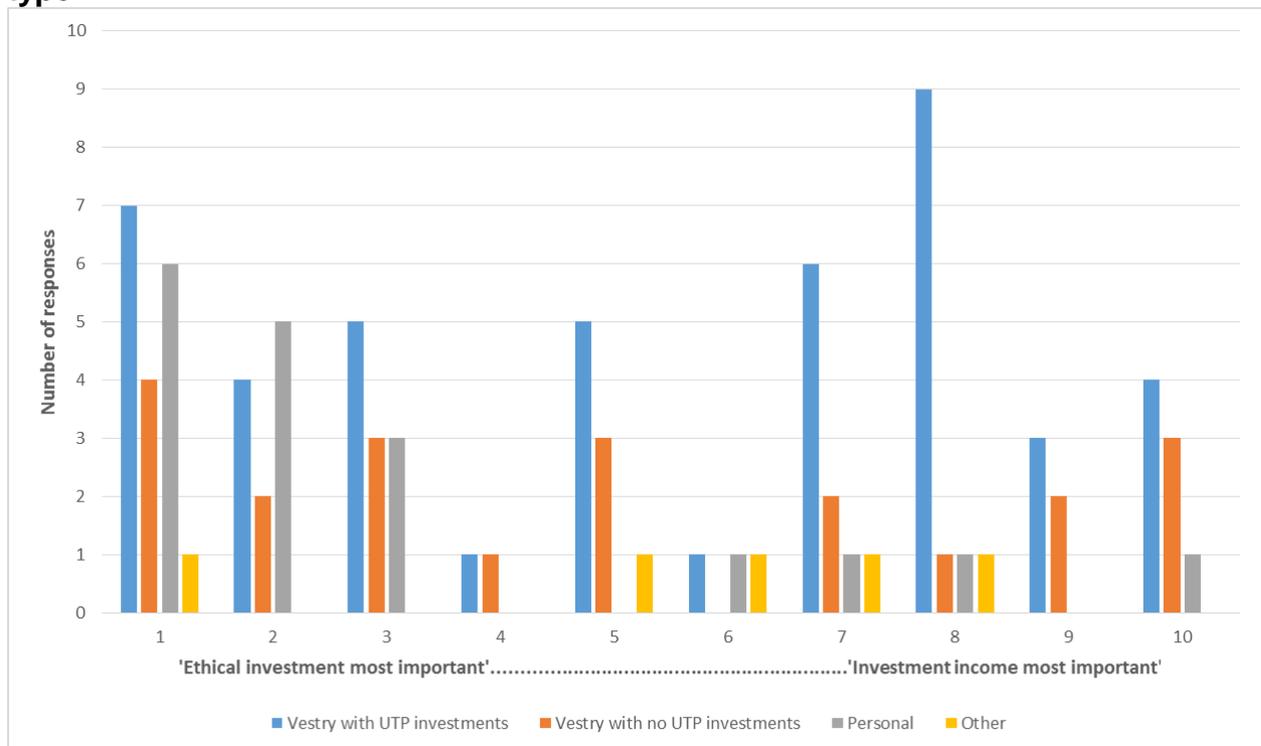
The responses to the 'ethical spectrum' question are summarised in Chart 1

Chart 1: Responses to 'ethical spectrum' question



The responses, categorised by respondent type, are shown in Chart 2

Chart 2: Responses to 'ethical spectrum' question categorised by respondent type



Comments on the proposal

The majority of respondents took the opportunity to comment on the proposal detailed in the consultation paper. A total of 69 comments were received. Many of the responses submitted on behalf of vestries reflected the range of views expressed during their discussions of the proposals.

The Church in Society Committee has been actively engaged with the Investment Committee in relation to the proposal and has considered the issue at a number of its meetings. The Church in Society Committee has voiced a number of concerns regarding the proposal and its ethical and reputational implications. Its response is at Appendix 3. All other responses are at Appendix 4.

Appendix 1

Investment Committee consultation – some questions answered

What is the SEC Unit Trust Pool?

The SEC Unit Trust Pool is an investment vehicle operated by the Scottish Episcopal Church to facilitate the pooling and management of investments held by the General Synod, Dioceses and congregations of the church. It provides the opportunity for dioceses and congregations to benefit from professional management of their investments at lower fees than they are likely to otherwise achieve. All of the General Synod's investments are held in the UTP. Currently all dioceses and about 190 congregations also invest in the UTP.

How is the SEC Unit Trust Pool managed?

Whilst the Investment Committee comprises professionals with a wide range of experience of the investment management industry, it would not be possible for it to manage the SEC's funds directly. The management of the UTP is based on a statement of investment objectives agreed with the Administration Board and Standing Committee. The Investment Committee is responsible for appointing and overseeing a Fund Manager. The Fund Manager is then responsible for recommending options for and implementing an investment strategy that is likely to achieve the SEC's investment objectives. The Committee meets with the Fund Managers (currently Baillie Gifford) to review the fund's performance at least twice a year. It keeps investment strategy under continuous review and, working with the fund manager, makes appropriate changes to reflect changing market conditions. The Committee values this collaborative relationship with Baillie Gifford. It believes many other fund managers would be less likely to work in this manner given the relatively small size of the UTP portfolio.

How big is the SEC Unit Trust Pool?

As at 31 October 2018 the total value of the UTP was £74.7m. Approximately two-thirds relates to the General Synod's investments – the balance being diocesan and congregational investments. (Whilst this may appear a large sum it is relatively small compared with many of the investment portfolios fund managers will manage on behalf on institutional clients.)

How much income does the Unit Trust Pool produce?

In 2018 distributions totalling £2.2m were paid by the Unit Trust Pool. The General Synod received about £1.45m with dioceses and congregations receiving a total of £750,000.

How dependent is the SEC on the income produced by the Unit Trust Pool? What is the income used for?

The extent to which dioceses and congregations rely on income produced by their UTP investments will vary. For some it will form a significant part of their income making a contribution to general running costs (stipend, maintenance of church buildings etc) whilst for others it may be a relatively small income restricted for a specific purpose.

The General Synod is very dependent on income derived from its UTP holdings. In 2017 UTP distributions accounted for approximately 60% of its income. Some of the income is used for specific restricted purposes such as work with overseas mission partners, supporting retired clergy and helping dioceses fund the costs of their bishops. The majority of the income is paid to the General Fund and is therefore a major element in funding a range of provincial activities including the training of clergy and lay readers, the central safeguarding office, running the annual youth camp, engaging with a number of ecumenical and inter-faith partners and organisations, revision and publication of liturgies, promoting the SEC through press and electronic media, and generally supporting the dioceses and congregations of the SEC. Funds are also used to provide financial support to dioceses and congregations for a variety of purposes including assisting in meeting the costs of some stipends and salaries, mission initiatives, costs of curates, buildings maintenance and development.

What are the investment objectives underlying the management of the Unit Trust Pool?

Given the SEC's reliance on income derived from the UTP, the primary investment objective is to generate an income stream that will increase steadily in line with inflation without eroding the value of the underlying investments in the fund. Allied to this is the aim to limit excessive volatility – essentially this means, wherever possible, minimising the risks of loss of fund value and income in periods of economic downturn whilst maximising returns in periods of economic growth.

What happens if the investment objective is not met and income falls?

The impact on dioceses and congregations of a reduction in income would vary according to the extent to which they are dependent on income from the UTP.

Given its dependence on income from the UTP any significant reduction in such income would have an impact on the General Synod's finances. Whilst in the short term the impact could be mitigated by the use of reserves, in the medium to longer term it would be necessary to reduce expenditure or to increase income from other sources. The only other large source of income is quota – it accounted for approximately 31% of total income in 2017. It is clear from the comments made during General Synod 2018 that some congregations are finding it increasingly difficult to pay quota and this contributed to the decision to reject the proposed inflationary increase in quota in favour of a quota 'freeze'. It therefore appears that there may be only limited scope to increase quota to compensate for any reduction in UTP income. In the absence of any other sources of income it therefore appears likely that any significant reduction in UTP income would ultimately result in the need to materially reduce expenditure in some way.

What concerns does the Investment Committee have and how has it addressed them?

The Committee has been concerned that the lack of diversification of asset classes in the UTP portfolio could result in an increased likelihood of significant volatility in both income and capital values. Whilst it acknowledges that the UTP fund managers, Baillie Gifford, have achieved consistently good results to date with the current portfolio structure, it is concerned that the economic outlook will change in the future and believes that a move to a more diversified portfolio will mitigate these

risks and so has explored a number of different options. Over the last five years the Committee has considered strategies offered by other fund managers, and the possibility of introducing other asset classes such as property into the Baillie Gifford portfolio, but until recently had not identified an alternative way of managing the fund that would significantly reduce the risk of volatility, without an adverse effect on fees.

A new development in 2018 was the introduction of a Multi Asset Income (MAI) fund by Baillie Gifford. MAI is expected to provide an income yield that will meet the UTP distribution objective, but also sources that income from a variety of asset classes hitherto unavailable to the UTP such as infrastructure and property, and at an attractive management fee. The diversification offered by MAI will help to keep volatility low and the sustainability of the distribution more certain. The Investment Committee met with Baillie Gifford three times to discuss the new fund and the possibility of investing in it. The Committee was unanimous in its decision to invest in MAI and agreed to transfer part of the portfolio to it when it was launched in August. As outlined below the Committee also wishes to increase the investment in the new MAI fund by transferring more of the existing portfolio to it.

How is the Unit Trust Pool currently invested?

There are currently three elements to the Unit Trust Pool. Most of the fund is invested in pooled funds managed by Baillie Gifford. The consequence of investing in pooled funds is that we do not directly own any of the assets underlying the fund – we own units in the fund managed by Baillie Gifford. We have no control over which equities, bonds and other assets are in the fund. Part of the Unit Trust Pool is invested in a segregated fund in which we do directly own the equities. Whilst the decision on which equities to hold remains with Baillie Gifford we instruct them regarding certain prohibited restricted categories in which, for ethical reasons, they cannot invest into on our behalf. The current interim mix of funds is:

Multi Asset Income	35%	pooled multi asset fund
Long Term Global Growth	35%	pooled equity fund
Global Income Growth	30%	segregated equity fund

What change is being proposed – and why?

The Investment Committee is keen to have greater flexibility to implement appropriate asset allocations and to use appropriate pooled funds to increase the likelihood of the investment objective being achieved and to control costs. The Committee recognises that the strategies required to meet the investment objective will change over time. The changes made in the last year were largely designed to address concerns regarding the previous investment in corporate bonds and are considered to be an interim stage in a broader revision of investment strategy. The Committee wishes to increase the diversification of the portfolio with a view to further limiting volatility and reducing the likelihood of any reduction in income from the UTP. It wishes to reduce its exposure to income producing equities whilst retaining an interest in growth generating equities to produce a more balanced portfolio. The Committee therefore proposes to sell the segregated Global Income Growth fund, reduce the holding in the Long Term Global Growth Fund and increase the holding in the new Multi Asset Income fund to achieve the following allocation:

Multi Asset Income	70%	pooled fund
Long Term Global Growth	30%	pooled equity fund

What is current Ethical Investment Policy?

The Ethical Investment Policy adopted by General Synod in 2013 is reproduced in full at the end of this note. The policy prohibits direct (but not indirect) investment by the Unit Trust Pool in companies in which in excess of 15% of turnover is derived from tobacco, armaments, gambling and pornography. General Synod 2017 added to these companies deriving over 10% of their revenues from the extraction of thermal coal or tar sands. The policy also encourages investment in companies with good governance and environmental practices and recognises some dependence on the fund managers' active engagement with company management in meeting this objective.

How does the proposed change impact on the Ethical Investment Policy?

It is only possible to apply the list of excluded categories of investments detailed in the ethical investment policy to investments directly held by the UTP. For some years it has therefore applied to approximately a third of the UTP - specifically the assets held in the Global Income Growth fund. The policy cannot cover investments held in pooled funds. The move to being 100% invested in pooled funds (i.e. indirectly held assets) would therefore effectively render the UTP's list of prohibited categories of investment inoperable.

Could we continue with current arrangement and apply the Ethical Investment Policy to part of the fund?

Yes. It would be possible to continue to hold part of the UTP in a segregated fund and apply the ethical investment policy to it as is done at present. The Investment Committee understands that some may wish to pursue such an option. For the reasons outlined above the Committee is however of the view that from a strictly investment perspective, that that is not the best option to pursue at this time.

Could we move all funds from pooled funds to a portfolio managed on our behalf fully consistent with our Ethical Investment Policy?

Whilst it would be possible to move all funds to a segregated fund managed in accordance with our ethical investment policy this would result in reduced diversification and increased risk. A portfolio invested solely in equities would be more volatile, and the Committee considers that an income stream derived solely from equities would be less dependable than that from the suggested approach. The impact of management fees is also an issue to consider. The fees charged by fund managers will vary depending on the administrative costs of the fund. For this reason pooled funds generally attract lower management fees than segregated funds because the costs are shared. The extra administration for a fund manager in running a diversified portfolio with a bespoke ethical investment policy would be likely to result in higher fees. Fees are calculated as a percentage of the value of the fund and therefore even an apparently modest difference in fee levels can have a significant impact on the level of distribution. (For example, a 0.3% increase in fees reduces the amount available for distribution by 0.3% - roughly equivalent to a 10% reduction in the level of distribution.) Given the relatively small size of the UTP portfolio it is likely to be more difficult to gain the desired level of diversification in a segregated fund thereby increasing the risk of greater volatility in the fund's income.

Do Baillie Gifford provide ethical funds that we could use?

The demand for ethically screened pooled funds is increasing. Baillie Gifford has introduced a small number of such funds in the last few years and is likely to develop others with a variety of investment objectives and ethical policies. The Investment Committee has considered investing in such funds but has not yet identified any that would be consistent either with the desired increased diversification of underlying investments or to provide the growth element of the UTP. We understand that Baillie Gifford will consider the possibility of introducing an ethically screened version of its Multi Asset Income fund which would be consistent with current objectives and therefore of interest to the Investment Committee.

Would the Investment Committee consider investing in any of the other ethical pooled funds in the future?

The Investment Committee recognises the importance of ethical investment and would favour the use of ethical pooled fund if they were consistent with meeting the investment objective. It would therefore consider using Baillie Gifford's other ethical funds if it thought it was appropriate to do so. The scope for investing in such funds would be increased if there was no longer a requirement to retain a segregated fund specifically for ethical purposes.

What about engagement aspects of the Ethical Investment Policy?

Through its membership of the Church Investors Group (CIG) and The Institutional Investors Group on Climate Change (IIGCC) the SEC is able to work with other likeminded investors in engaging with a range of industries and companies in seeking to influence their approaches to a variety of ethical and social issues and their impact on business practices. Members of both the Investment Committee and the Church in Society Committee have attended meetings of the Church Investors Group and have found them to be a useful forum in which to engage with others on ethical investment issues. The influence of the CIG cannot be underestimated. Through corporate engagement and shareholder resolutions at AGMs, they have been pivotal in improving the governance of a number of major corporations. The proposed change in investment strategy would have no impact on our membership of CIG and IIGCC – the SEC's voice would continue to be heard.

More information regarding CIG can be found at:
<https://churchinvestorsgroup.org.uk/>

What is the Fund Manager's approach to ethical investment in relation to their pooled funds?

Like most fund managers, Baillie Gifford have an Environmental, Social and Governance team which influences the decisions made by its investment managers.

Environmental, social and governance (ESG) refers to the three central factors in measuring the sustainability and ethical impact of an investment in a company or business. These criteria help to better determine the future financial performance of companies and therefore influence an investment manager's view of specific investment opportunities. This approach, increasingly adopted by fund managers, seeks to set investment decisions in a wider context than a list of prohibited of types of investment such as that detailed in the SEC's ethical investment policy. Whilst

the ESG approach may result in the exclusion of similar types of investments there will inevitably be occasions when investments are held in pooled funds that would be excluded by our ethical policy. (For example there is currently a small holding in British American Tobacco plc in the Multi Asset Income fund. The holding represents about 0.4% of the value of the total MAI fund)

Baillie Gifford are also signatories to both the UK Stewardship Code and the UN Principles for Responsible Investment.

Does the SEC engage with the Fund Managers on ethical issues?

As part of their regular reporting Baillie Gifford provide an update on their specific engagement with company management. In recent years there has been an annual meeting of the Investment Committee and representatives of the General Synod's Church in Society Committee with members of Baillie Gifford's ESG team. Representatives of the Church in Society Committee have also been able to meet directly with members of the ESG team. These discussions with the ESG team have been useful opportunities to gain a greater understanding of their approach and for the SEC to emphasise its desire for an appropriate ethical pooled fund. Indeed CIG encourages asset owners to influence fund managers so that they in turn develop more active ESG policies. (Given the relatively small size of the UTP portfolio it's unlikely that other fund managers of this size and reputation would be willing to engage with us to such an extent on ESG issues.)

What about changing the fund manager?

A change in fund manager is unlikely to significantly change the underlying issue. To provide the flexibility and diversification it considers to be necessary, the Investment Committee favours the increased use of appropriate pooled funds. The Committee has looked at ethical pooled funds offered by other fund managers but has been unable to identify any that meets its desire for increased diversification and reduced volatility. As a matter of course the Committee undertakes a review of fund managers on a regular basis. It is of the view that, given its good results with the previous portfolio structure, the good working relationship, the possibility of the desired diversification through the new Multi Asset Fund and the lack of suitable ethical funds elsewhere, there is no compelling reason to consider another fund manager at this time.

What are the implications of not adopting the proposed strategy?

As explained above it would be possible to continue to hold part of the UTP in a segregated fund and for it to be subject to the SEC's ethical investment policy, albeit at an increased cost. From an investment perspective this is likely to maintain unwanted exposure to volatility and a greater likelihood of distributions paid by the UTP failing to keep pace with inflation – or being cut. The Investment Committee appreciates that for some it would perhaps be easier to comment on the proposed change if the options could be set out in clearer financial terms – with projected distributions and capital values being provided for the existing and proposed strategies. Such an approach would effectively place a 'price' on retention of the segregated fund with its ethical constraints. Unfortunately, given the number of factors involved it is not possible to produce such an analysis or to be more specific about the financial implications of retaining the status quo rather than adopting the proposed strategy.

ETHICAL INVESTMENT POLICY

The Investment Committee recognises its responsibilities optimising investment returns for the SEC Unit Trust Pool whilst striving to meet reasonable ethical investment expectations.

The Investment Committee aims to invest in companies that will not only successfully develop their business financially in the interests of shareholders, but also

- (i) demonstrate responsible employment and good corporate governance practices;
- (ii) are conscientious regarding environmental performance and human rights; and
- (iii) act with sensitivity to the communities in which they operate.

The Investment Committee has also adopted strict 'negative' criteria as a significant element of the Ethical Investment Policy. No direct investment will be made in companies whose main business is in any of the following *restricted categories*:

- Armaments
- Gambling
- Tobacco
- Pornography

It is recognised that many companies will be involved, to some extent, in businesses in these *restricted categories*. Investment in such companies is deemed inappropriate where in excess of 15% of a company's turnover is derived from businesses in the *restricted categories*.

The Investment Committee will exercise its discretion regarding exclusion from direct investment any company where it has material concerns regarding the ethical acceptability of the company's business model or operational activities.

In achieving these aims the Committee is dependent on its Fund Managers, and in particular the Managers' active engagement with company management, both directly and via company AGMs, to influence the corporate governance and ethical practices in the companies in which the UTP invests.

Policy approved by General Synod 2013

General Synod 2017 agreed a number of resolutions in respect of Climate Change Action and Fossil Fuel Investments. A further restricted category of investment has therefore been added to those detailed above: no direct investment will be made in companies deriving over 10% of their revenues from the extraction of thermal coal or tar sands. The Ethical Investment Policy will be reviewed in the light of the resolutions passed by General Synod.

Appendix 2

Scottish Episcopal Church Investment Committee Consultation

In an ideal world the Investment Committee would make exclusion of less ethical investments an integral part of the investment strategy for the SEC Unit Trust Pool. In the past the SEC held a portfolio of ethically screened investments. Since 2009 pooled funds have however been used in order to meet the fund's investment objectives in a rapidly changing environment. Currently the SEC's ethical screening policy is only be applied to about a third of the UTP portfolio. In order to provide greater flexibility, cost efficiencies and sustainability of the fund in the long term, the Committee wishes to make changes to the investment strategy, an unfortunate consequence of which would be that such exclusions would no longer be possible. A copy of the Committee's paper providing more information regarding the proposed change is available at <https://www.scotland.anglican.org/vestry-resources/general-information/investment-consultation-2019>

It is uncomfortable to accept that there is to some extent a trade-off between the higher level of management fees and transaction costs associated with holding a segregated ethically screened portfolio and the potentially less volatile and greater returns available through the use of the pooled funds proposed by the Committee. The Committee is inviting comment on its proposal.

* Required

1. **Name ***

2. **email address**

3. **Is your response ***

Mark only one oval.

- On behalf of a vestry (with UTP investments)
- On behalf of a vestry (with no UTP investments)
- On behalf of a diocese
- On behalf of a Provincial Board or Committee *Skip to question 19.*
- Personal (as a member of the SEC) *Skip to question 20.*
- Other: _____ *Skip to question 20.*

4. **Name of church (or diocese if responding on behalf of a diocese) ***

5. **Does your church (diocese) have investments? ***

Mark only one oval.

Yes

No *Skip to question 20.*

6. **How are investment decisions made? ***

7. **Is there a specific investment policy? ***

Mark only one oval.

Yes

No *Skip to question 9.*

8. **How often is the policy reviewed? ***

9. **How often is the investment portfolio reviewed? ***

10. **Roughly what percentage of your normal annual income is derived from investments? ***

11.

How are the investments held? *

Mark only one oval.

- All in the SEC Unit Trust Pool *Skip to question 12.*
- Not in the SEC Unit Trust Pool *Skip to question 14.*
- A mix of SEC Unit Trust Pool and other investments

12.

What factors influenced your decision to invest in the SEC Unit Trust Pool? *

13.

What factors, if any, would lead you to change your choice of investment and move to other non-UTP fund? *

Skip to question 20.

14.

Has investment in the SEC Unit Trust Pool been considered? *

Mark only one oval.

- Yes
- No *Skip to question 20.*

15.

What factors influenced your decision not to invest in the SEC Unit Trust Pool? *

16. **What factors have resulted in a mix of SEC Unit Trust Pool and other investments? ***

17. **What factors would result in all the funds being held in the SEC Unit Trust Pool? ***

18. **What factors would result in funds being moved from the SEC Unit Trust Pool to another investment vehicle? ***

Skip to question 20.

19. **Name of your Board or Committee ***

How comfortable are you with the Investment Committee's thinking on the proposed changes to the Unit Trust Pool?

20.

The Committee recognises that there will be a range of views. At one end of the spectrum there will be those who consider ethical investment to be an imperative regardless of all other implications, and at the other end, those who consider investment income the overriding factor. Accepting that this is subjective and not easy to quantify where would you place your views on a scale of 1-10? *

Mark only one oval.

	1	2	3	4	5	6	7	8	9	10	
Ethical Investment most important factor	<input type="radio"/>	Investment Income most important factor									

21.

The Investment Committee is interested to hear your views on its proposal. Please provide any other comments you may wish to make on the proposal.

Appendix 3

Comments provided by the Church in Society Committee

We are very unhappy with the Investment Committee presenting an ethical judgement as a preference vote on a mathematical scale. It also does not explain what is meant by ethical investment. In the present case it should be 'Ethical exclusions', which is a binary question. You either have ethical exclusions or you don't. In this format the only possible response for us is 1/2

We are greatly concerned that the proposal to go to 100% pooled funds renders null and void the General Synod's policy of the ethical exclusion of certain categories of investment. To quote the joint report of the Church in Society and Investment Committees of February 2013, "adopting only collective investment vehicles would effectively preclude the application of the General Synod's current ethical investment policy across the entirety of the General Synod's investments." We are concerned that this proposal comes only two years after the substantial joint report from the Church in Society and Investment Committees on the subject to the 2016 General Synod, which moreover passed a motion extending the categories to include companies substantially involved in thermal coal and tar sands. The Investment Committee's proposal is incommensurable with having an ethical exclusion policy for the Scottish Episcopal Church's investments.

Moreover, the proposed new MAI funds include a small investment in perhaps the most clearcut of all the excluded categories, namely one of the world's leading tobacco companies. To include within our investments the manufacturers of an addictive and poisonous substance whose use is universally opposed by the medical profession, is ethically intolerable, given the harms with which we would then be complicit.

Whilst we appreciate the desire of the Investment Committee to make part of its investment portfolio to a more secure basis in the current financial situation, but to do so in a way which contravenes the Church's clearly stated ethical exclusion policy is not acceptable. We would recommend not extending the MAI investment into phase 2 at this time. It is already an ethical concern that two-thirds of the investments are in a category in which ethical investments are entirely in the control of the Fund Manager. We recommend that, if the current fund manager is unable to provide funds which respect the Church's ethical exclusion policy, then either to continue with the present arrangements with a third of investments made directly, until such time as the Fund Manager can do so, or look for an alternative fund manager which can provide both secure and reasonable returns and at the same time respects the ethical exclusions stipulated by the General Synod.

We are also deeply concerned that the proposed policy carries a serious risk to the reputation of the Scottish Episcopal Church were it to abandon its policy of ethical exclusions, at a time when many other churches, universities and other organisations are extending their exclusions and that the ethical dimension of investment is now widely seen as of far greater importance.

Appendix 4

Responses (names redacted)

Score 1: on behalf of a vestry

As a congregation that seeks to show a "Christian" face through involvement/commitment to Fairtrade, eco congregation, support of the foodbank, credit union etc it would be unconscionable to find we had, through these suggested policy changes, become supporters of the very things we have publicly said we don't support and find anathema.

Score 1: personal response

Surely we always need to look at the ethics of anything rather than what we get out of it in anything we do either financially or in any dealings in the life of the church or in our own lives? We should always do the 'right' (ethical) thing!

Score 4: on behalf of a vestry

We are concerned that only 1/3rd of current investments are subject to ethical control; to remove this completely would be unacceptable. The Church must maintain some principles.

Score 1: personal response

SEC should continue to set high ethical standards in its investments as in every other area. A "small holding in a tobacco company" can still indirectly harm many people. It would be interesting to hear about the different possible returns from switching or staying ethics.

Score 2: personal response

I fully understand the need to provide a smoother, more cost effective way to enable a consistent income stream and investment return on the monies held by the church at all levels. There are diverse and opposing views held at vestry level as well as at a higher level.

However, as has been seen very recently with the C of E 'Wonga' and Amazon investment double standards, and accusations of hypocrisy, levelled at an already perceived out of touch and irrelevant institution, we must understand how a change in our direction would be perceived by the 'outside' person.

We are increasingly being challenged to be 'relevant'. I believe that a large part of this is actually doing what we say everyone should be doing - looking out for the oppressed, marginalised and seeking justice. How can we be seen to be doing this, if we turn a blind eye to the exploitation and suffering of those most vulnerable in our world, because we can gain better returns on our investments and portfolios?

It greatly saddens me, that the Vestry, of which I am an elected member, has been told by those members who have perceived knowledge of these matters, with no vote at Vestry actually taking place, that it is not for us to comment and to let this consultation ride. I am therefore replying as an individual church member.

I believe we should do the 'right' thing, even if everyone else from all sides is screaming at us to do what is the 'sensible' and practical thing from the world's view.

It is not easy to stand out and be different, but that is part of our mission, and we should retain our integrity and ability to challenge unethical investments and unjust practices as we see fit. We cannot do this if we are beneficiaries of the system.

Score 1: on behalf of a vestry

An organization concerned with ethics and morality is called to behave in a way that is morally right and to place our trust and faith in God to provide for us on this basis. However, we did feel that tobacco for example which was what had highlighted this issue was not in itself a morally wrong commodity, doing no more harm than sugar and alcohol, what was more important was the way in which these companies treated their staff and stewardship of the land and property that was entrusted to them.

Score 1: on behalf of a vestry (redacted)

1. If we place monetary return above ethics we have gone very far from the teachings of Jesus. Seeking to increase income for the SEC by moving away from ethical investment guidance avoids the fundamental questions about why the SEC is facing financial difficulties. Put simply, it is a function of lack of church growth and unrealistic giving, and the SEC should be addressing its attention to these to resolve its financial shortcomings.

2. £74m is not a small amount. We are surprised, therefore, that Baillie Gifford cannot offer fund management services that can meet ethical and performance objectives, with the flexibility that the Investment Committee requires.

3. From our enquiries, it would seem that to suggest a need to make a choice between ethics and return is misleading. We understand that many ethical funds are high performing. The charity specialist funds of X, for example, which only manages funds for charities, religious organisations and the public sector, follow Church of England guidance. This is significantly more restrictive than SEC guidance, and yet X has generated some very strong returns. Other fund managers, that are not specifically established to serve charities, also claim to offer ethically based funds that can similarly produce strong returns.

4. We do not accept that there are no other fund managers that would provide the flexibility and financial return that the Investment Committee requires while meeting the ethical standards that we believe are necessary. X claim their investment solutions are flexible according to client needs. Other UK wide investment managers, such as Y and Z, have teams in Scotland. If Baillie Gifford cannot offer the service required while applying ethical guidance, a review of fund managers by the Investment Committee would seem to be highly desirable and urgently needed.

5. While OSCR does not provide any specific guidance on how fully beliefs should be reflected in an investment portfolio, it does seem fundamental that a particular investment should not conflict with the aims of a charity, and we think that the Investment Committee should have close regard to this. We are aware of the embarrassment caused to the Church of England, and to the Archbishop of Canterbury in particular, when it was found a few years ago that the Church of England held investments in Wonga. We note that the Church of England in its formal guidance is asking its investment managers to look through the pooled funds it holds to ensure that they do not significantly contravene any beliefs.

Score 2: personal response

We are asked to seek first God's kingdom. In the light of that, it's hard to see how we can avoid putting ethical issues first. Yes, it may incur more risk, but shouldn't we have faith that God will help us if we follow his Word?

The church's reputation is always damaged by real or apparent hypocrisy. We have to hold ourselves to higher standards than the average in the investment market. We can't preach peace and love then fail to put our money where our mouths are.

I'm also conscious of increasing emphasis by young people on the importance of ethical actions, at least in the areas of environment and animal welfare. If the church wants to appeal to young people, it should lead in this area.

Finally, is it really accurate to present ethics vs. income as opposite ends of the spectrum? Some ethical funds perform well. Perhaps we should look at investing in a general ethical fund to avoid incurring the additional management costs associated with applying our own specific ethical criteria. I understand that the investment committee wants to broaden the class of assets but does that have to be done within a fund, or could some money be moved out of funds into other assets such as social housing?

Score 1: on behalf of a vestry

Money is an area in which the church needs to be distinctive. If trading conditions become tricky, that makes it even more imperative to show a better way. I do not wish to build a house of straw on sand the easy way, but a house built on stone. I believe that the widow's mite truly is worth more than the rich man's largesse. I believe that God will make better use of a smaller amount of ethically made money than a pile of money made any other way. This is the time when the world needs a lead on ethical investment, not the time to throw those principles to the wind.

Score 2: personal response

I think it is important that, as a church, we place ethical considerations above income considerations--no matter how painful the situation in which that places us as a church. I would only recommend placing all investments into the pooled funds once the ethical standards of the fund manager matches our own.

Score 3: on behalf of a vestry

The vestry believes that the current ethical restrictions in terms of tobacco, armaments, gambling and pornography should be adhered to as closely as possible. It is recognised that whilst this may have a detrimental impact on the overall level of investment income, it is our Christian duty to lead by example.

Score 1: personal response

Just because an investment is ethical does not necessarily mean it will perform poorly. More and more ethical investment is becoming mainstream with large organisations, such as major universities pulling out of investing in fossil fuels. It is important that the church sets an example by continuing to invest ethically, and if possible, extends its ethical investment policy to fossil fuels, where developments such as tar sands cause significant harm. Ethical investment funds are available and if the SEC want to use pooled funds to manage risk they should consider changing

to advisors that provide such funds, not reversing a long-standing ethical investment policy.

Score 3: personal response

I believe that ethical investment can be carried to ridiculous extremes. Having said that, I find it troubling that the SEC should be investing either directly or indirectly in companies which are involved in the production of tobacco, alcohol or weapons, or those involved in the gambling industry.

I appreciate and understand that the application of an ethical investment policy such as this, would have an adverse impact upon the overall level of investment return, however I believe that, as Christians, we are duty bound to set an example to others, and that we should not allow the pursuit of income to compromise our principles.

Score 1: personal response (redacted)

The SEC should adopt an effective ethical investment approach both because it is right in itself and also because of the reputational harm to the church if the church advocates one thing (combats climate change, opposes pornography etc) and then invests its money and takes profits from organisations that are part of the problem.

There are a range of ethical funds now available and overall the returns from ethical investments are on a par with those from other funds. So the 1-10 schemata above needs justification.

If the present fund managers cannot provide suitable investment vehicles, then, firstly given the historical links with Baillie Gifford, they can be charged with coming up with suitable proposals within 12 months; if Baillie Gifford cannot do this (or choose to load a large administration fee as they don't have the vehicles to hand) then the committee must explore alternatives. This could include asking another religious body that already pursues an ethical investment approach to handle the SEC's investments. It could mean moving to another fund manager that can provide suitable vehicles.

Score 1: on behalf of a vestry

As a vestry we feel strongly that the direction of travel should be towards ethical investments not away.

Score 2: personal response

Control over the investments is for me paramount, I would be very concerned were we to invest in any company/group which would cause harm to either the human population or environment. Greater control of the investments with an ethical focus seems most in sympathy with our faith and its teachings. Maximising the returns is something I have not pursued as an individual with my own investments and which I believe is most inappropriate for my church to do also. If this means we do not make such a secure long term pot for the investments so be it. We have a greater goal in securing a healthy planet for generations still to come.

Score 1: personal response

I am a member of our church Vestry, and before this survey was circulated, had begun to work on a formal ethical policy for the church.

This included restating that God calls humanity to care for creation, and that Christ commanded his followers to love their neighbours and work for a better world.

My personal opinion is that, because millions of the world's poorest people are affected by decisions we make on how we invest our money, and because we must urgently address climate change, the SEC should continue to apply ethical criteria to part of the UTP portfolio, and go further than that, in removing assets from funds which are not within its control.

Acknowledging the complexity of the issue, I still believe very strongly that, as we live in a rich country, SEC members can enable the continuing work of the Church without supporting companies with little regard, e.g., for the environment or human rights.

The SEC is a progressive church - why not lead the way in exploring alternatives, and move towards a truly ethical investment policy?

Score 1: on behalf of a vestry

I do not accept the premise of the above question that ethical investment can only be done at the price of investment returns. As a church we should be taking the lead and that, in this context, means investing in those things we are for and not in those things we are against. If we are for sustainability, human rights, equality and so on we should be invested in those areas and not in non-sustainables (fossil fuels, or non-ethical employment practices (child/slave labour) or tax manipulators. The list goes on.

Score 3: on behalf of a vestry

The reputation of the church is more important than the return. Decision should be on that basis.

Score 3: on behalf of a vestry

We do not support the proposed transfer to the MIA form of investment because it is contrary to General Synod's current investment policy, and in particular we oppose ANY direct investment in tobacco companies. We also feel that the investment committee's approach lacks rigour in seeking out more ethical investment opportunities using environmental, social and governance (ESG) criteria.

We do not underestimate the difficulty of balancing an investment philosophy guided by moral values and fiduciary duties to act prudently. But OSCAR's advice clearly states, 'Charity Investments: Guidance and Good Practice', November 2018, Section 4.2, "when charities are making decisions about investments, they should make sure that.....the investments are in the interests of the charity, for example making sure the investments are not inconsistent with the charity's purposes".

The total value of the ethical market has been growing exponentially. The combined value of the ethical market has exceeded £80 billion and continues to rise year after year (Triodos bank consumer market research). The heightened ethical awareness of the consumer has forced business to take notice. We should be investing in business of the future.

In 2015 a Morgan Stanley report said that socially responsible investments “usually met, and often exceeded, the performance of comparable traditional investments.” In the last two years European Sustainability themed assets have increased by 11% per year to reach €59bn, with growth since 2005 years averaging 30.7% per annum.

For all the above reasons, adopting a ‘negative screening’ approach should be a first stage in a church’s investment strategy; but we believe that the IC should try to go beyond this and adopt a more ‘positive screening’ approach with regard to the ethical dimension. We are concerned that the committee is too willing to follow the advice of a fund manager that is making only tentative steps in this direction. If necessary another specialist fund manager should be found to advise on this aspect of our investment policy.

Score 2: on behalf of a vestry

Our vestry took time discussing this issue and were very concerned about the move away from the churches 'red lines' for the section of the fund they apply to. It was felt that as ethical investments are a growing area, greater attempts should be made to find investments that are a better fit. Our vestry also decided to complete the first page of the survey and the final two questions only.

Score 2: on behalf of a vestry

The Vestry was unanimous in considering the ethical policy to be significantly more important than investment income. Whilst there could be differences of what constitutes an "ethical" policy - the current categories of main income from sales of tobacco, armaments, gambling, pornography or coal/tar sand seem to us to be non-negotiable. There was a strong feeling that we should choose to do the right thing and then find ways to live with the consequences, rather than the other way round.

Score 2: on behalf of a vestry

We discussed the proposal at a vestry meeting. Our view was generally that UTP should only be invested in ethically managed funds, ie 0% where possible, however the need to maintain income was also recognised.

Score 3: on behalf of a vestry

If you want to make a stand on ethical matters, then you do in all things, not just some areas, everything or nothing.

Score 2: on behalf of a vestry

Most members felt ethical investments were very important; only one member felt that income was probably more important.

Score 3: on behalf of a vestry

The Vestry considers that ethical considerations are more important than maximising returns and providing that ethical considerations were not diluted the Vestry would support the Investment Committee's investment based decisions. The Vestry considers it important to maintain the current relationship with Baillie Gifford.

Score 8: on behalf of a vestry

Coal mining (the biggest single factor in global warming) and child exploitation should perhaps be included in the list of ethical exclusions. Protecting

investment/income has to take quite a lot of priority over ethical investment considerations in the real world, though "having one's cake and eating it" is a very desirable objective.

Score 5: on behalf of a vestry

Focusing on energy companies alone is not the solution. Think packaging (supermarkets); think everyday use of our cars; unless and until we all take action in our daily lives, for example, by reducing use (direct or indirect) of fossil fuels; reducing waste, and by putting direct pressure on the companies whose products and services we use, there will be little impact on carbon and other pollutant emissions. As a Church, we could do far more as individuals than by going through the motions of 'rearranging the deckchairs' on our investment strategy - as you imply, £63m is a pinprick in financial markets!

Score 5: other

Where possible ethical investment should be undertaken but it's also important to ensure an adequate return from investment to ensure sufficient funds for the work of the SEC.

Score 7: on behalf of a vestry

Investment income is vitally important to the SEC and if, this objective could be met from an ethical investment policy that could be agreed upon by all, then all well and good. However, the implementation and ongoing management would, I fear, be at a cost that would diminish the investment income obtained by the portfolio.

Score 7: other

The diocese adopted the SEC ethical policy some years ago; if this policy were abandoned it is unlikely (certainly in the short term) the Diocesan Investment Committee would seek to change the existing focus.

Score 7: on behalf of a vestry

it would be interesting to know if this proposal has been instigated by the SEC or by those charged with achieving the highest return. At present we are willing to put our trust in the SEC not to incur reputational risk in the interests of achieving the highest return.

Score 2: on behalf of a vestry

Within the vestry there is a strong view towards ethical investments but also a realisation that this may be a luxury SEC cannot afford. But would encourage a continued ethical approach as long as possible.

Score 7: on behalf of a vestry

Avoiding funds that are significantly invested in areas considered unethical is sufficient. Unfortunately, many companies touting their ethical credentials are not particularly well managed and hence lack success in financial terms.

Score 5: on behalf of a vestry

The vestry split with members either seeing the ethical position as leading to no change or agreeing with the proposals put forward by the committee. There was concern that shifting to a form of investment that could be presented as precluding adherence to the ethical guidelines could lead to bad publicity for the SEC.

Score 5: on behalf of a vestry

The vestry was fairly evenly divided but a small majority indicated that ethical investment was most important.

Score 5: on behalf of a vestry

What investments are considered to be decidedly unethical?

Score 7: on behalf of a vestry

I believe that we would still wish some control over the ethical side and thus would wish some proportion to be so held but Vestry will look at what eventually is decided. We have had great confidence in the SEC UTP so we shall see. The Vestry is about to do a review of its ethical policy for all of its activities. It won't meet in time for a full consultation of Vestry members with regards to this survey. To assist the Investment Committee, our Treasurer has replied above from his factual knowledge and experience and indicated both his own views and recognition of the importance of future consultation with the full Vestry.

Score 3: on behalf of a vestry

Individual responses varied from 1 to 8. Climate Change an important factor as this could affect the poor on a large scale globally.

No score: on behalf of a vestry

I refer to the Investment Committee Consultation and would be obliged if they could be informed that the Joint Vestry would wish to retain the Status Quo in order that the ethical investment policy will continue to be implemented.

Score 5: on behalf of a vestry

We welcome the Investment Committee's ongoing consideration of the SEC's investment objectives and investment performance.

We support the IC's proposal for diversification, but we have concerns about the IC's proposal for achieving this. The proposal to sell one of the three elements of the UTP and amalgamate it with the newly established Multi-Asset Income fund means that we'd be targeting 70% of all the SEC's investments by value into one, new unproven fund.

There is a wide variation more generally in the performance of both funds and indeed individual fund managers. We thought that diversification could be better achieved and risk better managed by significantly reducing exposure to a new fund, (possibly avoiding it altogether) and investing instead in several funds with a track record of performance.

We do not approve of putting all the investments into one pooled fund.

Score 8: on behalf of a vestry

Read and noted with interest.

Score 6: personal response

There has to be a good balance which I think is achieved at the moment.

Score 6: on behalf of a vestry

We are OK with it.

Score 7: on behalf of a vestry

To be kept informed of your decisions.

Score 8: on behalf of a vestry

We are currently looking at moving our funds away from the UTP as we can get better returns elsewhere.

Score 9: on behalf of a vestry

No particular view, but happy with recent performance.

No score: on behalf of a vestry (redacted)

I am writing on behalf of the Vestry in response to your e-mail message regarding the Investment Committee Consultation. We have decided to write rather than fill in the questionnaire because we feel that there are potentially important issues, which we believe merit further consideration.

Several members of the Vestry and congregation are seriously concerned about investment in companies which do not rigorously avoid unethical practices or which sell unethical products and believe that such investments should be avoided. These concerns are common across the diocese and, indeed, the province. We appreciate however that it is almost impossible to be completely free from investments in companies that might give exposure to unethical practices, and the Investment Committee is clearly aware of this challenge. We recognise that the Committee is wrestling with this problem and support its members in their efforts to protect the church's capital and income whilst minimising exposure to unacceptable business activities.

We are interested in the processes that have led to the investment in the new fund launched last year by Baillie Gifford (which is of modest size and has very little track record) and in the proposal to increase that investment. Although it is mentioned in the consultation paper that Baillie Gifford have an ESG policy for this fund, we are surprised that it was not included in the papers.

At present, and even more so if the proposed transfer goes ahead, it seems likely that the Scottish Episcopal Church will provide a major component of the investment in this fund. If that is the case, the Church should surely be able to have some influence over where the money in this fund is invested. In the meantime, a list of the investments currently made by the fund would be of interest.

We are concerned that putting such a large portion of the Church's investments into this fund might actually reduce diversity rather than increase it and, because the fund is new with very little track record, it might actually increase the investment risk.

We wonder if it is always the case that investment in organisations which carry out unethical practices or operations always generates higher income and capital growth than investment in their ethical counterparts? It would be interesting to see comparisons of dividends and capital growth from comparable funds where ethical considerations have been addressed and where they have not. Of course, this cannot be done for the proposed Baillie Gifford fund because it is new, but there are many other Funds for which these data should be available. Despite the volatility of markets, historical comparisons over a given time frame surely makes reasonable comparisons between Funds possible.

From our own knowledge, there are several pooled funds with other investment companies, which have been running for a number of years and which have varying degrees of ethical principles built into the fund management. We are also certain that many of these other companies would be very interested in bidding to handle sums of the magnitude currently held by the Scottish Episcopal Church in its investment portfolio and may well prove to be highly competitive in terms of overall costs. This would appear to counter the comment in the consultation document: "Given the relatively small size of the UTP portfolio it's unlikely that other fund managers of this size and reputation would be willing to engage with us to such an extent on ESG issues" and that there is a "lack of suitable ethical funds elsewhere". We would be happy to provide details of these funds if required.

Overall, we are very concerned that due diligence should be carried out on the proposed new investment strategy and could not support it without further reassurances.

Score 8: personal response

I accept that it is virtually impossible to avoid investments that conflict with individuals' ethical positions whilst also benefitting from the diversification benefits of using pooled funds - not to mention the cost benefits of such investment vehicles. My own view is that the SEC and its members should retain sight of the good that we do with the resources made available to us, and the responsibility we have to generate income and capital growth to fund on going obligations (such as pensions and stipend support) and future mission opportunities. As long as the SEC is building God's Kingdom, there will be people speaking out for justice and in the ethical investment conundrum that should include our continued participation in the Church Investors Group and its engagement with company management and industry leaders.

Score 7: personal response (redacted)

I have always believed that it is practically impossible to construct an ethical investment policy across a grouping of investors who have different thoughts as to what constitutes 'ethical'. I spent my working career in the investment industry and had many times to speak with trustee boards (investment committees) about the merits / demerits of ethical investment; I very rarely came across a grouping that was totally 'at one' with the concept.

Investment income is vitally important to the SEC and if, this objective could be met from an ethical investment policy that could be agreed upon by all, then all well and

good. However, the implementation and ongoing management would, I fear, be at a cost that would diminish the investment income obtained by the portfolio.

Score 7: on behalf of a vestry

The desire to invest ethically whilst maximising Total Returns requires a compromise.

- We recognise that the SEC's UTP is tiny in the context of many fund managers' total client base (as per the Consultation Info memo).

- We also recognise that there can sometimes be merit in purposely investing in questionable companies precisely so that one can be an active shareholder calling for change, eg at AGMs etc. Not necessarily appropriate given our size and being a church.

- However, we believe that SEC should be SEEN to be considering Ethical considerations very seriously indeed and never be at risk of criticism for being hypocritical; the downside of adverse press publicity such as "SEC allows investment in businesses utterly contrary to its religious mission" etc is very considerable.

- We therefore believe it appropriate that ethical issues are regularly discussed at Investment Committee meetings, that Baillie Gifford appreciates our ethical interests and continues to develop and bring to our attention new Ethical funds that can be a part of our portfolio.

Score 7: on behalf of a vestry

I don't think we have the luxury of being too rigid in our definition of 'non-ethical'. To me the current proposal is a happy compromise, at the end of the day we all have to raise enough finance to keep the churches running - or failing that sell some of the buildings.

Score 8: on behalf of a vestry

The Vestry were almost unanimous in agreeing that investment returns is the most important factor and whilst ethical issues are important felt that in practical terms ethical issues should be addressed through other means such as engagement with fund managers, however one member felt strongly that ethical issues were more important than investment returns.

Score 8: on behalf of a vestry

At a meeting of Vestry, we agreed to support your Investment Committee's recommendation to close the segregated portfolio and invest the proceeds into the pooled funds AND re-jig the overall investments as follows: 70% in Baillie Gifford's Multi Asset Income Fund AND 30% in Baillie Gifford's Long Term Global Growth Investment Fund.

Score 8: on behalf of a vestry

Sensible - "ethical" investing is a slippery concept.

Score 6: other

A sound proposal which should, as a by-product enable the SEC to influence Environmental, Social and Governance issues across a wider range of organisations.

Score 8: other

It was the view the committee that it is almost impossible to avoid investing in areas that are in conflict with the ethical position of individual members. However, in order to continue the work of the church, resources are required.

Score 7: on behalf of a vestry

Our vestry is very keen to support Ethical investment where possible, but also financially we need security for our reserves. We do recognise the complexities and somewhat reluctantly support the Investment committee in their proposed changes.

Score 8: on behalf of a vestry

We are supportive of the proposed changes having read the consultation documents. Although the weakening of ethical controls is to be regretted our investment aims are primarily to generate income and protect capital and these aims are retained with minimal cost by the proposed changes.

Score 9: on behalf of a vestry

Having discussed the proposal at our Vestry meeting, it was agreed that in the current economic climate, preservation of investment income is essential. The Vestry will be guided by the Investment Committee as we feel that the Committee has the specialist knowledge to deal with the matter.

Score 8: on behalf of a vestry

Should avoid 'direct' investment in weapons tobacco etc. Indirect investment is unavoidable if the trust [UTP] is to have decent returns.

Score 8: on behalf of a vestry

It appears that you are planning to follow the most practical line. Whilst this may mean slackening ethical restraints slightly to achieve the best balance between ethics and profit, one hopes we could strive to keep this balance/achieve more ethical investments without compromising profit in the future. It would be Utopia to say we should only invest in ethical products, but in reality, we would be in difficulty if our investment income dropped significantly, so that we would be unable to do our work as a church.

No score: on behalf of a vestry

We won't have time to complete the questionnaire before next Friday. However, we have discussed the issue in general terms. Our view is that we have no immediate objection to the Investment Committee proceeding with the proposal. We note that the issue will be debated at General Synod and will of course be able to raise any concerns through our representatives at that stage.

Score 10: on behalf of a vestry

If the UTP is unable to invest in "unethical" stocks and collective funds which might invest in "unethical" stocks, its ability to produce good returns will be so impaired that it will be unable to compete with other investment vehicles which have no such restrictions. If that happens, we will move our investments elsewhere.

Score 10: personal response

Ethics should not have anything to do with it as personal bias, inevitably, is involved and "one man's meat is another man's poison".

Score 10: on behalf of a vestry

After consulting our Trustees we are happy to go with whatever the SEC UTP executive decide is the best way forward. It is very hard these days to pick and choose ethical shares that will pay dividends. Our own shares are in pooled funds.

Score 10: on behalf of a vestry

It is essential for the income from investments can be maximised and therefore the Committee should not be constrained by limiting the areas of investment.

Score 10: on behalf of a vestry

A well considered and thoughtful proposal.

Child Allowance

Stipendiary Clergy with little household income in addition to their stipends are able to claim a Child Allowance in respect of their children to augment their incomes. Currently an annual Allowance of £425 is payable in respect of each child to stipendiary clergy whose household incomes are less than £33,155. The Allowance is paid to a relatively small number of clergy. (Usually no more than seven a year. Only three in 2019.)

The age limit of children is specifically detailed in the Digest of Resolutions (paragraph 4.3.2):

Child Allowances shall be paid annually at a rate set by the Administration Board. They shall be paid on behalf of all qualifying children of all qualifying stipendiary clergy of the Scottish Episcopal Church who apply for such allowances. The allowances shall be paid in February (or when claimed, if later) in the year following that to which they relate. Payment shall be made to the Paying Officer of the parent concerned. **Qualifying children shall be those who are under 16, or, if in full-time education, under 21.** Qualifying stipendiary clergy shall be such stipendiary clergy as meet criteria set from time to time by the Administration Board.

Child Allowance was one of the issues considered by the Clergy Remuneration Package Review Group in 2016. It recommended that the maximum age be limited to 18 – effectively limiting the Allowance to school age children. In its Report the Group commented:

[The Group] queries the fact that children up to age 21 come within the scope of the allowance since that age now appears somewhat arbitrary and it would suggest a reduction to age 18 in relation to new applicants entering the scheme.

The Administration Board agrees that, given the general availability of student grants, loans and bursaries for college and university students, Child Allowance should be limited to those in secondary school education. A change in the Digest of Resolutions is proposed to allow the Board the flexibility to make the required changes in eligibility criteria. The proposed change is to replace the final two sentences of paragraph 4.3.2 with:

Qualifying children and qualifying stipendiary clergy shall be such children and stipendiary clergy respectively as meet criteria set from time to time by the Administration Board.

(The full text of the proposed revised paragraph 4.3.2 is produced in the Agenda at Session 3.)

The Board recognises that there needs to be a period of transition for those currently in receipt of Child Allowance whose children may be about to commence tertiary education and anticipate ongoing receipt of Child Allowance until age 21. The Motion in the Synod Agenda provides for such a transition.

Dr John Ferguson-Smith
Convener, Administration Board

Clergy Wellbeing Survey Extract Report

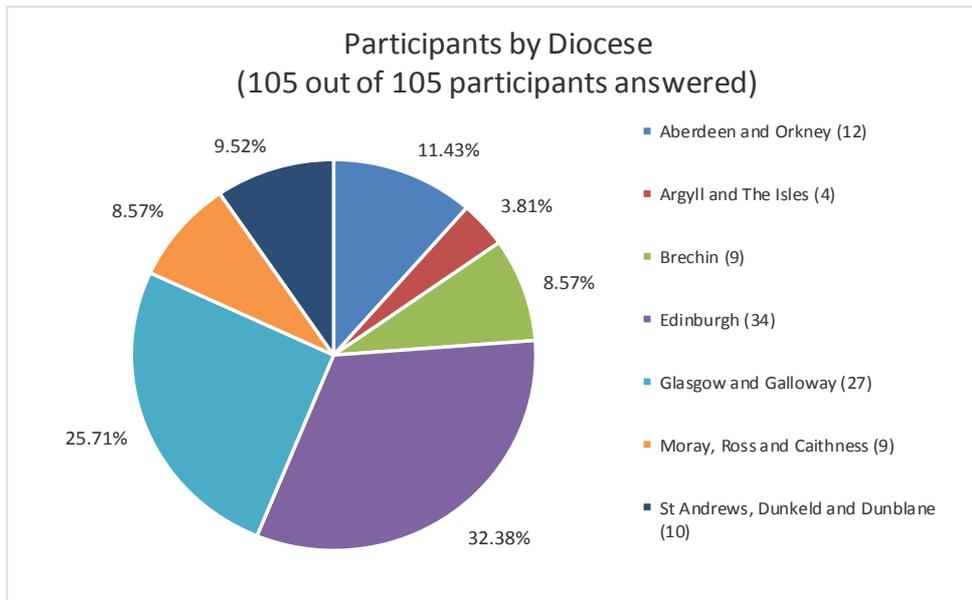
Part 1 Stipendiary Clergy

1 Participation pool

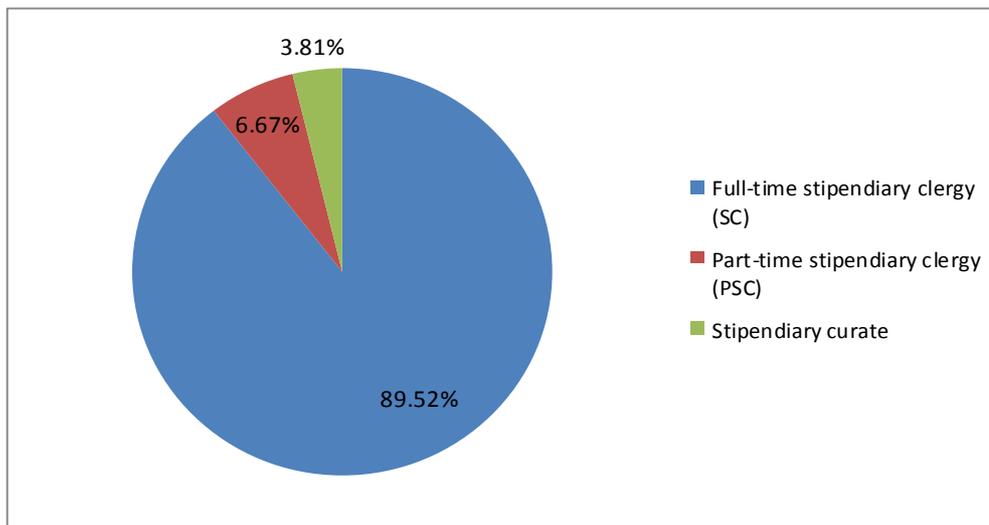
The Wellbeing Survey attempts to take a picture of the current wellbeing at the Scottish Episcopal Church.

The stipendiary clergy participants taking part in the survey are 105 overall. The question about dioceses was answered by all of the participants and the questions about age and gender were answered by 93 participants. The charts below represent these numbers per dioceses, age and gender as follows:

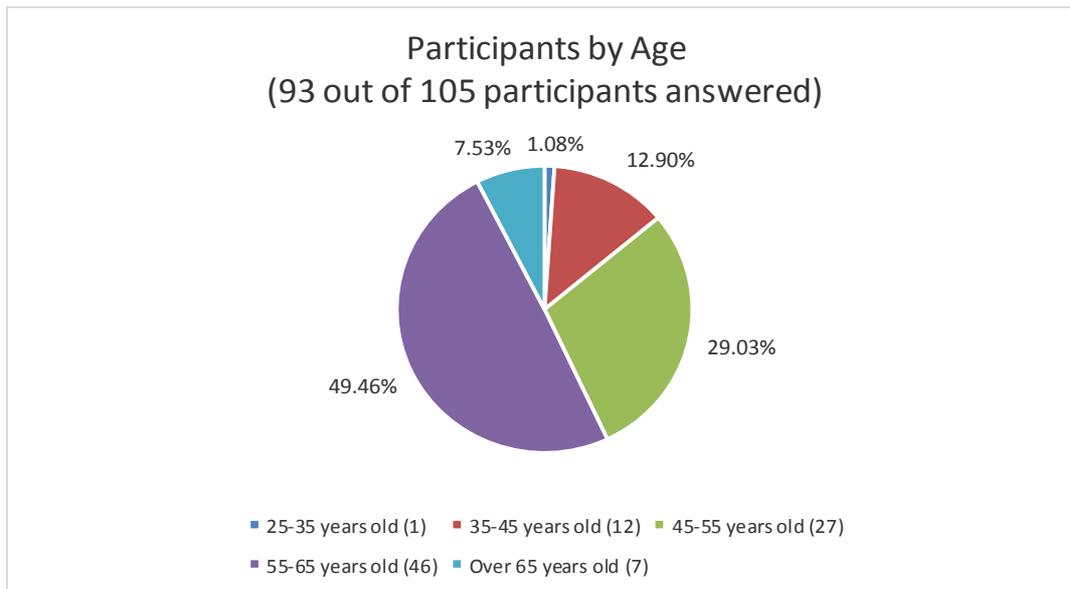
1.1 Participants by Diocese



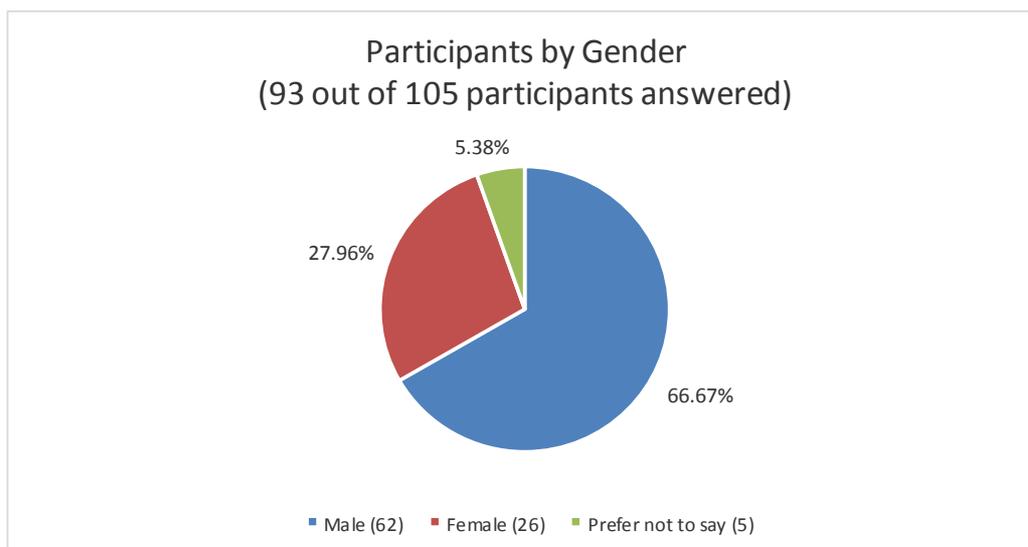
1.2 Participants by type of stipendiary clergy



1.3 Participants by age



1.4 Participants by gender



2 Summary

Overall the respondent results are positive with regards to life within the SEC. The majority of respondents feel happy with their life within ministry and the time spilt between working and home/leisure life.

Overall, more than 57% of the respondents are happy with the level of stress, days off and holiday use. The main areas of concern relate to cover for holidays and days off especially in remote Diocese. 53.4% of the respondents who left comments respond there is little room for flexibility with regards to days off and there is a difficulty in receiving cover. Demands from the church and clergy vacancies can also have an impact.

Overall, the results show that 56.19% of the Stipendiary clergy devote enough time to personal prayer and devotional time. However, these results are very close to 43.81% of the Stipendiary clergy, who are reporting they do not have enough time for personal prayer and devotional time.

Sickness within the SEC does not appear to be an issue. 60.95% of the Stipendiary Clergy participants have not been absent at all due to sickness / ill health in the past year. 30.48% of the respondents took fewer than 2 weeks off through sickness / ill health.

Over 50% of the Stipendiary Clergy participants think the question about support during time off due to sickness is not applicable to them. Only 23.81% believe they were offered adequate support during their absence. 75% of the comments left state that no support was received from Vestries or from anyone within the SEC.

76.19% of the respondents overall feel they do not have a balance between their ministry and home life.

The results show that clergy feel most supported by their Vestry. Around 25% of the respondents feel relatively supported by their Diocese/Bishop and Ministerial Colleagues.

61% of the Stipendiary clergy participants report they have not felt bullied/harassed over the past twelve months. However, 39% of the participants reported they have had this experience which is a high percentage. 90% of the comments left confirm the existence of negative atmosphere, which can foster bullying and harassment.

Around 68% have replied they have the resources to allow them to carry out their ministry, which is positive to see. 18.75% of the respondents comment that more support and availability of someone to cover is needed. 18.7% of the respondents comment they need more information on where to find any kind of resources - training, building issues, CMD, finance.

There is nearly a 50/50 split in the overall responses regarding claiming all expenses. 64% of the respondents state in their comments that they do not claim their expenses as they feel that the church is not in a good state financially and this is them giving back to the church.

90% of the participants report that the expenses they claim are paid promptly. Only 4% of respondents do not feel that their expenses are paid on time.

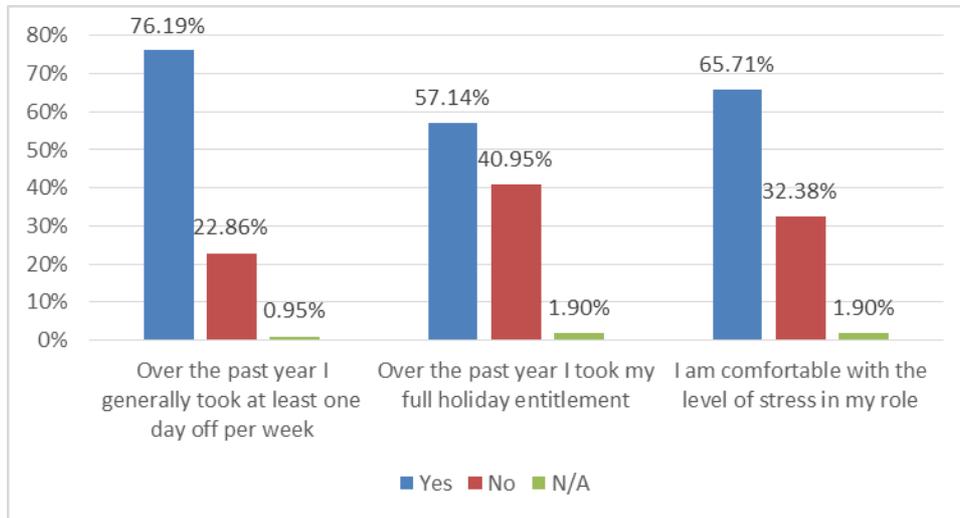
Personal support and development has been undertaken by over 66% of respondents and over 50% have completed CMD and gain support from both internal and external influences.

The level of support for clergy wellbeing is the most important factor for Stipendiary clergy. Followed by the adequacy of the current stipend and then the adequacy of the pension provision.

On average 82% of the Stipendiary clergy enjoy ministry with the SEC, which is very positive overall result.

3 Level of stress and holiday use

3.1 Overview



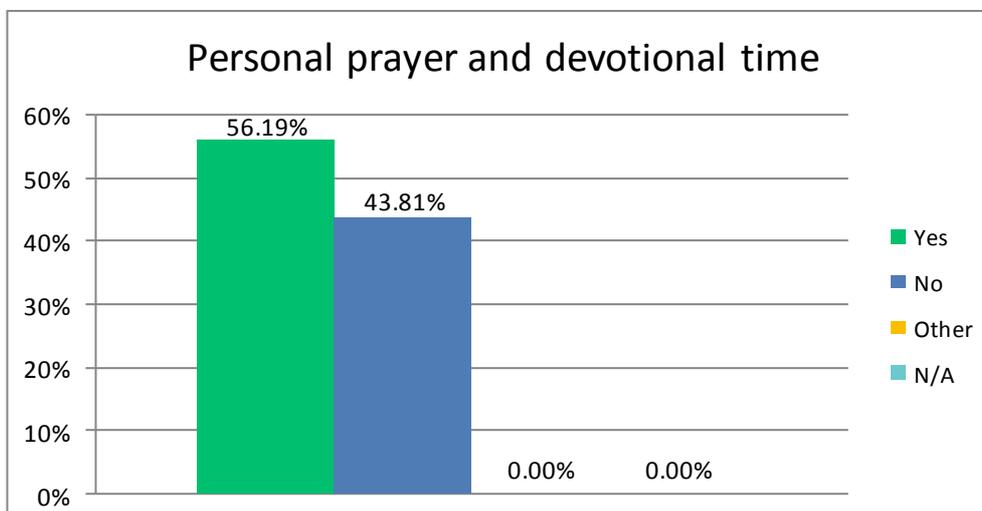
Overall, 76.19% of the stipendiary respondents who participated in the study and are entitled to a day off per week have been able to accommodate this which is positive to see.

Additionally, 65.71% of the stipendiary respondents are comfortable with the level of stress in their role.

On the other hand, 40.95% of the stipendiary respondents did not take their full holiday entitlement over the past year.

4 Overall would you say that you can devote enough time to: Personal Prayer and devotional time.

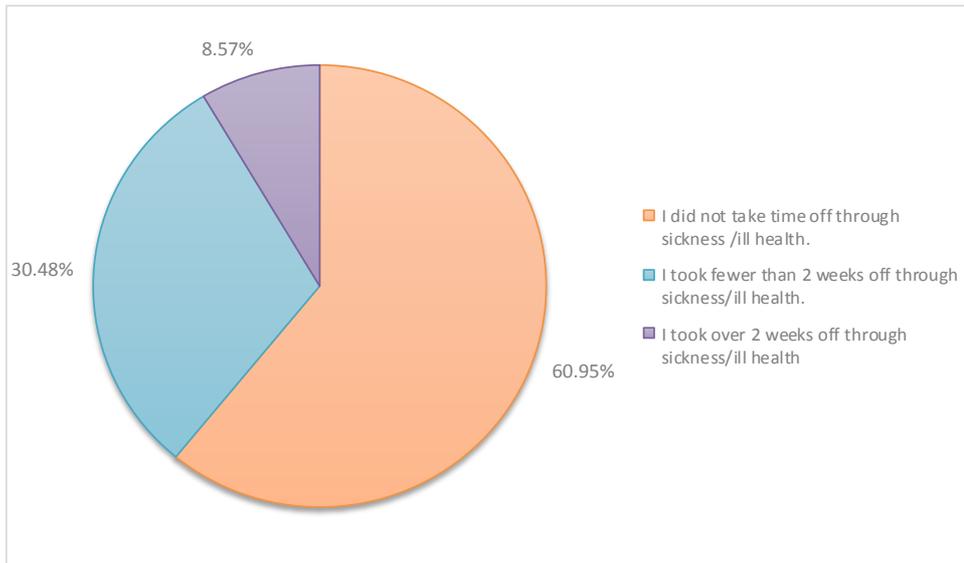
4.1 Overview



Overall, the results show that 56.19% of the Stipendiary clergy devote enough time to personal prayer and devotional time. However, these results are very close to 43.81% of the Stipendiary clergy, who are reporting they do not have enough time for personal prayer and devotional time.

5 Which of the following best describes the total amount of time that you had to take off for sickness/ill health over the last year:

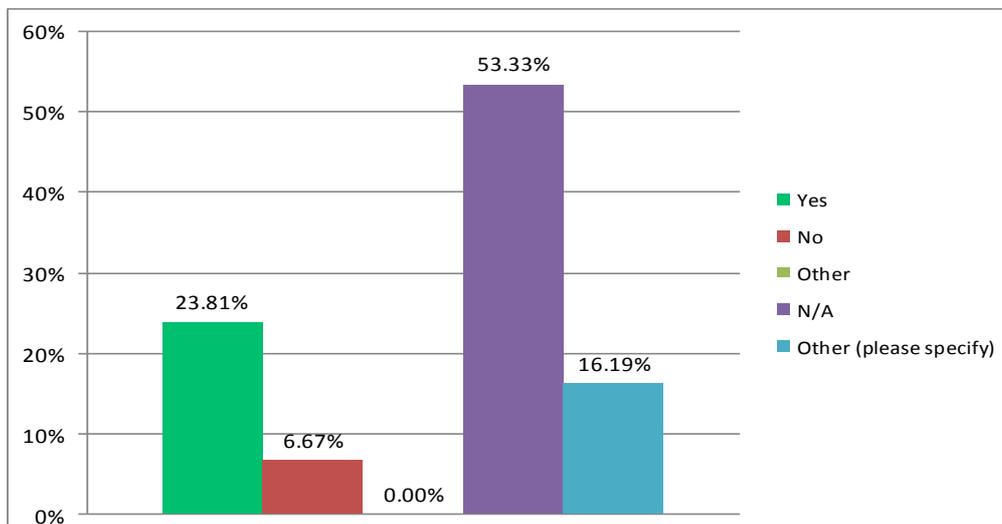
5.1 Overview



60.95% of the Stipendiary Clergy participants have not been absent at all due to sickness / ill health the past year. 30.48% of the respondents took fewer than 2 weeks off through sickness / ill health.

6 If you had to take time off for sickness/ill health did you feel that you were offered adequate support during your absence.

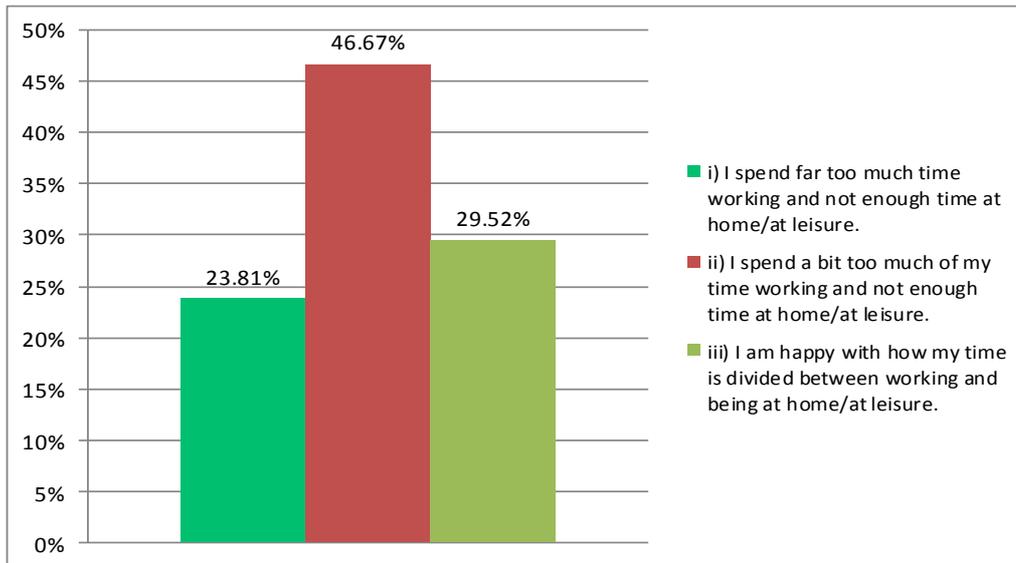
6.1 Overview



The results show that over 50% of the Stipendiary Clergy participants think this question is not applicable to them. Only 23.81% believe they were offered adequate support during their absence.

7 Which of the following best describes your view of the balance between your ministry and home life - answer only i), ii) or iii):

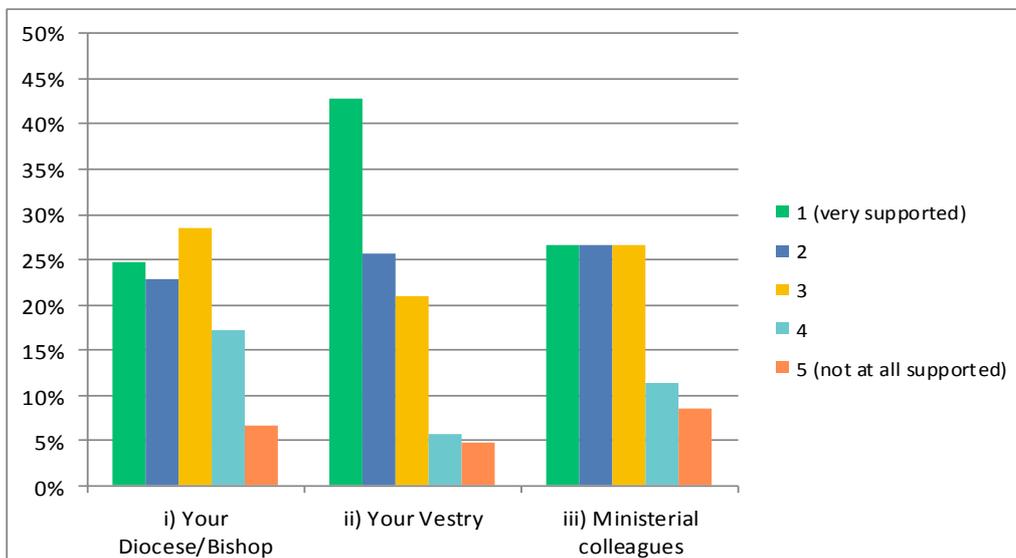
7.1 Overview



47% of the participants believe they spend a bit too much time working and not enough time at home/at leisure. On top, 24% of the participants believe they spend far too much time working and not enough time at home / at leisure. This adds to 76.19% of the respondents overall feel they do not have a balance between their ministry and home life. Only 29.52% are happy with their work-life balance.

8 On a scale of 1-5 (1 - very supported, 5 - not at all supported) to what extent would you say that you feel supported by:

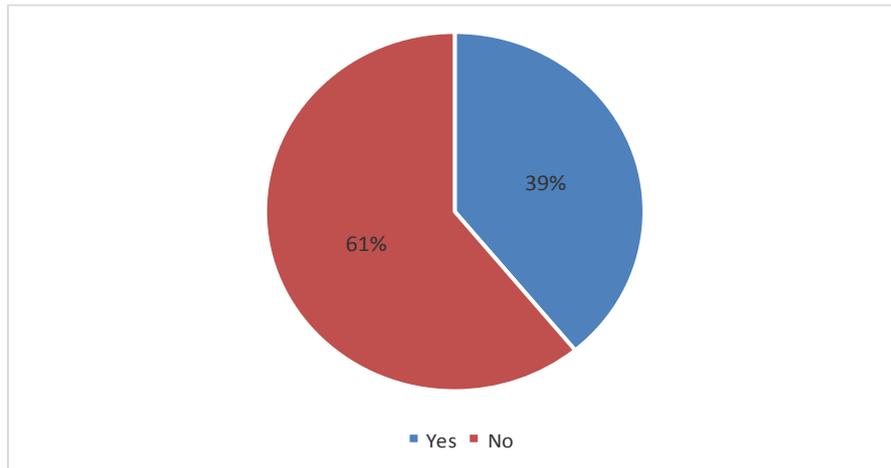
8.1 Overview



The results show that clergy feel most supported by their Vestry. Around 25% of the respondents feel relatively supported by their Diocese/Bishop and Ministerial Colleagues.

9 Over the past twelve months have you ever felt bullied/harassed?

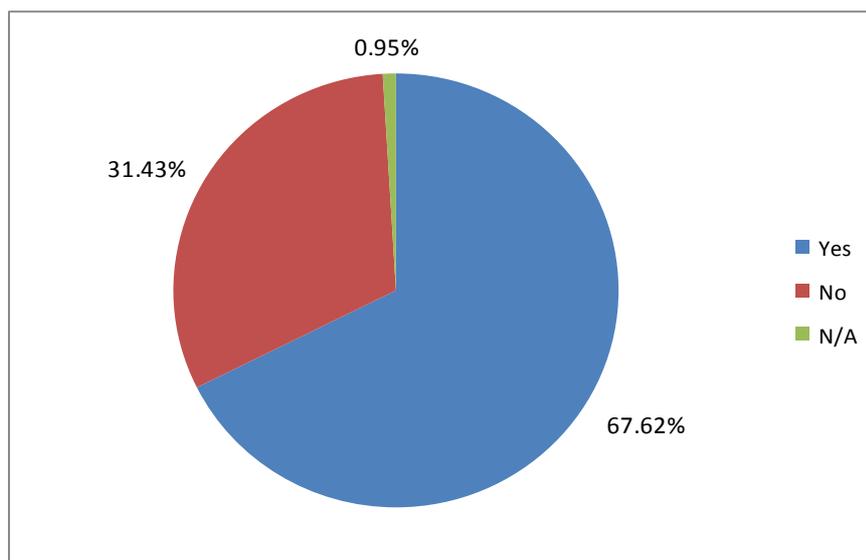
9.1 Overview



61% of the Stipendiary clergy participants report they have not felt bullied/harassed over the past twelve months. However, 39% of the participants reported they have had this experience which is a high percentage.

10 Do you feel that you have access to the resources to allow you to carry out your ministry?

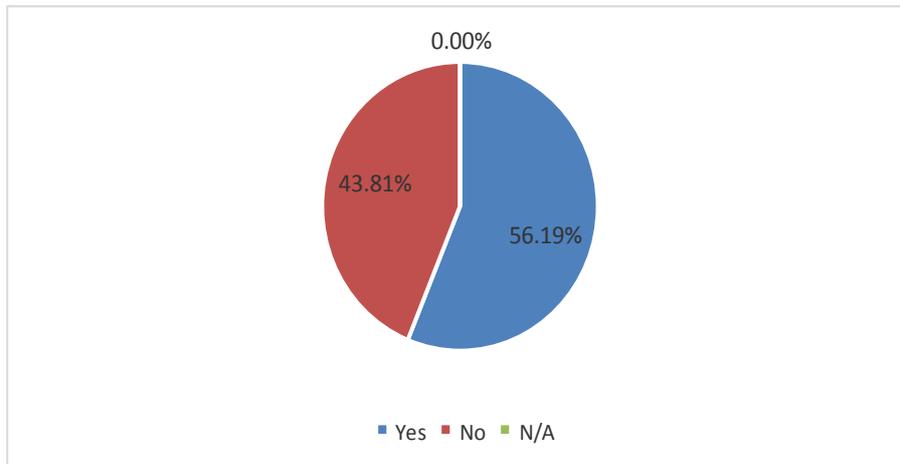
10.1 Overview



Around 68% have replied they have the resources to allow them to carry out their ministry, which is positive to see.

11 I usually claim all my expenses.

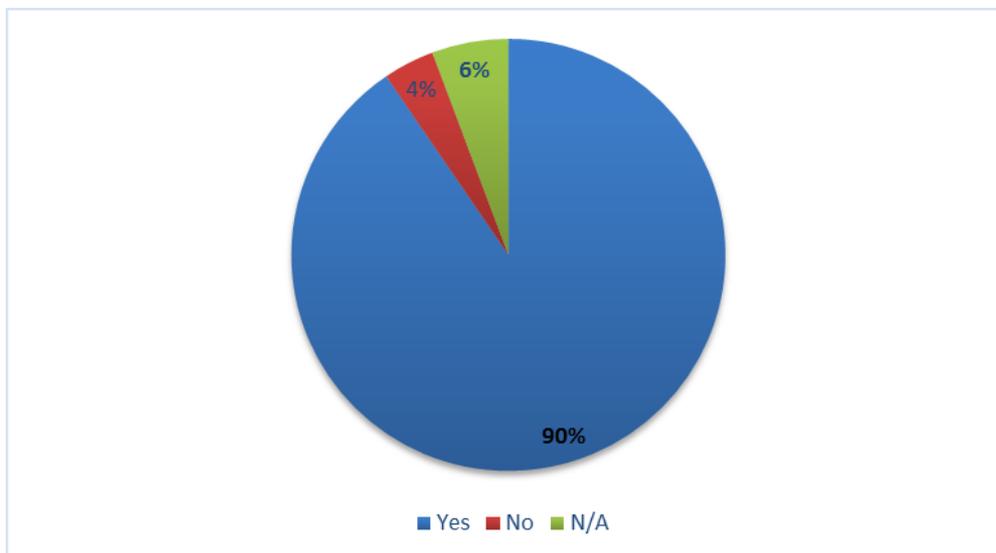
11.1 Overview



There is nearly a 50/50 split in the overall responses however again when we look at this by individual Diocese there are differences.

12 The expenses that I claim are usually paid promptly.

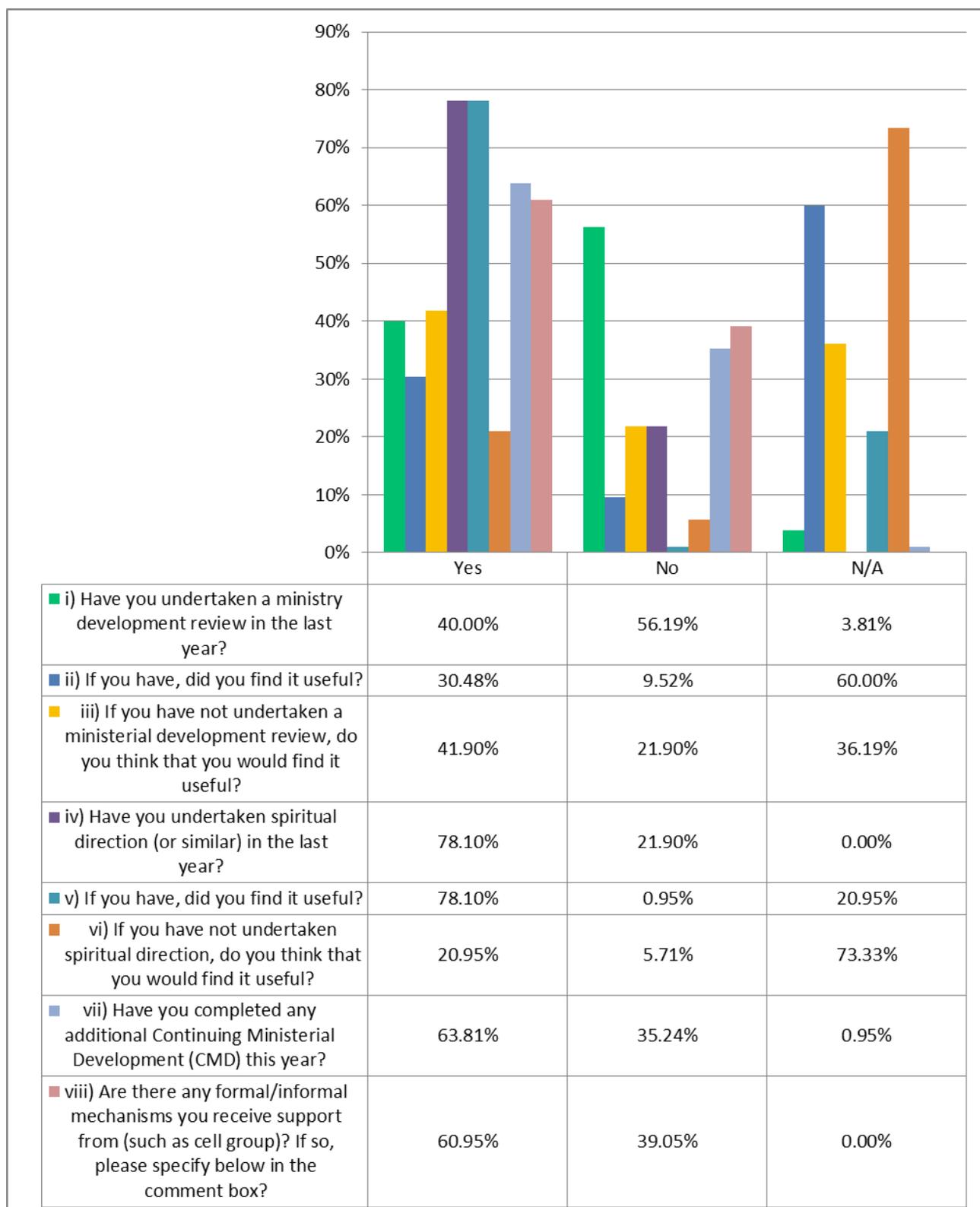
12.1 Overview



90% of the participants report that the expenses they claim are paid promptly. Only 4% of respondents do not feel that their expenses are paid on time.

13 Personal Support and Development

13.1 Overview



- **A ministry development review**

56.19% of the Stipendiary Clergy have not undertaken a ministry development review in the last year and 41.9% of these participants believe they would find it useful. 40% have done so. 30% of the respondents did not find the review useful.

- **Spiritual Direction**

78.10% have undertaken a spiritual direction in the last year and found it useful. 21.9% responded they have not had a spiritual direction and 20.95% believe they would find it useful.

- **Continuing Ministerial Development**

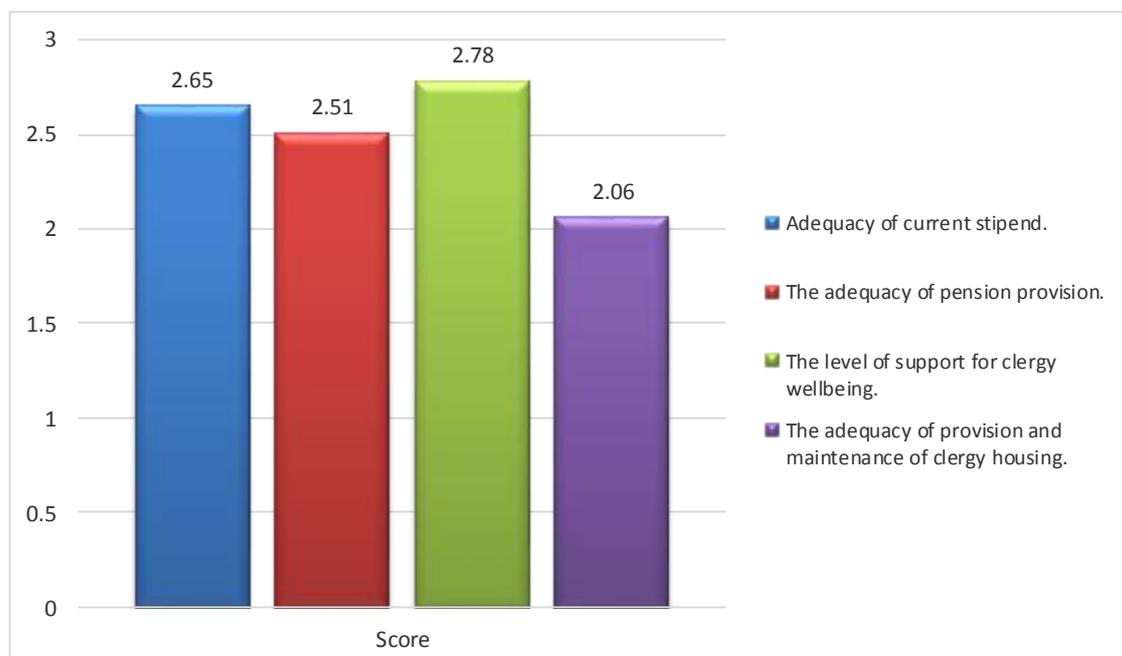
63.81% completed additional Continuing Ministerial Development Review and 35.24% have not.

- **Formal/Informal Support Mechanisms**

60.95% receive support from formal/informal mechanisms.

14 Please rank the following four items in order of importance to you (1 - most important, 4 - least important):

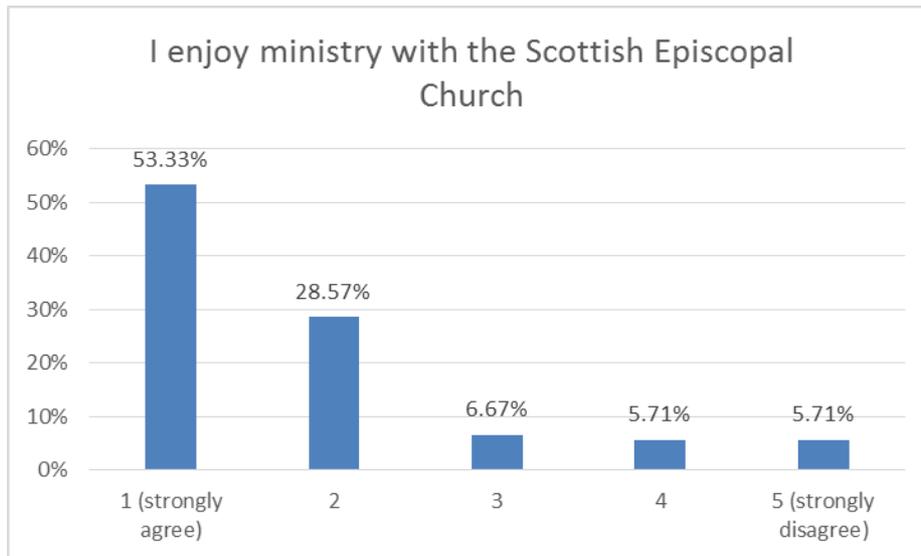
14.1 Overview



The level of support for clergy wellbeing is the most important factor for Stipendiary clergy. Followed by the adequacy of the current stipend and then the adequacy of the pension provision.

15 On a scale of 1-5 (1 - strongly agree, 5 - strongly disagree) to what extent do you agree with the following statement:

15.1 Overview



On average 82% of the Stipendiary clergy enjoy ministry with the SEC.

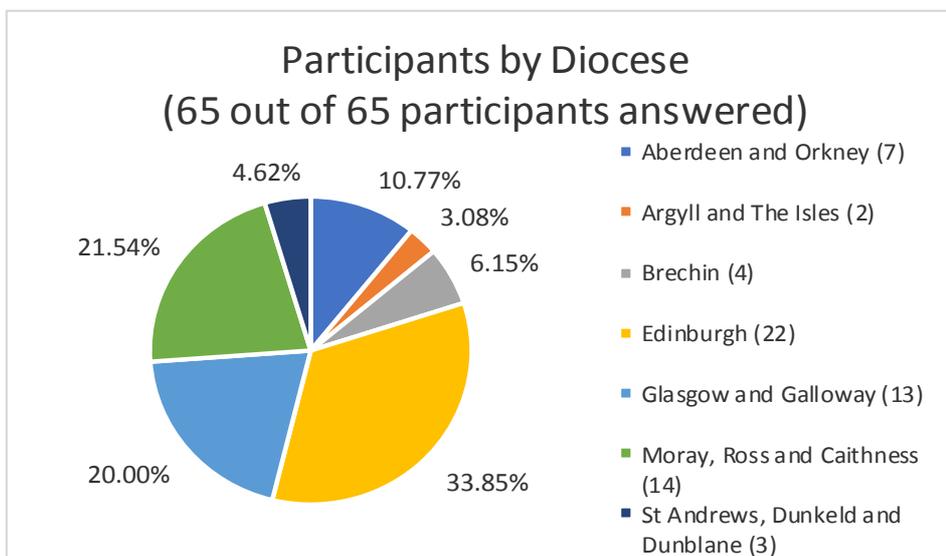
Part 2 Self-Supporting Clergy

1 Participation pool

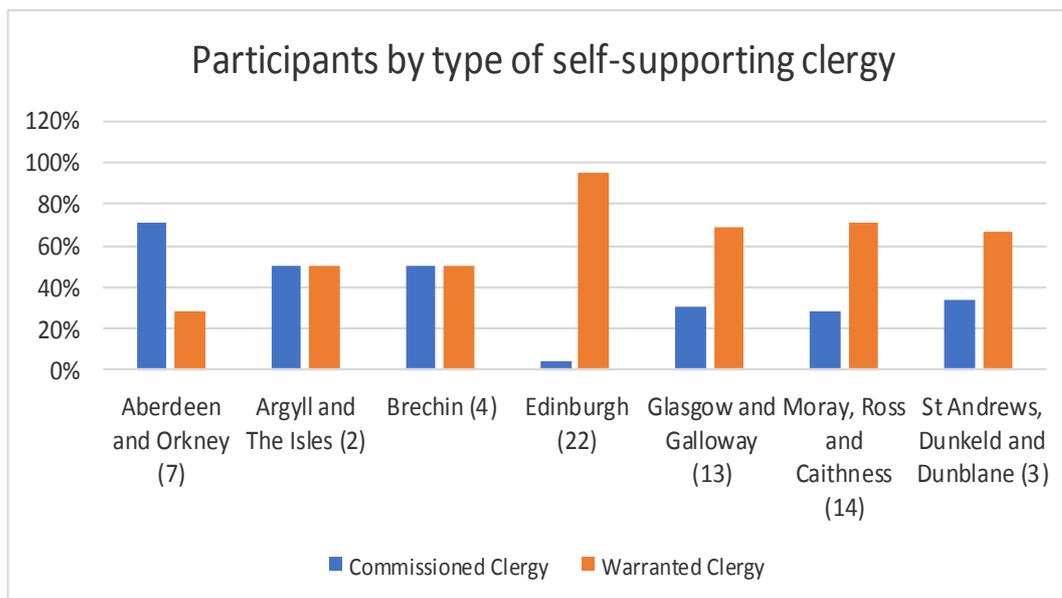
The Wellbeing Survey attempts to take a picture of the current wellbeing of the self-supporting clergy at the Scottish Episcopal Church.

The self-supporting clergy participants taking part in the survey are 65 overall. The question about dioceses was answered by all of the participants and the questions about age and gender were answered by 64 participants. The charts below represent these numbers per dioceses, age and gender as follows:

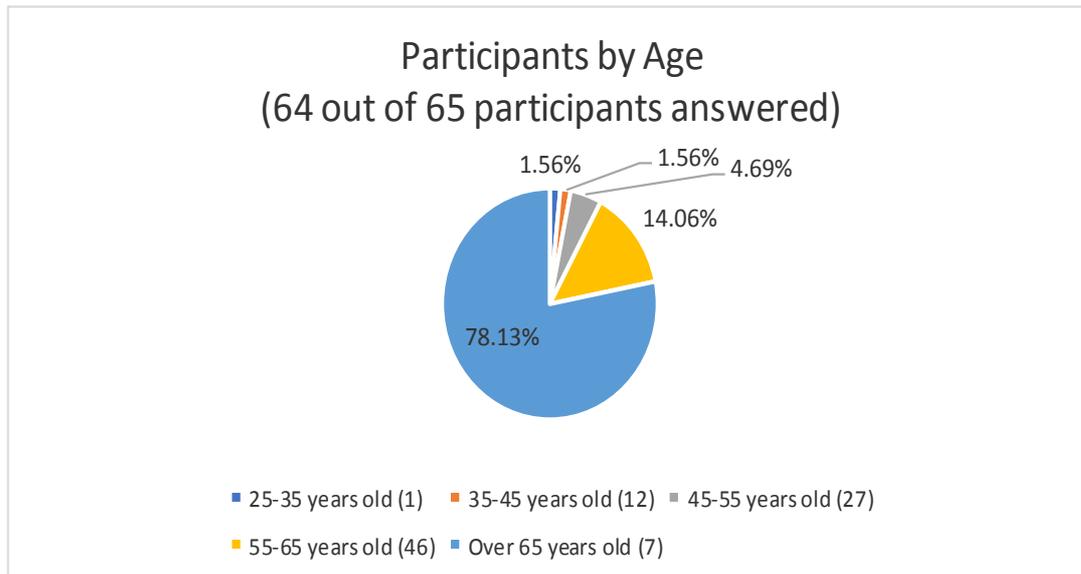
1.1.1 Participants by Diocese



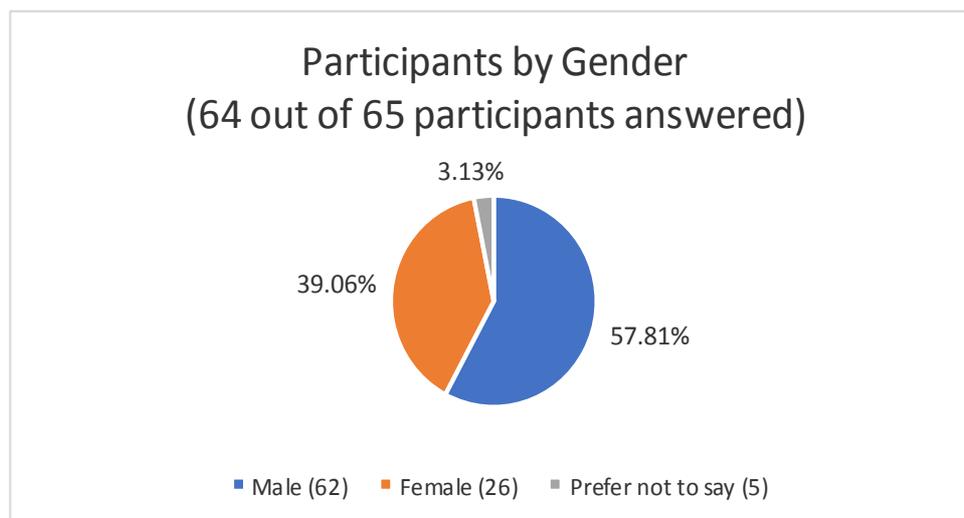
1.1.2 Participants by self-supporting clergy type



1.1.3 Participants by age



1.1.4 Participants by gender



2 Summary

Overall the respondent results are positive with regards to life within the SEC. The majority of respondents feel happy with their life within ministry and the time spilt between working and home/leisure life.

The majority of the self-supporting clergy does not see the question about holiday entitlement and days off as applicable. 72.31% of the respondents feel comfortable with the level of stress in their role.

Overall, the results show that 83% of the self-supporting clergy devote enough time to personal prayer and devotional time, which is positive to see.

Sickness within the SEC does not appear to be an issue. 53.85% of the Self-supporting clergy participants have not been absent at all due to sickness / ill health the past year. 21.54% of the respondents took fewer than 2 weeks off through sickness / ill health.

The results show that over 63.08% of the self-supporting clergy participants think this question about support during time off due to sickness is not applicable to them. The majority of the comments left under this question state that support was received when being absent. The type of support mentioned varies: support from the Rector, Synod Clerk, members of the Fraternal, local church and Diocese, colleagues cover, Congregation support.

75.38% of the participants are happy with how my time is divided between working and being at home/at leisure, which is positive to see.

The results show that overall the self-supporting clergy participants feel very supported by The Diocese/Bishop, the Vestry and Ministerial colleagues. The highest percentage of participants voted with 1,2 and 3 for each option, which is within the very supported - supported domain.

81.54% of the Self-supporting clergy participants report they have not felt bullied/harassed over the past twelve months. However, 18.46% of the participants reported they have had this experience which is a high percentage. 8 out of 10 (80%) comments confirm the existence of negative atmosphere, which can foster bullying and harassment.

Around 82% have replied they have the resources to allow them to carry out their ministry, which is positive to see. The comments contained single mentions of the following: lack of cover and support, more training is needed, ministry support, more CMD is needed and more regular contacts with colleagues.

Around 43% have reported they do not claim all of their expenses. 13 out of 14 respondents confirm they do not claim all of their expenses as they see it as part of their giving to their own church.

63.08% of the participants report that the expenses they claim are paid promptly. Only 1.54% of respondents do not feel that their expenses are paid on time.

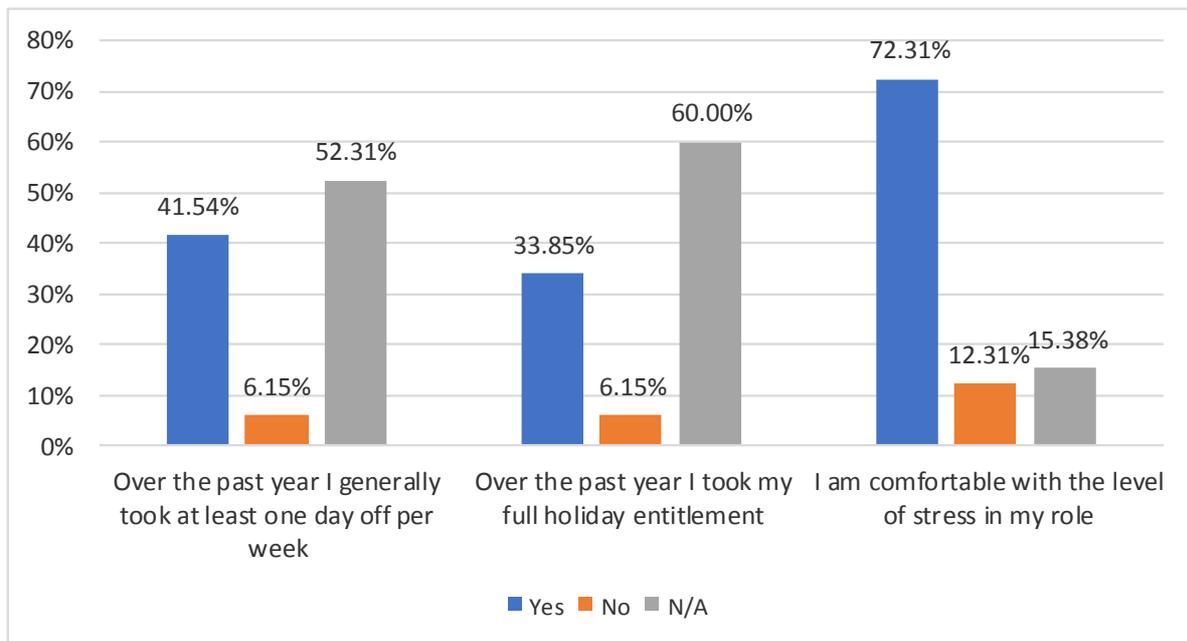
63.08% of the Self-supporting clergy have not undertaken a ministry development review in the last year and 36.92% of these participants believe they would find it useful. 11% have undertaken ministerial review. Only 4.62% of the respondents did not find the review useful. 46.15% have undertaken a spiritual direction in the last year and found it useful. 43.08% responded they have not had a spiritual direction and 26.15% believe they would find it useful. 33.85% of the respondents completed additional Continuing Ministerial Development Review and 41.54% have not. 48% of the participants receive support from formal/informal mechanisms. 32% of the respondents commented they find support from clergy gatherings and clergy cell groups.

The results show that the most important thing for self-supporting clergy participants is the level of support for clergy wellbeing. This is followed by the adequacy of pension provision.

Overall 88% of the self-supporting clergy respondents enjoy ministry with the Scottish Episcopal Church, which is very positive to see.

3 Level of stress and holiday use

3.1 Overview



Overall, 41.54% of the self-supporting respondents who participated in the study and are entitled to a day off per week have been able to accommodate this which is positive to see.

Additionally, 72.31% of the Self-supporting clergy respondents are comfortable with the level of stress in their role.

Finally, 33.85% of the Self-supporting clergy respondents took their full holiday entitlement over the past year.

4 Overall would you say that you can devote enough time to: Personal Prayer and devotional time.

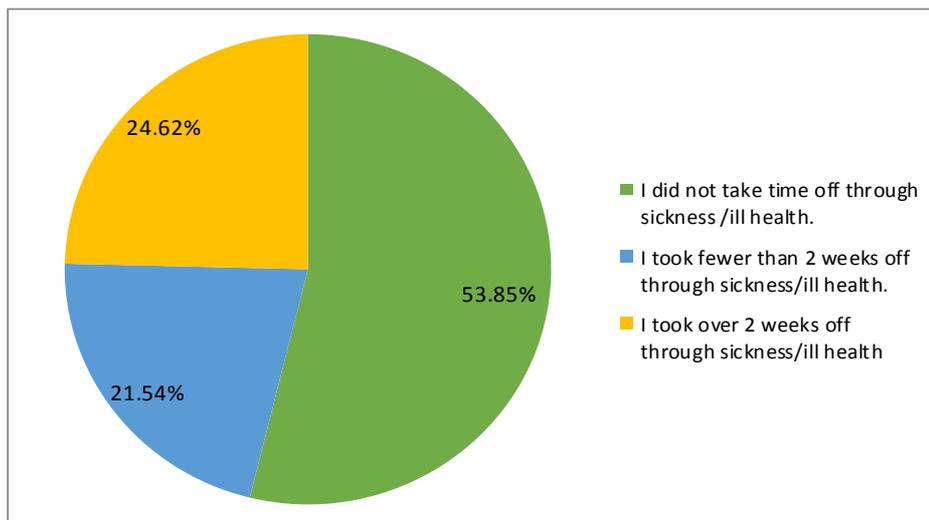
4.1 Overview



Overall, the results show that 83% of the Self-supporting clergy devote enough time to personal prayer and devotional time, which is positive to see.

5 Which of the following best describes the total amount of time that you had to take off for sickness/ill health over the last year:

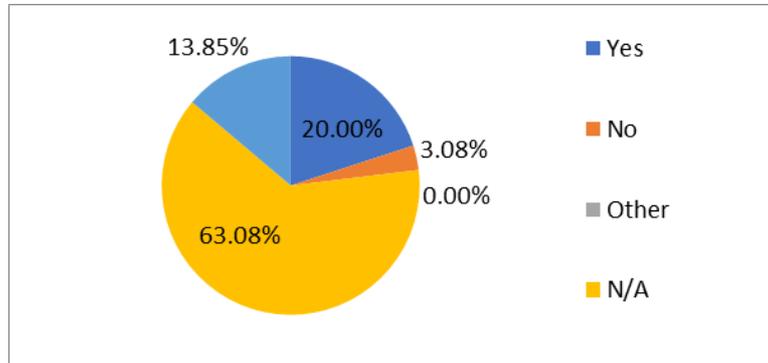
5.1 Overview



53.85% of the Self-supporting clergy participants have not been absent at all due to sickness / ill health the past year. 21.54% of the respondents took fewer than 2 weeks off through sickness / ill health.

6 If you had to take time off for sickness/ill health did you feel that you were offered adequate support during your absence.

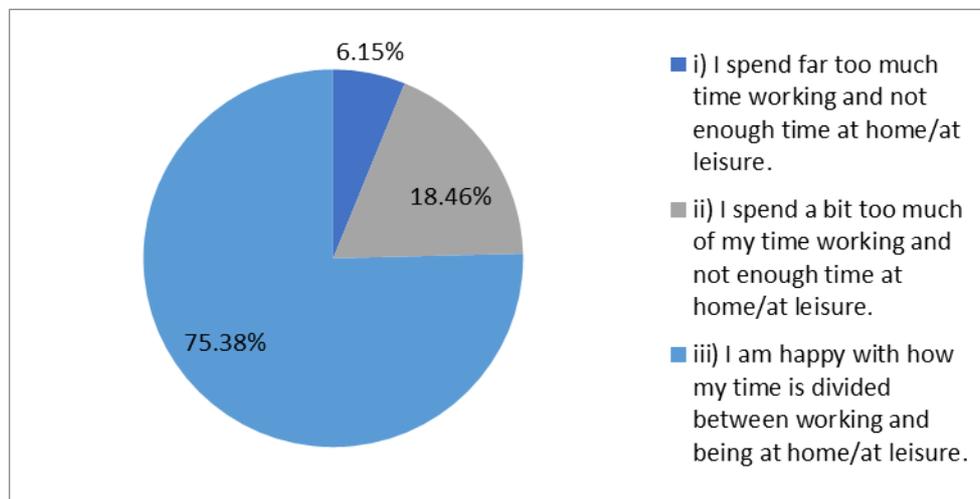
6.1 Overview



The results show that over 63.08% of the Self-supporting clergy participants think this question is not applicable to them. Only 20% believe they were offered adequate support during their absence.

7 Which of the following best describes your view of the balance between your ministry and home life - answer only i), ii) or iii):

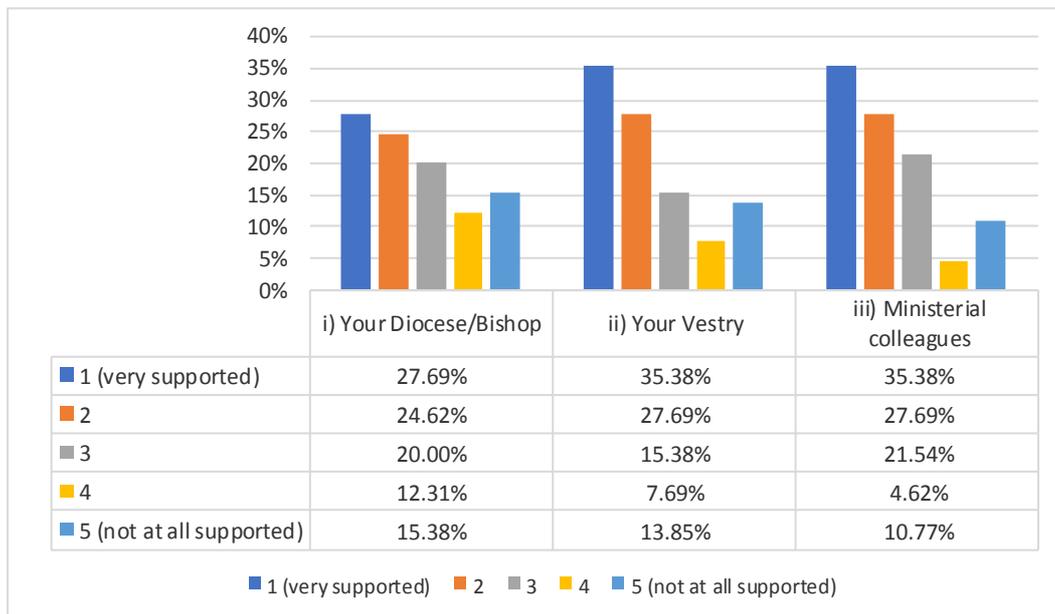
7.1 Overview



75.38% of the participants are happy with how my time is divided between working and being at home/at leisure, which is positive to see. On top, 18.46% of the participants believe they spend a bit too much time working and not enough time at home / at leisure.

8 On a scale of 1-5 (1 - very supported, 5 - not at all supported) to what extent would you say that you feel supported by:

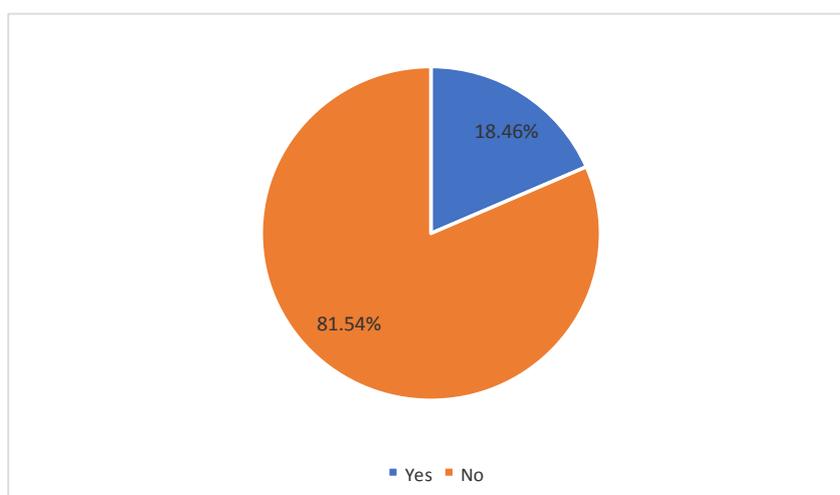
8.1 Overview



The results show that overall the Self-supporting clergy participants feel very supported by The Diocese/Bishop, the Vestry, Ministerial colleagues. The highest percentage of participants voted with 1,2 and 3 for each option, which is within the very supported - supported domain.

9 Over the past twelve months have you ever felt bullied/harassed?

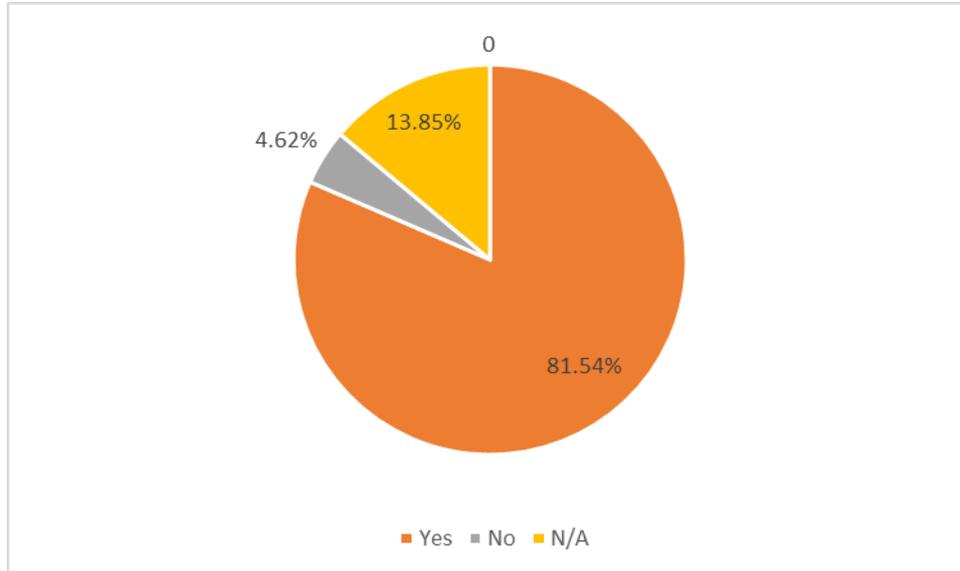
9.1 Overview



81.54% of the Self-supporting clergy participants report they have not felt bullied/harassed over the past twelve months. However, 18.46% of the participants reported they have had this experience which is a high percentage.

10 Do you feel that you have access to the resources to allow you to carry out your ministry?

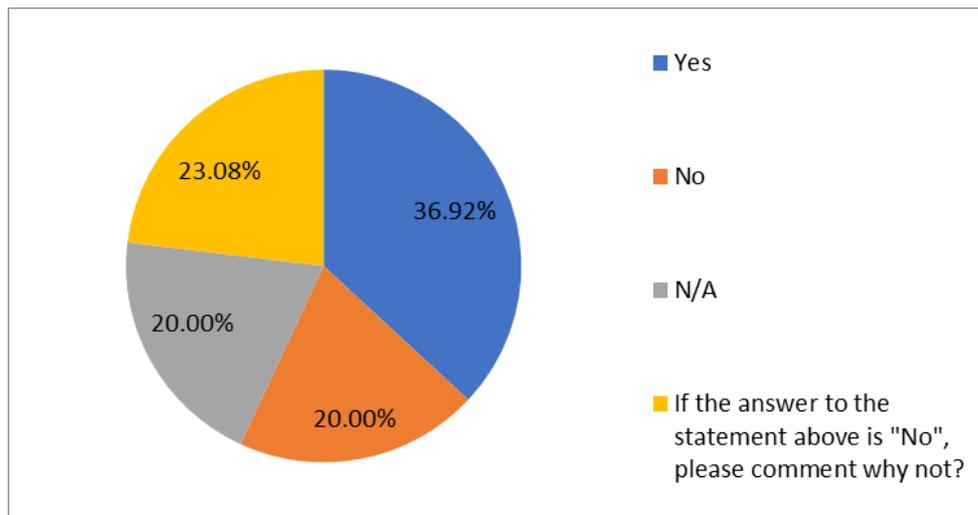
10.1 Overview



Around 82% have replied they have the resources to allow them to carry out their ministry, which is positive to see.

11 I usually claim all my expenses.

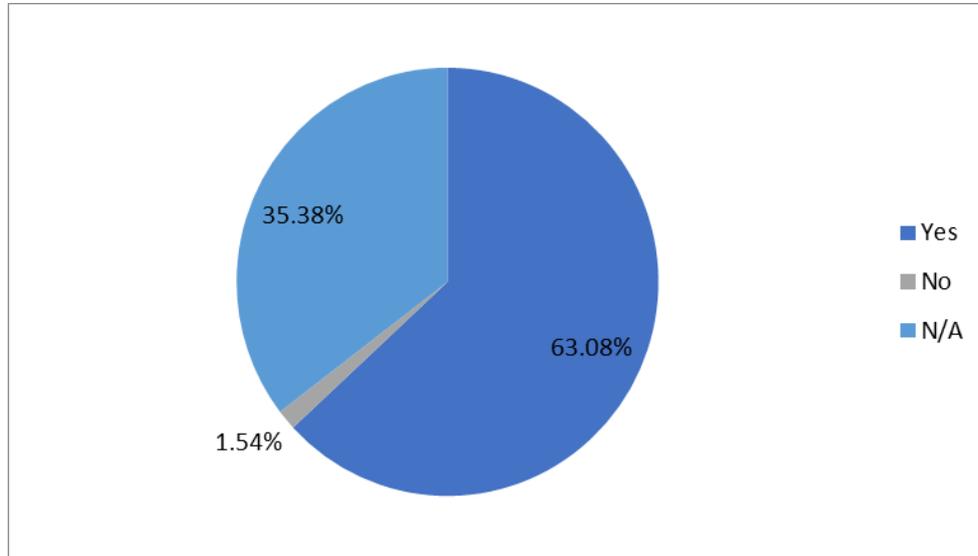
11.1 Overview



Around 43% have reported they do not claim all of their expenses.

12 The expenses that I claim are usually paid promptly.

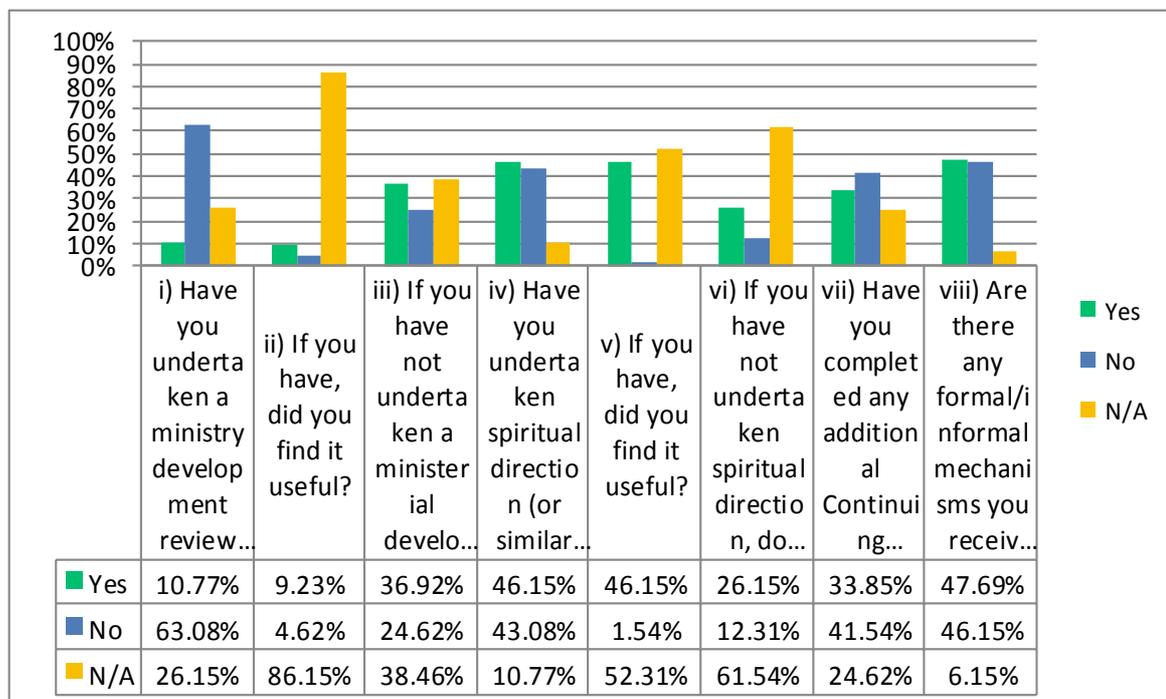
12.1 Overview



63.08% of the participants report that the expenses they claim are paid promptly. Only 1.54% of respondents do not feel that their expenses are paid on time.

13 Personal Support and Development

13.1 Overview



- **A ministry development review**

63.08% of the Self-supporting clergy have **not** undertaken a ministry development review in the last year and 36.92% of these participants believe they would find it useful. 11% have undertaken ministerial review. Only 4.62% of the respondents did not find the review useful.

- **Spiritual Direction**

46.15% have undertaken a spiritual direction in the last year and found it useful. 43.08% responded they have not had a spiritual direction and 26.15% believe they would find it useful.

- **Continuing Ministerial Development**

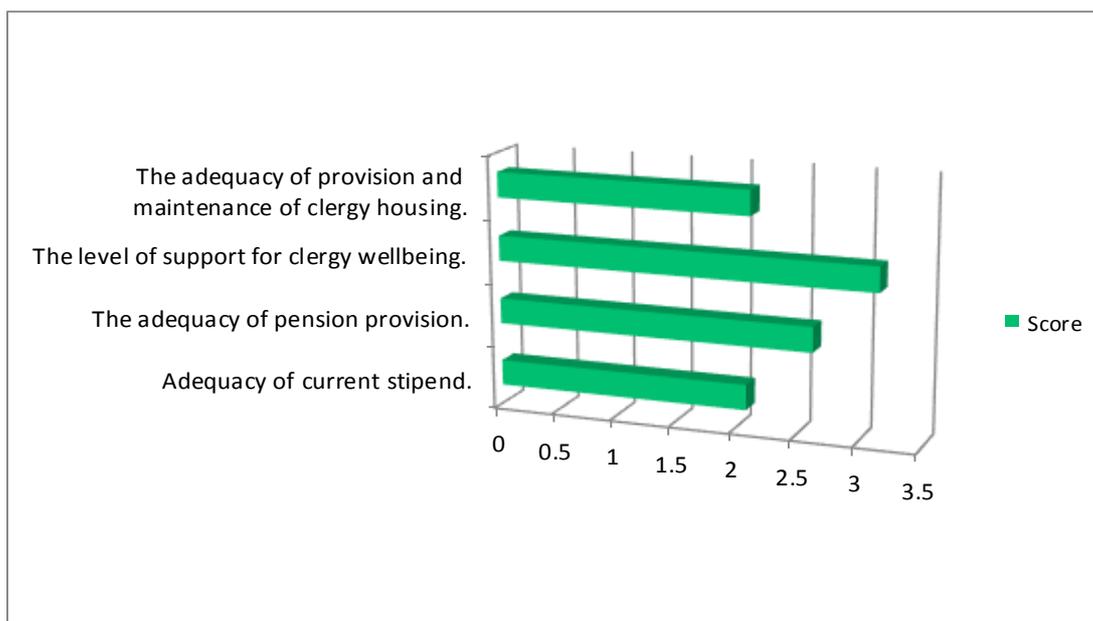
33.85% completed additional Continuing Ministerial Development Review and 41.54% have not.

- **Formal/Informal Support Mechanisms**

48% receive support from formal/informal mechanisms.

14 Please rank the following four items in order of importance to you (1 - most important, 4 - least important):

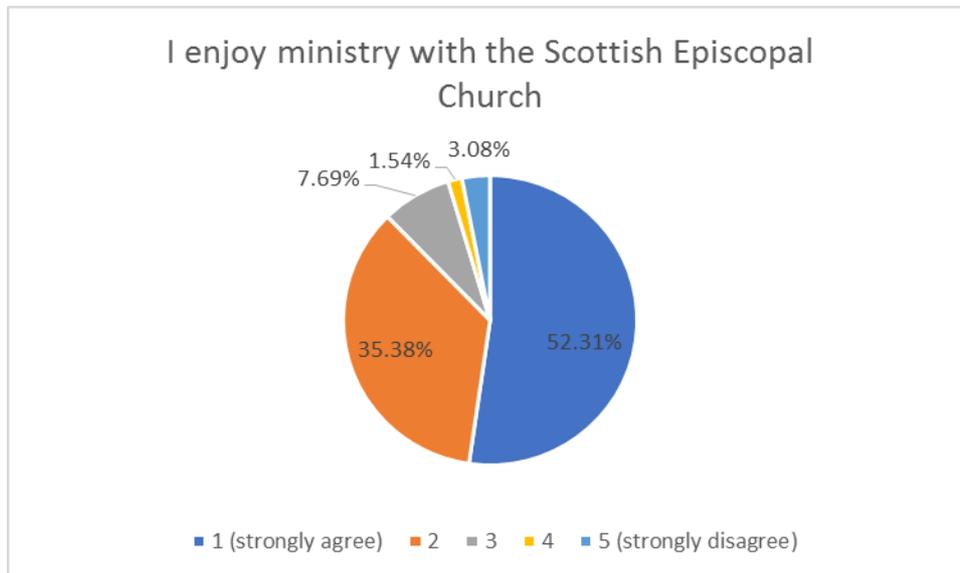
14.1 Overview



The results show that the most important thing for self-supporting clergy participants is the level of support for clergy wellbeing. This is followed by the adequacy of pension provision.

15 On a scale of 1-5 (1 - strongly agree, 5 - strongly disagree) to what extent do you agree with the following statement:

15.1 Overview



52.31% of the self-supporting clergy participants strongly agree to the statement that they enjoy ministry with the Scottish Episcopal Church. Followed by another 35.38%, who agree to this statement. Therefore, it can be summarised that overall 88% of the self-supporting clergy respondents enjoy ministry with the Scottish Episcopal Church, which is very positive to see.

PERSONNEL COMMITTEE

BENEFITS FOR STIPENDIARY CLERGY

The General Synod papers for 2018 contained a number of draft policies produced by the Personnel Committee. Some of these were intended to enable the according to clergy of certain benefits which are statutorily accorded to employees. In the event, none of the policies were adopted and, indeed, most were withdrawn prior to their consideration in the light of general comments made on the floor of Synod in debate of the first policy.

Since General Synod 2018, the Personnel Committee has given careful thought as to how best to proceed. Following a consultation meeting to which were invited those who spoke during the Synod debate, or who had indicated an intention to speak, the Committee has undertaken a Clergy Wellbeing Survey in order to assist in the identification of priorities for the Committee going forward. The results of that survey are commented on elsewhere.

Notwithstanding the difficulty of the 2018 Synod debate, the Committee has been keen to ensure that certain benefits are made available to clergy. In the light of that Synod debate, it has come to the view that producing lengthy procedural policies is not the way forward. Instead, it is proposing a change to the Digest of Resolutions to incorporate a broad statement of policy, with the intention that, where circumstances arise locally, practical implementation can be undertaken without the need for lengthy guidance and be dealt with in a pragmatic manner.

The Committee is, therefore, proposing two alterations to the Digest of Resolutions, the text of which is set out in the agenda for General Synod. The first of these addresses maternity, paternity, parental and adoption leave and pay (including provision for maternity/adoption pay to be made at the enhanced level indicated in previous maternity guidance). The second is to empower the Administration Board to make provision for provincial grants to be available for congregations involved in making payment of such benefits (replacing the current power which is limited to maternity). Since, in the ordinary course, such congregations would in any event be paying stipend, any provincial grant would be limited to additional costs faced by congregation in such circumstances (perhaps, for example, in relation to locum cover).

Jan Whiteside
Convener
Personnel Committee

Dissolving the Information and Communication (I&C) Board

At the 2018 General Synod Meeting, Synod voted for the first reading for the canonical change required to dissolve the I&C Board. There are many pressing issues concerning information and communications in our church – but the remit of the Board, its structure and composition are unsuitable to answering those needs.

Essentially, the I&C Board is an editorial board for a magazine that no longer exists. The Board's remit is to "*promote good communication*" and to "*manage SEC publications*". Promoting good communication is a laudable aim, but very diffuse as a remit. In managing publications, most SEC publications, such as the Red Book, the Annual Report etc, are managed elsewhere. The only item which the Board had oversight for was Inspires magazine, and that is no longer published.

Various different issues were raised in the Board's consultation exercise with Dioceses, as well as in Diocesan Synods. Some clarifications on what the Board actually does, and answers to common questions, are below.

Without a Board, who will do the communications work?

It will continue exactly as it is. The Board had no remit for "*communications work*" other than as described above. All of the day-to-day work of Communications is done by the two paid officers, the Director of Communications and the Digital Communications Co-ordinator. This will continue.

Who will manage the Comms Team in the Synod Office?

The Board never managed the professional communications staff, or their wages and expenses. Management structure will continue as is.

What about future pieces of work?

From time to time, for specific projects such as redesigning the website, short life working groups with a specific purpose were set up. These comprised members of the Board and paid officers. This worked well and is considered a good model to continue. The recent informal grouping of Diocesan communications representatives and Provincial officers has been successful in its current ventures and this is encouraging for the future

Who dictates policy/strategy/decision making?

Currently governance over policy and strategy resides with Standing Committee, and we do not propose this will change. However, the proposals below seek to enable more consultation with dioceses and charges.

Any significant changes of recent years (e.g. the redesign of the website, the introduction of Pisky.scot, the ending of Inspires magazine, the production of a Communications Strategy etc) have been reported to General Synod, and it is envisaged that General Synod will therefore continue to be able to question decisions made and to influence future decisions.

Blueprint for the Future

As mentioned above, it is not within the gift of the I&C Board to determine what comes after its dissolution. However, it is clear that Synods welcomed proposals for what might replace the Board, particularly addressing the key issue of accountability and representation. With that desire in mind, the Board proposes the following:

1) As mentioned above, an informal group of Diocesan Communications specialists has met for the purposes of sharing expertise and resources, working together on projects in harmony with the Provincial communications staff, and collaborating in their work of communicating Mission in their dioceses. Every diocese currently has someone responsible for Information and Communication. In response to comments from Diocesan Synods concerning diocesan representation, we suggest that Standing Committee gives consideration to formalising this group, perhaps as a pendant group to the Mission Board.

2) To facilitate good communication within the church structures, we propose that Boards and Committees own the responsibility for communicating their work with the rest of the church. We propose that each has communications as a standing item on the agenda, and provides a brief précis of the main work of each Board or Committee, which can be publicised through appropriate provincial channels, with the aim of promoting the work of those Boards across the SEC.

3) Oversight for communications strategy and policy will come from the Standing Committee, comprising the convenors of each Provincial Board, elected members of Synod and two Bishops. They will be responsible for ensuring good communication is taking place in each Board and Committee, as well as appointing working groups for specific tasks as need arises, and overseeing when deemed necessary reviews of the Communications Strategy.

This structure is deliberately “*light*”, focussing on strengthening what currently works, without seeking to limit what needs to happen in the future. We hope this provides a framework which is flexible, representative and useful – something the Board was no longer able to be.

The current Board’s view is that this new proposed communications structure will be agile and responsive, and save both time and money.

**The Rev Philip Blackledge
Acting Convener, Information & Communication Board**

CANON FIFTY-TWO

OF THE GENERAL SYNOD

The current text of Canon 52, Section 23 is set out below for information. The text to be deleted is scored through.

23. **BOARDS AND COMMITTEES**

Without prejudice to its right of appointment of Special Committees, the General Synod shall appoint with such duties as it sees fit, a Standing Committee, a Faith and Order Board, a Mission Board, an Administration Board, ~~an Information and Communication Board~~, a Board of the Scottish Episcopal Institute (to be known as the Institute Council), and the Provincial Buildings Committee as provided for under Canon 35, Section 1 and which shall include persons with expert knowledge of architecture, ecclesiastical artefacts and liturgy.

**SCOTTISH EPISCOPAL CHURCH
PROVINCIAL SAFEGUARDING AUDIT
AUDIT REPORT**

EXECUTIVE SUMMARY

THE AIM OF THE AUDIT

Safeguarding is, at its simplest, keeping people safe from harm, and is a world-wide agenda issue for churches of every denomination. The legal responsibility for safeguarding in the Scottish Episcopal Church (SEC) sits with individual churches where the Vestry members, who are charity trustees, have a legal responsibility to ensure that they safeguard the assets of the church and a duty of care to its members. The responsibility for the development of policy and practice in safeguarding sits with the Provincial Committee for the Protection of Children and Vulnerable Adults – the Provincial Safeguarding Committee.

Notwithstanding the progress that the SEC has made in safeguarding in recent years, the Provincial Safeguarding Committee has been aware for some time that the only mechanisms for the monitoring and evaluation of local practice have been directly via relatively basic annual safeguarding returns, and, indirectly, via engagement with PVG processes and in response to critical incidents. As a result, there was a need to gain a better understanding of baseline knowledge, engagement and compliance provincially within the Scottish Episcopal Church and obtain a more detailed picture of the risks involved, if any, in current practice. With the support of the Standing Committee and the College of Bishops, the Provincial Committee developed this Safeguarding Audit to enable this information to be gathered.

It is risky for an organisation to assume that its published policies and the appointment of people to implement them automatically address the issue effectively. It is healthy for the organisation to be able to assess how well the policy is known, understood and implemented.

The audit examined concepts around establishing compliance with good safeguarding practice and how this could be evidenced by individual churches. It also provided an opportunity to gauge stakeholders' perspective of the Provincial Safeguarding Service with a view to establishing where work might be needed to

better provide support to individual churches and dioceses. This report considers the quality of safeguarding at the local level within the Province, looking at areas of concern, areas for development, and suggestions for the implementation of improvement strategies.

METHODOLOGY

For safeguarding to be addressed properly within any organisation, robust policies, procedures and governance are required. However, this will achieve little if there is insufficient knowledge of the concept of safeguarding or a lack of desire to engage and comply with institutional requirements and good practice. The areas that comprise safeguarding activity in the church can broadly be classified under the strands of

- governance and reporting structures,
- policy documentation,
- procedures,
- training materials,
- case management, and
- local practice.

The SEC audit utilised a mixed-methods study to establish

- the degree to which churches in the SEC are compliant with good safeguarding practice;
- factors that affect the likelihood of compliance with good practice;
- barriers to compliance; and
- supports needed to increase engagement with safeguarding.

Essentially, this involved a detailed questionnaire sent to all charges which could be completed either online or on paper. The completed questionnaires were analysed and a number of areas were identified that the Audit Team considered reflected significant risk – ‘red flag’ issues. The results of the analysis and the red flag issues were used to prepare a set of questions which were used during a series of follow-up meetings – focus groups. The audit report is based on the results from the questionnaires, the analysis and the focus group meetings.

The audit also sought to identify scope for further work that might increase the understanding of and perspectives on safeguarding engagement within the Scottish Episcopal Church for adult concerns.

FINDINGS

Of the 281 churches in the SEC, 249 returned audit questionnaires with 32 churches failing to respond to the questionnaire. The initial measure for analysis was the number of areas of significant risk - 'red flags' - given to responses with the maximum number that could have been raised being ten and the average number being 2.25. This meant that, on average, each church had between two and three red flags. The key issues emerging from the analysis were:

- Only 25 out of 249 completed returns had no red flags, signalling that there were no high-risk areas in these churches;
- 100 returns were from churches which had 3 or more red flags;
- 40 churches had 4 or more red flags and 18 churches had 5 or more;
- The more rural dioceses showed a noticeably higher number of red flags overall;
- In 33% of churches, the responders appeared not to know that the legal responsibility for safeguarding rests with the vestry, not the clergy or safeguarding coordinator;
- 16% of churches were without a safeguarding coordinator and there are difficulties in recruiting safeguarding coordinators;
- 24% of churches did not display the basic SEC safeguarding information and 11% advised that they did not consider risks when planning or arranging activities;
- 62% of churches were unable to provide an acceptable response to what their course of action would be if an allegation of misconduct was made;
- 13% of churches could not correctly identify a course of action if an instance of harm was alleged or suspected;
- The size of church was found to be directly related to higher scores in almost all skill areas, implying that the larger the church, the lower the risk.

Compliance, Knowledge and Engagement - The scores for compliance were higher than the scores for engagement and knowledge. This can be understood in that it is possible to follow a list of requirements: i.e. appoint a safeguarding co-ordinator, submit an annual return and display information, without necessarily having a clear understanding of how to properly respond to a concern or to think about what engaging with safeguarding means beyond these basic requirements.

Strengths

There were a number of strengths identified by the audit:

- The general awareness of the potential breadth and scope of safeguarding;

- The degree to which their safeguarding efforts needed to be targeted towards adults rather than children, given the ageing demographic in many churches;
- The awareness that everyone within the church can be vulnerable, including clergy, staff and volunteers;
- The number of positive ways identified in which to engage the congregation with safeguarding topics;
- Churches considered to be in the low risk category were observed to be more confident in expressing the view that safeguarding was embedded within the activities of the congregation

Areas for Improvement

As would be expected, there are a number of areas identified for improvement activity in the follow-up to the audit.

- Training sessions were difficult for many people to attend through a combination of geography and frequency;
- There are limitations due to the physical resources available at the Provincial Office;
- There is evidence of churches and individuals who continue to consider “child protection” to be the required focus of safeguarding work in the church;
- The Provincial website is in need of updating in order to make the information more easily accessible;
- The availability of online materials would be helpful;
- Members of clergy stressed a need for more, and compulsory, training;
- There is a view that appointment to the church safeguarding officer role may not always be a choice. There was a sense that some occupants of the role felt obliged to take it on because there was no-one else locally that would do so;
- The role of the safeguarding officer was wider than merely complying with the PVG aspects of safeguarding;
- Concerns were expressed about the leadership on safeguarding at charge, diocesan and provincial levels;
- Further work is required to reinforce policy and protocol across the province and clarify/emphasise the supportive nature of any involvement by the Provincial Office;
- The Diocesan Protection Officer role, whilst not merely an administrative one, involves an element of autonomous decision-making and screening which might not always be appropriate;

- There is an assumption that the safeguarding system and engagement with the Provincial Office or statutory services is adversarial and over-reactive which might dissuade churches from reporting safeguarding concerns;
- There is concern about the level of understanding of the use of safeguarding agreements to manage the behaviour of high-risk individuals attending church services and activities. This tool is for the effective management of risk and bears no relation to churches having a focus on forgiveness.

The qualitative data makes clear the contrasts between the thinking and engagement of the churches in the low and high risks categories and confirms the conclusions drawn from the quantitative data that the red flags are a valid indicator of a lack of deeper understanding and engagement with the implications of safeguarding.

CONCLUSIONS AND RECOMMENDATIONS

CONCLUSIONS

The principal conclusion that can be drawn from the safeguarding audit is that, while it is noted that the Scottish Episcopal Church has made progress in its approach to safeguarding in the last twenty-five years, there remains a number of areas that merit attention to ensure that the Church continues to be a safe place for everyone. It would be unfair or inappropriate to say that churches are unsafe, but there is clear evidence that there are areas of risk that the SEC requires to consider and address. There are both geographic and demographic challenges which complicate the effective implementation of safeguarding policy and practice consistently across the province but it is clear that there is still work that must be done with all congregations.

On the basis of the data analysis above, it is possible to draw a number of conclusions that prompt consideration on how best to address the issues that they reveal:

1. In most of the focus groups it was noted that the capacity of the Provincial Safeguarding Office is limited, with only two members of staff, both operating on a part-time basis. This restricts consistent and optimum engagement across the Province, notwithstanding the effectiveness, commitment and

enthusiasm of the provincial officers and allows only limited opportunities to undertake proactive work with dioceses and churches.

2. Discussion at the focus groups identified concerns about where leadership responsibilities should lie, insufficient engagement with safeguarding training at clergy level (59% have attended training in the last 3 years), and poor responses to annual returns at diocesan level (less than 75% return rate). There are indications that leadership on safeguarding on a provincial, diocesan and charge level lacks clarity, leading to uncertainty across the province as to where this should come from.
3. A third of charges in the Church did not realise that responsibility for safeguarding rests with the vestry and this indicates that the legal responsibilities and requirements in respect of safeguarding are poorly understood. In addition, it identifies a wider issue of vestries not fully understanding their legal responsibilities as charity trustees.
4. Those clergy with previous experience in other Anglican provinces involved in the focus groups noted that, in addition to initial safeguarding training, attendance at refresher training was compulsory with sanctions imposed if not completed. The approach to safeguarding training across the SEC is considered to be in need of greater coordination to address shortcomings in safeguarding locally.
5. The level of responses to the safeguarding audit and follow-up meetings and, indeed, the annual return indicates that local church engagement with safeguarding administration is inconsistent.
6. There is a lack of clarity of the role and functions of the local safeguarding coordinator and the discussion in the focus groups indicated that many co-ordinators have not actively chosen to take on the role, have only limited time-capacity for the work involved, or are able to attend training.
7. The more geographically remote areas across the Province tended to have below average rates for audit responses and annual returns. In addition, these areas demonstrated lower than average scores and higher than average high-risk indicators in the audit questionnaire responses. The focus groups for churches within the parts of the Province where high-risk indicators were

more frequent, more often expressed unsafe assumptions about responding appropriately to situations that raise safeguarding concerns. This included the response that *“it could never happen in their congregation”* and *“being a family”* would be protection against potential safeguarding incidents. These responses exposed significant levels of potential risk.

8. Given that more respondents said they would contact the DPO directly than the Provincial Officer with a safeguarding concern (47 compared to 34) there is evidence that the DPOs receive contacts and referrals regarding safeguarding concerns and incidents, necessitating them assuming an initial screening and decision-making role prior to referring on to the Provincial Officers. It is crucial that DPOs have the requisite experience and skills to exercise this function.
9. The fact that 62% of charges could not correctly identify a route of contact if a complaint was received, and 19 charges indicated that they would carry out some measure of investigation themselves, clearly indicates that the quality and understanding of the appropriate response to allegations of harm is poor, with a limited understanding of where to obtain support and advice for decision making.
10. As 11% of charges stated that risk is not taken into consideration when arranging events for children and vulnerable adults, it is reasonable to conclude that, too often, the understanding and use of risk assessment is inadequate. This could lead to potentially risky practice in dealing (or not dealing) with safeguarding incidents and situations.
11. The content and accessibility of the safeguarding materials on the SEC Website requires to be reviewed.

RECOMMENDATIONS

In light of these conclusions, the following recommendations are suggested to address the issues highlighted.

1. In light of the foregoing conclusions, it is recommended that the Scottish Episcopal Church undertakes a strategic assessment of the leadership and governance of safeguarding matters across the Province.
2. The level and accessibility of support for rural dioceses should be reviewed to address the significant challenges that their remote geography and spread-out nature presents.
3. The current suite of safeguarding policies and procedures of the SEC should be reviewed and, where necessary, re-written. Safeguarding policies and procedures require to be more visible and more easily accessible than present. Consideration should be given to developing a separate SEC safeguarding website with clearly and easily identified links from the Provincial and Diocesan websites.
4. A fundamental review of safeguarding training should be undertaken with consideration being given to delivering training at differing levels dependent on the role and function within the Church. This should include the introduction of compulsory introductory and refresher training for all clergy and paid posts with appropriate sanctions for failure to attend. Training should provide a much greater focus on risk assessment and risk management within churches and a greater focus on the safeguarding responsibilities of vestries and the charity trustees under the provisions of the Charities and Trustee Investment (Scotland) Act 2005.
5. The role and function of Diocesan and Church Safeguarding Officers should be reviewed to ensure that they properly understand their role and have the necessary experience and skills to manage the role effectively and to achieve increased professionalism and improved decision making.

6. Feedback to individual churches should focus on addressing the specific areas of risk identified in the audit process with appropriate support from Diocesan and Provincial Safeguarding Officers.

7. Finally, it is recommended that the work of addressing and implementing actions arising from and identified by this Audit and any subsequent strategic assessment of safeguarding within the SEC is delegated to a working group, under the direction of the Provincial Committee and supported by the Standing Committee and the College of Bishops, to establish the areas to be addressed with the appropriate prioritisation and with suitable timescales for implementation.

Provincial Safeguarding Committee – April 2019

An Ecumenical Policy for the Scottish Episcopal Church - Local, Universal and Shaped by the Mission of God

The Basis

God's Mission has a Church and it is the One, Holy, Catholic and Apostolic Church. It is the Universal Church of which the Scottish Episcopal Church is a part and which is expressed in each Local Church. God calls the Scottish Episcopal Church to share in the mission of God and, in the light of this, to remove any obstacles that hinder our cooperation with our sisters and brothers in Christ.

The Life of God

The life of God is manifest in the Trinity of Father, Son and Holy Spirit. The life of the God of Love is essentially relational and, as Source of all Being, Eternal Word and Holy Spirit, God enters into the life of Creation. The life of God is made known through Jesus Christ as the Life of the world and the Holy Spirit as the Life-giver who empowers and renews Creation.

The Mission of God

The mission of God is an expression of the self-giving of the life of God. The mission of God is rooted in the being of God and is made known in the action of God through the Son and by the Holy Spirit. The mission of God is concerned for the whole of Creation and is made known through the proclamation of the Kingdom of God.

The Church

The Church is shaped by the mission of God whose life is made known in the One, Holy, Catholic and Apostolic Church. The life of the Church is primarily expressed in the local Church which is itself an expression of the universal Church. We live out our calling to be the Church by intentionally developing flourishing relationships which embody the life of God.

The Local

The development of flourishing relationships at a local level is realised through the sharing of the gifts that God has given to the people of God in particular, local settings. In the sharing of these gifts:

We shall more fully embody the life of God in the body of Christ through the power of the Holy Spirit.

We shall better enable our sharing in the mission of God through the ministry of the people of God.

We shall encourage participation in active, shared discipleship.

The Universal

The development of flourishing relationships at a universal level is realised in the sharing of the life of God embodied in each part of the Universal Church as it participates in the One, Holy, Catholic and Apostolic Church. Our shared realisation takes place through dialogue and in the affirmation of one another through participation in particular regional, national and international bodies and forums. In the sharing of the life of God:

We shall embody the life of God at a regional level as we share our experience in the context of the bodies through which oversight and mutual encouragement takes place.

We shall enable our sharing in the mission of God at a national level as we affirm that God has given to each tradition of the Church a particular insight into the life of God and that in humbly acknowledging one another we acknowledge the presence of God.

We shall encourage participation in the life of the One, Holy, Catholic and Apostolic Church at an international level through our identification with the life of Creation and the common challenges we face and, in so doing, live out our response to the prayer of Jesus that we 'may all be one...so that the world may believe'. (John 17: 20-21)

The Principle

The Policy commits the Scottish Episcopal Church to the support of the principle that, at local, regional, national and international levels, churches ought to act together except where deep differences of conviction compel them to act separately.

The Policy in its Local, National, European and International Contexts

The preamble to this policy grounds the life, mission and unity of the Church in the very being of God as Trinity. As part of that commitment, we have intentionally modelled the preamble on the ecumenical policy of the Church of Scotland. The policy itself indicates priorities for the Scottish Episcopal Church for the next five years at local, national, European and International levels.

The SEC holds the ultimate aim of all ecumenical endeavour to be the full visible unity of God's Church. The Anglican Consultative Council has articulated a four-step process which describes way in which churches of the Anglican Communion have progressed towards this aim. These four steps also provide a framework for current and future initiatives:

Step 1: Regional or national churches recognise each other as sharing the same faith and hence as being a 'true Church of the Gospel'.

Step 2: Create provisional structures to express the degree of unity so far achieved and promote further growth. Examples of how to further growth include, among other things: Eucharistic sharing, regular meetings of church leaders, invitation to speak at each other's synods, creating common agencies, joint theological education and mission programmes, limited interchange of ministers, and the twinning of congregations.

Step 3: The exploration of changing particular practices with respect to episcopate and the full recognition of ministries.

Step 4: Public declaration and celebration of full communion, after which 'joint consecration and installation of bishops and ordinations of new ministers should be possible.'

Such expressions of visible unity are always an outworking of lived personal relationships and shared mission. We affirm, therefore, that on a daily basis, the ecumenical character of our church is expressed in the life and work of local churches, of dioceses and their congregations which are situated in local communities alongside partner churches of many traditions. Ecumenism is the work of every member of our church and can be lived out in many ways.

In a very significant way, ecumenism is founded on the friendships made between Christians who share a faith in God the Holy Trinity and who recognise each other as sisters and brothers in the one Body of Christ. Such friendships express the conviction that our Christian identity is not primarily an individual one, but one which always calls to go beyond ourselves towards the other as we seek to express the self-giving love of God. We do not restrict this self-giving to Christians within our own tradition, or, indeed, to all who share a common baptism, but offer it to all people, regardless of their religious faith.

Therefore, our friendships call us to express more deeply both our recognition of fellow Christians and our service to the wider community.

We can recognise our fellow Christians in a variety of ways:

- We can look for opportunities to pray and study together
- We can share in common worship where we may experience the riches and insights of other traditions

- In many circumstances, we may also share together in the Eucharist as a sign of our common life in Christ
- We can share the ministries of pastoral care, evangelism, spiritual direction and teaching, including the nurture of our younger members
- Where our church is part of a Local Ecumenical Partnership (LEP), we may also share sacramental ministry as an integral part of our ongoing life as a church community

For many local congregations, the primary way in which our common life is expressed is through working together in loving service to our communities:

- We may work together to meet a local need such as food poverty, homelessness or poor access to financial services
- We may find ways of addressing together the challenges of climate change, injustice or violent conflict
- We may offer befriending to those who are isolated or vulnerable
- We may work together with other ecumenical agencies such as Street Pastors or Workplace Chaplaincy

We ask that each diocese considers how it may encourage and support the ecumenical life of local congregations in a way that is appropriate to our contexts. For some, this may mean identifying an individual or group to promote and support ecumenical work.

The ecumenical life of our local churches is supported by the work of the Inter Church Relations Committee (ICRC) which is answerable to the Faith and Order Board. However, all Boards and Committees are urged to consider the ecumenical dimension of their work. Additionally, cross-committee working is to be encouraged where areas of interest overlap, especially in areas of doctrine, inter-faith relations and mission.

The priorities set out below belong to the SEC as a whole. However, much of this work is undertaken on its behalf by the ICRC and these priorities will guide the work of the committee.

Local

The local work of ecumenism is supported by diocesan bishops and other officers who offer oversight and advice, particularly in more formal arrangements such as LEPs. In addition, the ICRC will produce materials which direct congregations to relevant organisations and other sources of support.

National

In supporting local work at a national level, the SEC will:

1. work to enable the fullest possible sharing of ministry and mission between churches by seeking new ways to permit sharing of ministry within and beyond the formal structures of LEPs. This will focus on specific work being undertaken with the Church of Scotland – Our Common Calling – and with our Methodist and United Reformed Church partners (EMU).
2. engage in dialogue with the Roman Catholic Church over the most recent report of the Anglican – Roman Catholic International Commission, 'Walking Together on the Way'

3. seek closer engagement with the Joint Commission on Doctrine of the Church of Scotland and Roman Catholic Church.
4. develop its relationship with the Focolare movement who accompany the ICRC in deepening a spirituality of unity.
5. invest in the fullest possible participation in the new Scottish Christian Forum as a primary locus for advancing ecumenical cooperation in Scotland.
6. engage in the work of Churches Together in Britain and Ireland, attending its assemblies and participating in relevant projects and programme work.
7. participate in the ongoing work and any new ecumenical initiatives of the Four Nations Anglican Faith and Order group.
8. consult with the Scottish Episcopal Institute about the ecumenical formation of those training for authorised ministries and provide resources to support that formation.

European

In supporting the church's work at a European level, the SEC will:

1. participate in the work of the Conference of European Churches, attending its assemblies and participating in relevant projects and programme work.
2. work closely with Porvoo partners in the ongoing work of the Communion and encourage diocesan and parish links with partner churches in the Nordic and Baltic region.
3. participate in the work of the Reuilly Contact Group with Reformed and Lutheran churches in France and the Meissen Commission with Lutheran, United and Reformed churches in Germany (as observers, shared with Church of Ireland and Church in Wales).
4. maintain close relations with the Old Catholic churches in the Union of Utrecht.

International

In supporting the church's work at a wider international level, the SEC will:

1. participate in the work of the World Council of Churches, attending its assemblies and engaging with relevant projects and programme work.
2. maintain an active interest in the bilateral conversations of the Anglican Communion with other worldwide churches which have a presence in Scotland, including Roman Catholic, Reformed, Lutheran, Orthodox (including Oriental) and Methodist churches.

Inter-Church Relations Committee, April 2019

Our Common Calling – update

We rejoice that, in recent years, engagement between the SEC and the Church of Scotland has been enriched and deepened through a shared process under the title *Our Common Calling*. A working group, comprising seven members of each church, has been created to further this process. To date, there have been five meetings of the group in Edinburgh, Carlisle, Inverness and rural communities in the North of Scotland.

The intent of the process is to recognise our mutual calling to live out our shared mission in Scotland, to find ways of doing this together more effectively and to overcome the obstacles to fruitful local, regional or national co-operation which currently exist. The process is working towards a creative use of our resources, human and physical, in order that we might, together, meet the challenges of mission and ministry amongst the people of Scotland in the present time.

This working group is exploring areas of theological convergence and divergence between the two churches, focusing particularly on the nature of oversight. It has noted that, while the Scottish Episcopal Church has bishops exercising personal oversight, the role of synods in democratising oversight crucially important; while in the Church of Scotland, there is a growing sense of the need for personal leadership, perhaps based on a recognition that Presbyteries may not be able to provide the inspiration and motivation or even the strategic overview the Church of Scotland senses it needs at this time. Work is also being done, and much remains to be done, on understanding apostolic succession and ordination, and the group noted that these ideas and practices had mutated and served different purposes over the history of the Church. Discussion on worship, the sacraments and the reception of ministries is also taking place. The SEC's Doctrine Committee is undertaking work this area and, in both churches, other relevant Boards and Committees also provide support to the group's work.

The working group believes that what is held in common vastly outweighs our differences and focuses on finding and building on the things that are already held in common, rather than on the differences between the two denominations. Four principles are guiding the group's work:

- we should act together in all matters except those in which deep differences of conviction compel us to act separately (The Lund Principle)
- that if differences between two denominations are those which they would tolerate within their respective denominations, then such differences pose no theological obstacle to co-operation;
- that we should not judge each other's theology and practice by reference to our own respective traditions, but by their fidelity to Scripture; and
- that we should presume that each other's traditions are faithful to Scripture and the call of Christ unless we encounter evidence to the contrary.

As two churches operating within Scotland, we affirm that we share in the life that God gives to the Church of Jesus Christ, irrespective of a history of past division.



The Scottish
Episcopal Church

Eaglais Easbaigeach Na h-Alba



The **Methodist**
Church in
Scotland



The
United
Reformed
Church

An Eaglais Ath-leasaichte Aonaichte
National Synod of Scotland

Personal Statement of Partnership - Spring 2019

Dear Friends

Our three Churches, the Scottish **E**piscopal Church (**E**), the **M**ethodist Church in Scotland (**M**) and the **U**nited Reformed Church National Synod of Scotland (**U**), collectively known as **EMU**, have been on a journey of exploration and partnership for many years. Following a recent review, our three churches each felt called to renew and refresh our partnership. As three ministers with a leadership role within our Churches today, we write to let you know that we have personally committed to playing our part in fostering our relationship.

In January, and mindful of words of Jesus to his disciples in Mark's Gospel (6:31): "Come away to a deserted place all by yourselves and rest a while", we met in the quiet of Kinnoull Monastery.

Without a 'business agenda' we had space to share news, thoughts and perspectives, and each of us brought a Bible passage and related its significance in our life. Our fellowship included time to eat together, and pray for our concerns and for one another. We committed to continue to meet and share aspects of our personal faith story and our sense of calling within the Churches that we serve, potentially by retreating to a spiritually significant location. We also plan to undertake a pulpit exchange.

We found our time together deeply enriching, and would value hearing if others, who relate with EMU colleagues in their area, have met together or would be interested in meeting.

Our time felt like the continuation of the journey that was formalised by our predecessors in the 2010 Statement of Partnership, overleaf. Next year on the tenth anniversary of our partnership, we hope that we may mark and celebrate our journey together in new words and deeds. For now, at this time of opportunity, we pray that we three are open to God's calling as we seek to live out the EMU Partnership Statement, and to tell and reflect the good news of Jesus Christ in our nation and beyond.

+Mark Moray: Primus

Most Revd Mark Strange
Bishop of Moray,
Ross and Caithness
Primus
Scottish Episcopal Church

David P. Easton

Revd Dr David Easton
Chair of the Synod
Methodist Church in Scotland

David A. Pickering

Revd Dr David Pickering
Moderator
The United Reformed Church
National Synod of Scotland

STATEMENT OF PARTNERSHIP BETWEEN



**THE SCOTTISH EPISCOPAL
CHURCH**



**NATIONAL SYNOD OF
SCOTLAND**



**THE METHODIST CHURCH IN
SCOTLAND**

We, the General Synod of the Scottish Episcopal Church, the Synod of the Scotland District of the Methodist Church and the National Synod of Scotland of the United Reformed Church, in recognition of our developing relationships, instigate this statement of partnership. We solemnly declare that we will work forever closer co-operation in serving Christ. We are glad of the partnerships that have already been established between us and commit ourselves to strengthening these relationships and building new ones. By regular meetings between our various officers, and encouragement to our congregations, we shall work to identify, explore and develop opportunities to share in mission and ministry by continuing to forge stronger ties between us. Specifically we shall explore together ways of:

Being Church and serving God together;

Increasing the confidence of our members to speak of God and faith in ways that make sense to others;

Cooperating in teaching and learning about Jesus Christ, and our mission together;

Cooperating on Church and Society issues, supporting community development and taking action together for justice, especially among the most deprived and poor in Scotland;

Sharing in the provision and deployment of both lay and ordained ministries of all the people of God;

Sharing our resources across Scotland to fulfil our shared Christian mission to spread the Gospel

We shall seek to widen our Ecumenical engagement within this Partnership and with other denominations, wherever possible, so that our working together may be as wide as possible and our diversity not hindered by ongoing dis-union and rivalry. Progress in this partnership will be formally reviewed on a 5 yearly basis from the date of signature.

In signing this statement we affirm our commitment to God, Father, Son and Holy Spirit, and trust in God's power for the implementation of this partnership.

David G. Andrews
Primus

Most Rev David Chillingworth
Primus
Scottish Episcopal Church

John L. Humphreys

Rev John Humphreys
Synod Moderator
United Reformed Church
National Synod of Scotland

Lily P. Twist

Rev Lily Twist
Chair
Methodist Church
Scotland District

INTERFAITH RELATIONS DEVELOPMENTS IN THE SCOTTISH EPISCOPAL CHURCH

Three related matters are brought to the attention of GS19.

The first is the opportunity to signal an affirmation of the task of enhancing the generally excellent relationships among the different religious communities and their leaders in Scotland.

The Scottish Episcopal Church has exercised a long and distinguished record in this endeavour. The circulation of the booklet "CAIRING for Scotland" tells this story clearly. And the invitation to a senior leader of a Scottish Muslim community is a serious moment of recognition, listening and dialogue.

Interfaith activity is done most commonly in local communities where people of different faiths and none offer mutual hospitality, engage in dialogue and join together in service for the common good, for example in the task of welcoming refugees and asylum seekers to Scottish communities.

The SEC's Committee for Relations with People of Other Faiths (CRPOF) is where this activity is brought together and reflected upon. It is a primary contact point and a key resource for local interfaith activity.

Happily, this is also an ecumenical task. CRPOF is an EMU partnership. Interfaith officers of both the Scottish Methodist Church and the Scottish Synod of the URC are members. And it relates very closely with the Scottish Roman Catholic committee for inter religious dialogue, and the Church of Scotland Interfaith Officer. Together, we engage with Interfaith Scotland, the government funded charity, and the 20 or more local interfaith groups around the country.

The second matter is the placing of this work in provincial structures. The Primus has encouraged us to reflect on the fact that CRPOF is the only remaining pendant committee of a pendant committee, and the signals this implies. It is time for interfaith work to become increasingly mainstream in the life of the Church.

Currently, CRPOF is a subcommittee of Church in Society under the Mission Board. At one point it was a subcommittee of the Doctrine Committee. In the past few months, discussions in both the Mission Board and the Faith and Order Board have approved the suggestion that CRPOF becomes a full committee directly under the Faith and Order Board, whilst retaining a formal link with the Church in Society Committee in relation to the latter's interfaith engagements (for example, with refugee support).

The amendments to the Digest of Resolution are therefore proposed to facilitate this change.

The third matter is the Committee's name. "CRPOF" always needs explaining. It is therefore additionally proposed that the name become "The Interfaith Relations

Committee”. The task is about enabling relationships, growing in understanding and facilitating dialogue and actions.

There is much at stake in this field in our generation. The Committee looks forward to expanding its membership and being an increasingly effective resource for its Church leaders and their members.

Rev Canon Cedric Blakey
Convener, Committee for Relations with People of Other Faiths
April 2019

FLIPCHART COMMENTS MADE AT GENERAL SYNOD 2018 ON DISCIPLESHIP

REPORT BY THE MISSION BOARD

1. What does following Jesus mean to you?

Journey

Jesus is with us on our life's journey. But are we following him or is he leading us? Does Jesus give us a template for life, become the structure for it, or invite us to follow a way? Following Jesus means deepening our own spiritual journey and growing in faith, but sometimes we can only see this by looking back on what we have done. Our discipleship is life-long, and thankfully we are not alone on it. Our stories are part of a bigger story. Jesus calls us to an amazing adventure involving extraordinary people. Our journey with God covers every part of our lives, not just Sundays.

Relationship

An (intensely) personal relationship with Jesus, a deep relationship with God, an acknowledgement of Jesus as saviour and King. Our relationship is growing and changing, as our relationship is with a living God. We are not alone, and following Jesus means life is no longer just about me.

Change in me

Following Jesus gives us purpose. Gives us identity, meaning – a reason for living. We receive love and forgiveness, acceptance from God, healing and salvation. We discover who we are.

This leads us into gratitude, deeper into the love of God (for some through liturgy).

We might change... now with Jesus' priorities rather than mine, some learning not to be respectable, not being frightened of secularism, giving us bravery to speak, valuing difference, maybe even informing vocations. We now have a 'Jesus filter' when deciding what to do. God's presence enables me to share the good news.

My Response

As following Jesus changes us, we respond in different ways. We see others differently - seeing God in other people/seeing potential in every person/seeing others through Christ's eyes/Loving the unlovable

Our faith grows and we try stepping out of the boat & taking risks. We respond in worship, take opportunities to speak about faith, serve others, use our skills and talents, and taking encouragement hear what we are called to do.

Who is God to me?

We see God through Christ. Following Jesus involves listening to and understanding what Jesus taught and trying to live our lives that way.

Transformation?

Following Jesus leads to transformation. We are inspired by the Holy Spirit, and listen to what the Spirit is saying. We are called to bring light into darkness.

Descriptive

Finally many used words to describe what following Jesus is like.

Most often used was the word 'Challenging'.

We also had... loved, imitating Jesus, obeying Jesus, trust, energising, joy, comfort and hope.

Following Jesus is receiving support through difficult times and talking to Jesus through prayer and listening

2. How has being part of the Scottish Episcopal Church helped you to flourish?

Key themes and comments

a) Ethos and inclusivity: this group was the most commonly mentioned attribute of the church.

The impact of a conscious decision to join the SEC, A faith community, Acceptance of a range of gender orientations, A focus on fellowship and companionship, Empowerment and support providing the confidence to go out and talk and to flourish, An understanding of community, discipleship and of team work, Encouragement to be yourself.

b) Liturgy and music: this group was the second most frequently commented on.

Worship which develops faith nurtures and encourages, Prayer centred worship, Worship which helps coping with everyday life, Well performed appropriate music, Real depth in worship which helps to bring you closer to God, Structure within the services, Worship which speaks to evangelism.

c) Freedom to explore your faith

The development of personal faith and the encouragement of questioning, Anglican but not established, A church which takes risks and explores theology and new ideas, A church which can hold a series of very different perspectives and so allow you to be yourself, A church which recognises the importance of social justice, A church which allows and encourages you to think.

d) Social action

The instinct and desire to make the world a better place, A sense of the importance of community.

3. What opportunities have you had to be involved in growing other disciples and how did that feel?

Children

Excitement at reengaging with children's groups. Good experience of speaking to P1-3 children, seeing them engage and taking their questions seriously.

Messy Church a good way of engaging informally

Youth

Accompanying young people along their journey sometimes through Youth groups, the Provincial Youth Committee and by being a leader at Glenalmond. By being the Diocesan Children and Youth Officer and supporting work with young people in the Diocese. Good to see a positive congregational attitude to younger people. Seeing youth work as collaborative rather than top-down.

Within Church setting

Opening up the church to the community rather than just weekly services, and being alongside the community (*presumably rather than being apart from it?*).

Courses – many and various

- Faith exploration

- Alpha

- Bible studies (that go deeper...)

- Lent courses

- Reading CS Lewis Narnia series

Preaching

Small groups looking at Liturgy & Doctrine

Informal services such as Messy Church

Taking home communion can be an opportunity to discuss/share faith

Involvement in ecumenical work bringing denominations to work together on a project

Outside Church setting

Welcoming visitors to sacred spaces – eg Iona, Cathedral etc and having conversations

Training volunteers to be street pastors (>200 past five years).

Speaking to people that pass by whilst you are gardening or doing the maintenance.

Being open with colleagues

Challenge

Making it about God and not “church”?

Helping people to see Jesus as real and involved with them.

Growing disciples is a long-term work

Need courage to open dialogue and be willing to go out.

Mentoring and walking alongside them – need one to one relational

Spiritual Journey

Spiritual direction – a huge privilege.

Older people growing into a real relationship with God – even ones who have sat in churches all their lives.

Difficulties

How do you disciple increasingly broken people?

Some people have such chaotic lives that it is a harder challenge to disciple them.

I don't know where to begin... so many opportunities to respond to people, but so little time.

How many people have I walked past when I should have stopped and spoken to them?

Clergy led?

Is this just for clergy? Is this a question only for clergy? Is it easier for clergy to talk about this?

We don't know what effect we have – we have no priest, just have had to fill gaps by necessity

Actually being clergy can be more challenging than as a lay member (?).

What it Means to be Human: The Challenge of Genome Editing

Summary

The recent development of CRISPR/Cas9 and related technologies has given scientists far reaching new potential to edit the genome of humans and other organisms. This raises fundamental ethical questions for us as Christians and for society as a whole - about both the nature of humankind and the extent to which we should change the genomes of other species. In this report we alert the church to some key developments and their implications, and the need for us to participate in a societal discussion on how they should be regulated.

The immediacy of the issue

Why should we be interested in genome editing? Because new scientific techniques to manipulate the very genetic structure of humans, animals and plants could change our lives in the near future. Some changes could be in ways that we would welcome, like new therapies to treat hitherto incurable diseases, but other developments like changing the genes in embryos to create future genetically altered children pose profound ethical questions for our very idea of what it is to be a human being.

The widely criticised birth of two gene edited children in China late last year moved things that had been visions of science fiction abruptly into today's reality. The time for the church to discuss genome editing is now, while many of these developments are still at a relatively early stage. We have a window of opportunity to contribute a Christian voice into the fields of global ethical debate and national policy making, before decisions are made that will fix matters for generations to come.

Previous discussions about genetic modification were largely about crops and food. The new gene editing technologies are extending the debate to farm animals and humans. These issues have been studied over the past 2 years by an expert working group set up by the Church and Society Committee. Should we welcome these things, or are there ethical limits to how far we modify our fellow creatures, or ourselves? What does it mean to be human, now, in response to these challenges?

What can this new technology do?

Scientists have mapped the genetic code of humans and many animals, and are understanding more about what genes do and what can go wrong when mutations occur. But the new genetic tools to manipulate DNA such as CRISPR/Cas9 allow researchers to edit the code, to repair mistakes in the 'letters'. For the first time, this has enabled genetic changes in food animals, such as work at Roslin Institute to edit pigs to make them resistant to serious endemic pig diseases, or work in the USA to breed dairy cows without horns to protect animals and handlers.

In humans, gene editing could be used to repair damaged DNA, which could enable treatments for devastating genetic diseases, in adults or children (somatic gene therapy). But the most controversial applications are that it is now possible to alter the genes in an early human embryo, either as part of basic research into embryo development, in which there is no intention to implant the embryo, or the work in China in which genes were edited in human embryos which were implanted in the

womb, and born as genetically altered babies. This is called germline gene editing because the changes are passed on to future offspring.

Genome editing in humans

Non-inherited (somatic) gene therapy

Many human diseases and conditions are caused by what are considered defects in one or more genes, which cause the operation of the gene to go wrong, like a spelling mistake which changes the meaning of a word. For some years, gene therapy has attempted to correct some genetic conditions in adults and children, but with mixed success. It is now possible using genome editors to correct or replace a 'defective' gene with a normal one, with the aim that the corrected genes will either repopulate the tissues, or be present in sufficient quantities for long enough to bring the disease under control. These genetic changes are specific to the individual and are not passed on to any subsequent offspring, because reproductive cells are not targeted.

In principle, somatic gene therapy is generally considered acceptable, subject to the normal efficacy, safety and ethical requirements which are required for any novel therapy, including assessing the safety of the genetic editing itself. There are currently over twenty clinical trials underway worldwide to test these. But one remarkable case by-passed all such trials. Layla Richards was a 1-year old child dying of an aggressive leukaemia, affecting her bone marrow and immune system, which had resisted other forms of treatment. At Great Ormond Street Children's Hospital in London, she was given a transfusion of immune cells (T-cells) which had been modified by genome editing to withstand rejection, as a last-ditch attempt to save her life. Within a month the T-cells had killed the cancerous cells in Layla's bone marrow, and after 3 months she was given a second bone marrow transplant to restore her immune system. The child made what seems to have been a complete recovery from her leukaemia.

This rare example is heart-warming, but highly unorthodox because it used a novel technique of immune therapy tried only in mice, without any trial in humans. This was an extreme case of a 'medical exception' where a person, so seriously ill that death is inevitable and imminent, is given an unproven treatment that might be able to save their life. Should such exceptions now be granted for, say children with less serious disorders? It is important to distinguish between the ethics of emergency and normal situations. Even after a single success, it would still be necessary to perform detailed clinical trials to establish how widely and safely a novel method could be applied. Individual cases would be decided on clinical evidence available at the time, accepting that this may not yet be clear enough to prescribe a treatment safely.

Human genome editing for embryo research

In 2017 the UK Human Fertilisation and Embryology Authority (HFEA) made a landmark decision to grant a licence for research at the Francis Crick Institute involving genome editing of human embryos. Researchers inactivated a gene (known as OCT4), and found that the cells which would eventually form the placenta developed, but the embryo failed to form its next ('blastocyst') stage. This was quite different from what is seen in mouse studies. The study both confirmed the importance of this gene in embryo development, and illustrated the limitations of

mouse models to understand human biology. It is leading to further research, which might one day help to understand pregnancy failure and improve the efficacy of IVF treatments. The embryos were destroyed at day 7.

There are major ethical issues about performing research on human embryos. Christians are honestly divided over the issue. Some believe that from the point of fertilisation the human embryo should be considered to have the same moral status as a new born baby. Thus to perform research and then destroy the embryo should be forbidden. Even research for the benefit of other embryos would be considered to be a violation of the absolute value of the sacrificed embryo. Other Christians think that the moral status develops with time, and would accept limited research up to the current UK legal limit of 14 days from fertilisation. Around this time implantation in the womb is normally complete, establishing the physical relationship with the mother; the embryo is confirmed as one or more individuals; and after this the central nervous system begins to form. Another important factor for some is that the majority of fertilisations naturally abort within these early days of development.

The embryos in the above research were donated by couples who had gone through IVF programmes, and who had consented for their 'surplus' embryos to be used for research. The notion of this being a gift can be deeply important for such couples. In the light of this, we are concerned that some in the scientific community regard early human embryos as no more than a ball of cells. We are concerned that a 'normalisation' of embryo research can lead to a gradual move away from the idea of the human embryo as a potential human being, a precious gift, and to something little more than a laboratory consumable. We suggest that if human embryo research is done, it should be for very specific and focused purposes, to provide crucial information on a serious medical problem, for which there was no alternative but to use human embryos, and which had a reasonable likelihood of success.

Inherited (germline) therapy: editing embryos for serious diseases

The work just described was never intended to result in the birth of modified humans, and the HFE Act expressly forbids any genetically modified embryo to be implanted in the womb. However, in November 2018 a Chinese scientist announced that he had genome edited several human embryos, in order to confer a protection against HIV/AIDS, and had them implanted. This resulted in two genetically modified babies and a third pregnancy in progress. This provoked widespread condemnation amongst both scientists and ethicists. It was considered highly irresponsible and unethical for many reasons, not least that the embryos which were genome edited had not shown any obvious genetic defect and that the editing would make them more susceptible to other diseases. This has put the issue of manipulating the genetics of future generations in the forefront of ethical debate, and national and international policy making.

What does it mean to be human, faced with such far-reaching developments? There is an obvious ethical attraction to the prospect of eliminating a devastating and incurable genetic disease from a family, by correcting an underlying genetic defect in the embryo. The result would be that the child and his/her subsequent offspring would not develop the disease. Arguably such changes would not be altering our genetic stock in some new way, so much as *restoring* it. But there are other ethical issues to take into account.

Firstly, should we alter the genetic makeup of future individuals, who do not yet exist. Would they say we have no right to alter the genes of themselves and their future offspring? Or would they say how dare we not prevent them from getting a terrible genetic disease if we had it in our power to do so? A judgement has to be made by us on behalf of them, one way or the other. What is our human ethical duty in respect of future generations, their rights, choices and health, and their inability to give consent? For some, this would be ruled out on principle, as explained above, because such a therapy could only be reached after very extensive research involving the sacrifice of many human embryos. But if it might be considered, there are further major ethical issues.

The next is the risk involved. There is a small risk that the method of editing might do genetic damage to other parts of the genome. The gene being edited may also have multiple functions (as in the Chinese case). Either might result in deleterious side effects emerging over subsequent generations. It is almost impossible to assess these risks with any reliability without human trials, extending over several generations. Not only would it be hard to differentiate any such effects from natural genetic mutations, but in effect the babies born in such trials would be experimental subjects. This would be ethically unacceptable, unless it was classed as a medical exception.

But are there some diseases so severe, that such risks might be contemplated? Huntington's disease is an incurable degenerative condition with extremely distressing mental and physical effects, whose onset usually occurs in middle life. It is caused by a single dominant genetic mutation. If children inherit the mutation, they too will inevitably get the disease. In principle it could be repaired by genome editing the embryo. Would risks from the procedure or unintended genetic effects be considered small by comparison with the inevitable suffering to that future individual or those of their children who inherited the gene? What medical conditions would be deemed so serious that germline therapy would be considered a lesser of two risks? A common cold and Huntington's disease might represent opposite extremes, but the difficulty is what to do with what lies between.

This issue already arises with an alternative procedure known as PGD, pre-implantation genetic diagnosis, which is currently used for some rare medical conditions. In families known to carry a genetic disease, the couple could undergo IVF and have each embryo genetically tested by removing one cell at the 8-cell stage. Only those embryos without the genetic defect would be implanted. This effectively stops the condition being passed on, without germline therapy, but at the cost that some embryos will be created carrying the disease gene, which would be destroyed. Some suggest that PGD renders germline therapy unnecessary.

A general issue is the impact made by any novel therapies on limited medical resources of money, time and skills, compared with maintaining all the other parts of a national healthcare system. Genome editing therapies of any type may be expensive. If successful, much long-term health care could potentially be avoided, but the opportunity cost is what else could have been done with the money, to provide more basic healthcare. Problems of justice and equity for vulnerable sick people arise if gene therapies become available only to those who can afford to pay. Inequity would be even more an issue if it were ever possible to extend germline

editing to attempt to modify future babies without any medical reason, but because people wanted particular improved genetic traits. Most traits of interest to so-called 'genetic enhancement' are probably too complex, but we would not rule out some wishing to make the attempt.

Attempts at gene therapy by earlier methods provide a cautionary tale about raising unrealistic expectations, either in marketing or simply by scientists overstating the prospects of success. To do a genome edit as a demonstration is far removed from being able to do it well enough and reliably enough to be applicable routinely and safely in the clinic. The ease of CRISPR methods also makes it possible that inadequately tested methods are offered by private for-profit companies 'off-shore', charging large sums of money without necessary safeguards. We would agree with recent calls from ethicists for an international moratorium on human germline interventions.

Genome editing in livestock animals bred for food

The potential of genome editing to make direct genetic changes in food animals, such as pigs and cattle can be illustrated by three case studies, each targeted at improving animal welfare and combating animal diseases.

Porcine reproductive and respiratory syndrome (PRRS)

PRRS is a widespread serious infectious disease, leading to deaths of foetuses in pregnancy, and piglets being born with severe respiratory symptoms and diarrhoea. If they survive, the affected pigs are more vulnerable to secondary bacterial infections, at a time that when antibiotic use in livestock production is being discouraged. Researchers at Roslin Institute have made pigs resistant to the disease, by using genome editing to disable part of a protein on which the PRRS virus relies to infect pig cells. The disease is both a concern for animal welfare and causes very significant economic losses for pig farmers. This work is therefore considered important by the pig industry and is funded by a major international breeding company.

African Swine Fever (ASF)

ASF is a devastating pig disease which leads to pigs dying of catastrophic bleeding within ten days of infection. It is spreading steadily across Europe from Asia. The standard response to outbreaks is to cull all animals at risk of infection. There is currently no effective vaccine or treatment for ASF. The African warthog appears to be tolerant to the virus, however. Roslin Institute researchers have identified a genetic variant in the warthog, which they have edited into UK pigs, and are testing them to see if they become tolerant to ASF.

De-horning (polling) dairy cattle

Dairy cattle usually grow horns. It is common practice in the USA and UK dairy industries to dehorn calves soon after birth, to prevent the cattle damaging each other or their handlers. This is an unpleasant process involving surgery or cauterisation, which the handlers do not like doing. In the USA, dairy cows without horns have been created, by editing in a genetic variant found naturally in certain hornless beef cattle. A few dairy cattle carry this 'hornless' gene variant, but this is

rare. This development of a genetic method to create cows without horns is presented as both an animal and a human welfare benefit.

What ethical issues does animal genome editing raise?

The first issue is the fundamental question of principle of whether we should be making direct genetic interventions in another species. This was discussed in detail in the 1990s' in the pioneering *Engineering Genesis* study of the Church of Scotland SRT Project. Neither that work nor the Evangelical Alliance's *Modifying Creation* study identified overriding biblical principles or a theological rationale that precludes humans from modifying another species genetically, as a matter of basic *principle*, compared with any the other technological intervention.

The second question is whether genome editing in these animals is more acceptable than earlier genetic modifications (GM) in crop plants, which generated such controversy in the late 1990s? One of the major ethical debates about GM food was *transgenesis*, namely that most applications of genetic modification involved adding genetic fragments from an organism of a different species. Some people objected to humans doing something so plainly 'unnatural' as this; others argued that it depended on the application. Genome editing is most commonly a different method from GM, in that it modifies the genome of an organism directly, without adding genes from another species. It does this by altering letters of the DNA code directly in the organism itself. It is of course possible to use genome editing to introduce foreign genetic material but the examples we have used do not do so.

In the case of hornless dairy cattle the change achieved by genome editing exists in a different variety of the *same* species. To introduce this variant into herds could be done by selective breeding, but would take 20 years and slow down other breeding goals. Genome editing does this very quickly. It does not seem unacceptable to induce directly an effect that is natural. A slightly different case is creating a mutation in typical UK pigs which confers a tolerance to African Swine Fever. They are close but *different* species; the mutation could not be bred into UK pigs by selective breeding, because the two cannot mate. Given that both species are subject to the disease, it would seem unreasonable to object on the grounds of being genetically unnatural.

Creating pigs resistant to the PRRS virus involves knocking out part of a gene to disable a biochemical pathway which the virus uses to attack the animal. The change introduced by genome editing may well occur naturally, but unnoticed, in the UK pig population. We do not think there should be a fundamental ethical objection to creating a mutation which could exist naturally, which gives the animal protection from a serious disease.

A third set of ethical issues is how far and for what purposes we may use our new technical capacities to intervene in food animals, in the light of the cases we have examined? If genome editing of animals is not ruled out on principle, are there more or less acceptable applications? We have selectively bred animals for many reasons, e.g. chickens for meat, racehorses for speed, many dog varieties for appearance. Sometimes this has led to significant animal welfare problems. The three cases cited above all seek to address animal welfare positively. To confer resistance or tolerance to endemic or threatened pig diseases would seem

consistent with the biblical commands and godly wisdom to care for creation in general and any animals we seek to use.

But is it ethical to remove an animal's capacities, as in the case of removing a cow's horns? It is important to understand this in the context of practices widely used in livestock production, including tail docking in sheep to reduce the risk of fly strike (maggots laying eggs in soiled wool), and castration to make male animals less aggressive. Once we domesticate animals, what do we then owe them in good stewardship: to keep them well looked after, protecting them from harms, not unnecessarily restricting their freedoms. Producing cattle without horns might be consistent with that, but others argue that horn damage is exacerbated by intensive dairy production systems, for which genome editing is a technical fix.

Challenging issues also arise from genome editing of pigs to make their hearts and other organs more biologically compatible for potential transplant into humans, or to grow human tissues, such as a pancreas, grown inside the animal. These are discussed more extensively in the full report of the working group.

Overview of the Ethical Issues from the Case Studies

In this report, we have had to be brief and selective, but it should be clear that genome editing cannot be given a simple 'yes/no' answer. In each case study, we have asked if the application is something we should be doing or not doing, and identified some complex factors which have to be taken into consideration. Although many of the questions raised by genome editing are not new, the ease and breadth of application of the technology makes some things possible for the first time, and casts new light on old issues.

Looking at human and animal applications together brings out an interesting parallel. In medical treatments, adults can be consulted and make an informed choice. Animals and embryos do not have this choice. We might argue that editing a pig embryo to breed into the pig population protection from a serious disease is an expression of animal welfare, humans acting on the pig's behalf. But should parents have their future children modified using genome editing in the embryo, to avoid the child having a serious untreatable degenerative disease, or is it just wrong to intervene in any human embryo? The embryo cannot speak but will live with the outcome and so will future society.

There are thus a range of ethical issues to be assessed, involving both questions of basic principle, and balancing good or adverse consequences. These ethical questions matter profoundly both to us as individuals and to the future society facing these challenges. Putting it in its most basic form, what does it mean to be human, in the face of these new technical possibilities?

Where is the unique Christian locus?

The Christian scriptures provide a record of humankind's interaction with God. But the Bible does not give proof texts for 21st century gene editing. Rather it lays down the principles and values by which we may make ethical judgements in relation to the revelation of God's laws and principles. For example, a principle of stewardship recognises a measure of use of our fellow creatures, but at the same time God's command to care for them humanely. The scriptures and the theological reflections

down to the present time explore what it means to be human beings in relation to our Creator, how we are called to relate to other parts of the creation, and to the various states and conditions of our own humanity. We have begun discussions with the Doctrine Committee to explore these further in relation to genome editing.

Healing is a major subject in the New Testament and the Old. Many genetic therapies could thus be welcomed in adults and children, but what if they involve changes to or research upon the human embryo? Christians are honestly divided over whether no embryo research or editing should be permitted or whether this might be done under particular, limited circumstances. Disability and suffering are part of our present human condition. Christ's compassion provides the model for the healing and caring professions, and motivates a special regard for the outcast and the 'have not's'. But how far should new medical techniques be pursued if the limitation is less about feasibility than about what cost of healthcare provision can be afforded? How do we protect those might then lose out? We conclude that a Christian understanding on what is it to be human can offer vital insights into many of the ethical challenges being posed by genome editing.

Where do we go from here?

These technologies will be used, but policies and regulations will need to be drawn up to decide what should be done, and why. Who should be at the table when these decisions are being made? The church has an important role to play in being a voice for basic human values that come from more lasting perspectives than trends in modern science, for the welfare of our fellow creatures, and for those humans at whatever stage of development who would be disadvantaged by the unchecked application of these new genetic tools. In the past the church had a very significant early impact in the debate about genetically modified crops and food. It can and should do so again over these new genetic technologies.

Dr Donald Bruce

Genome Editing Working Group
Church in Society Committee
Scottish Episcopal Church

22 April 2019

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EXTRACT DIGEST OF RESOLUTIONS SHOWING EFFECT OF CHANGES BEING PROPOSED TO SYNOD

2.2 Standing Committee and Pendant Committees

2.2.1 The **Standing Committee** of the General Synod shall consist of a Lay Convener appointed by the General Synod, the Primus, a Bishop other than the Primus (appointed by the College of Bishops) and the Conveners of the Administration Board, the Mission Board, and the Board of the Scottish Episcopal Institute. In addition, notwithstanding the provisions of Section 2.1.5(b), the House of Clergy of the General Synod shall elect two members and the House of Laity of the General Synod shall elect one member. No such elected persons shall be concurrent members of a General Synod Board, any of their pendant committees or any other provincial body as determined from time to time by the Standing Committee. Unless the General Synod otherwise resolves, the period of office shall be four years (with the possibility of re-election for one additional such term). The Standing Committee itself may make nominations to the Synod in relation to the two clerical posts and the one lay post.

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2.2.6 The Standing Committee shall consider the annual budgets prepared by the Boards and Committees of the General Synod and recommend the amount of Provincial Quota annually, the portion of such Quota to be collected from each Diocese and the manner of division of unrestricted provincial income among such Boards and Committees.

In the event that the General Synod does not agree the amount of provincial quota to be collected from Dioceses for a particular year, the Standing Committee shall have power to fix the level of quota for such year at a figure no greater than the level of quota applicable for the year immediately preceding that particular year.

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2.4 Mission Board and Pendant Committees

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2.4.3 The Mission Board shall appoint the following pendant committees each of which shall consist of a Convener and not more than six other members (not including ex officio members) as the Board shall determine (except that the Interfaith Relations Committee shall have the right to appoint one additional member to the Church in Society Committee and also that the composition and manner of appointment of the Youth Committee shall be determined by the Mission Board from time to time):-

- (a) the Church in Society Committee;
- (b) the Global Partnerships Committee;
- (c) the Youth Committee.

Notwithstanding the foregoing power to appoint pendant committees, the Mission Board shall have power to appoint other working groups and to delegate such powers to any such group as it considers appropriate for the better facilitating of its work. With the consent of the Board, the Board's pendant Committees may likewise appoint working groups and delegate powers.

2.4.4 The **Church in Society Committee** shall have responsibility for the promotion of the mission of the Church in relation to social, economic and environmental issues and, unless otherwise resolved by the Mission Board, for the oversight of the Church in Society Committee Fund.

2.4.5 The **Global Partnerships Committee** shall have responsibility for the promotion, on behalf of the provincial Church, of mission, development projects overseas and companion partnerships and shall liaise with the Scottish Episcopal Church Mission Association (Links). It shall also have responsibility, unless otherwise resolved by the Mission Board, for the oversight of the Global Partnerships Committee Fund.

2.5 Faith and Order Board and Pendant Committees

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2.5.3 The Faith and Order Board shall appoint the following pendant committees each of which shall consist of a Convener and other members of whom there shall be not less than five and not more than nine, one of whom shall be a Diocesan Bishop appointed by the College of Bishops:-

- (a) the Committee on Canons;
- (b) the Doctrine Committee;
- (c) the Inter-Church Relations Committee;
- (d) the Liturgy Committee;
- (e) the Interfaith Relations Committee

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2.5.8 The **Interfaith Relations Committee** shall have responsibility for oversight at provincial level of matters appertaining to relations with people of other faiths.

2.7 Reports of Boards and Committees

The Boards and Committees of the General Synod shall report annually to the Annual Meeting of the General Synod on their activities during the preceding year. Each pendant Committee or sub-committee shall report to its parent Board or Committee as required by that body. Each parent Board or Committee shall have responsibility for the general oversight of their respective pendant Committees or sub-Committees.

2.8 Reimbursement of Expenses

Travelling and subsistence allowances including, where appropriate, overnight allowances, may be paid to members of the General Synod or of Boards and Committees and to other persons engaged in the business of any Board or Committee at such rates and subject to such conditions as the Administration Board may determine.

2.9 Delegation

A Board shall be entitled to delegate its powers or any of them to any of its pendant Committees. A Committee shall be entitled to delegate its powers or any of them (even if those powers are themselves delegated) to any of its sub-Committees.

2.10 Indemnity Insurance

Insurance against any liability and associated matter which by virtue of any rule of law may attach to any member of the General Synod, the Standing Committee or the Boards and Committees of the General Synod in respect of negligence, default or breach of duty of care, but excluding gross negligence, fraud or wilful default, of which he/she may be guilty in his/her capacity as a member of the General Synod, the Standing Committee or the Boards or Committees may be purchased from the funds of the General Synod.

4. PROVINCIAL GRANTS & LOANS AVAILABLE

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4.3.2

Child Allowances shall be paid annually at a rate set by the Administration Board. They shall be paid on behalf of all qualifying children of all qualifying stipendiary clergy of the Scottish Episcopal Church who apply for such allowances. The allowances shall be paid in February (or when claimed, if later) in the year following that to which they relate. Payment shall be made to the Paying Officer of the parent concerned. Qualifying children and qualifying stipendiary clergy shall be such children and stipendiary clergy respectively as meet criteria set from time to time by the Administration Board.

4.3.3

The Administration Board shall make provision for grants to be payable to assist congregations towards additional costs incurred by congregations in situations where they make payment to clergy of maternity, paternity, adoption and shared parental pay.

6. CLERGY STIPENDS AND ALLOWANCES

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6.12 Maternity, Paternity, Adoption Leave etc

Stipendiary office holders shall be entitled to maternity, paternity, parental and adoption leave for the same periods and subject to the same conditions as apply in the case of an employee under the Employment Rights Act 1996 or any regulations made under that Act. Where a stipendiary office holder is statutorily entitled to maternity or adoption pay, it shall be paid at the level of standard stipend for 22 weeks and, for the following 17 weeks, at the rate of 90% of standard stipend or the standard rate set by the Government (whichever is the lower).

RULES OF ORDER OF THE GENERAL SYNOD

(Amended 12 June 1997, 7 June 2012, 12 June 2014)

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, in the opinion of the person occupying the chair, more than one motion deals with the same subject matter, only the motion first lodged with the Secretary General (whether by hand delivery or by post) shall be considered and if, in the opinion of the person occupying the chair, any motion deals with a matter already under consideration by a Board or Committee, that motion shall not be considered.
- (g) If a member who has submitted a notice of motion is not present to move the motion, the motion shall fall, unless Synod agrees that another member may move the motion.
- (h) No motion of any kind which involves a grant of money shall be competent unless it is printed in the programme of business with the observations of the Board or Committee within whose budget the grant would fall, with power to the Chair on special occasions to take the sense of the meeting with reference to matters appearing in the programme of business and, if satisfied, to dispense with the necessity of observations by the appropriate Board or Committee. Except as above provided, no motion (other than votes of thanks) shall be entertained unless notice has been given to the Secretary General in reasonable time to enable it to be entered in the programme of business, unless the person occupying the Chair sees fit to put the question to the meeting that want of notice shall be dispensed with and interprets it as the evident sense of the meeting that this be allowed. There shall be no poll on the question, but a show of hands may be taken to assist in coming to a decision.

10. Rule 10 Motions

- (a) Notice of Rule 10 motions should normally be given in writing (to the Secretary General) before Synod starts.
- (b) The motion shall be in writing, and signed by the mover and seconder, and supported by the signatures of twelve members (excluding the mover and seconder of the motion) of Synod who are present at the meeting.
- (c) The mover of a motion under this Rule shall be given the opportunity to address Synod briefly (maximum of two minutes) as to why the Synod should consider the motion at that time before a vote is taken on whether the Motion should be considered.
- (d) Subject to any contrary provision in the Code of Canons, in order for a Rule 10 motion to be considered by Synod, a two thirds majority of those present and voting shall vote in favour of its being considered.

11. Motion: “That the Question be now put”.

- (a) The amendment called “The previous question” shall not be allowed.
- (b) It shall be competent for any member who has not spoken on the question before the meeting to move “that the question be now put”. On this being seconded, if it seems to the person occupying the chair that the question before the meeting has been sufficiently discussed, a vote shall be taken, without amendment or discussion. If the motion is carried, the mover of the original motion shall have a right to reply, and the question under discussion shall then be put to the meeting. If the motion “that the question be now put” is not carried, a similar motion may be made after every three additional members have spoken.

12. Voting

- (a) After the question on which the vote is to be taken has been announced, and voting has commenced, no member shall be permitted to offer an opinion, or ask a question, except on a point of order, or otherwise interrupt the proceedings until the result of the vote has been intimated.
- (b) Save as otherwise provided, all motions and amendments shall be passed by a majority of the members of the Synod present and voting.
- (c) The person occupying the chair shall have a deliberative but not a casting vote. Where the matter which is the subject of the vote relates to the appointment of a member of the Synod to any particular office or committee, voting shall be by ballot.
- (d) When the question is put to the vote, tellers shall be named from the Chair and shall give in their report of each division taken. Except where otherwise stated in these Rules of Order, the vote may be taken in the first instance on a show of hands, the result, in the opinion of the person occupying the chair, being declared therefrom. In all cases of doubt the vote shall be taken by counting the hands held up. On any question, if one third of the present and voting members of any House so wish, voting shall be by ballot.
- (e) When voting by Houses, the Houses must meet separately if one third of the present and voting members of any House so wishes. When the Synod votes by Houses, the numbers of the vote in each House shall be recorded, and a majority of those present and voting shall be required in each House for the passing of the motion.
- (f) A challenge to the accuracy of the minutes shall be made by way of amendment to the motion that the minutes be approved. Only those members who were present at the previous meeting to which the minutes relate shall be entitled to vote on the said amendment.

13. Election, Selection or Appointment of Members to Office

In the case of election, selection or appointment by Synod of a member of the Synod or of any other person to any office where the number of candidates nominated exceeds the number of vacancies, the member or person to be elected, selected or appointed as the case may be shall be determined by a vote (or votes) by ballot in (each of) which members will be entitled to vote for as many candidates as there are vacancies. No member may record in the ballot more than one vote for any candidate. The candidate or candidates having the highest number of votes shall be declared duly elected. If there is equality of votes for the last vacancy, this shall be resolved by ballot or by a show of hands.

14. Assessor

The Standing Committee of the General Synod shall nominate an assessor, who may be a member of the Synod, but the assessor shall intervene as assessor only on the call of the Chair, without prejudice to the right of the assessor when a member of the Synod to speak and vote as such.

15. Suspension of Rules

The application of any or all of these Rules of Order may be temporarily suspended or amended by a majority amounting to two-thirds of those present and voting. Voting shall be as one House.

.....
RULE 10 MOTIONS: PRACTICE NOTE

Before considering presenting a motion Synod members are encouraged to liaise with the Secretary General in order to consult with the Board to whom the matter will be delegated if the motion is passed. It is expected that in a majority of cases this will result in a co-operative response where the matter is taken on to the Board's agenda, and the need for a Rule 10 Motion will pass. Most matters can be dealt with using this process during the year through consultation with the relevant diocesan representative.

GENERAL SYNOD: A REFLECTION ON MORNING AND EVENING PRAYER

You make the dawn and the dusk to sing for joy (Psalm 65.8)

Within the daily rhythm of life, we become aware, when day breaks and when night falls, of moments of significance. A day begins and a day ends, never to return. Time has moved on during that day, and we have drawn a little nearer to whatever our end will be. Tomorrow will be another day, with a significance of its own. It will not be merely a repeat of today, no matter how many similarities there may be. Each day thus comes to us as a distinctive gift. We do not make it. We can only receive it. We may learn to receive it with gratitude and to return thanks for it to the God of creation, the giver of life.

*Every day will I bless you
and praise your name for ever and ever. (Psalm 145.2)*

Thus it is that human beings, whatever their religious persuasion, have instinctively offered prayer at each day's beginning and ending. At daybreak, prayer expresses gratitude for the passing of the night and for the gift of the new day. It offers to God all that is to be done and experienced as the day runs its course. At nightfall, prayer again expresses gratitude for what the day has brought and invites reflection on our use or perhaps misuse of it, entrusting our lives once again to God's care during the hours of darkness.

Father, hallowed be your name, your kingdom come. (Luke 11.2)

Prayer becomes part of the rhythm of life, of waking and sleeping, of working and resting. The sun and the moon, as time's markers, bring the further seasonal rhythms of winter and spring, summer and autumn. All these rhythms lead us to celebrate and reflect on the mystery of life itself, of our waking to life and of the coming sleep of death. Faith leads us further, to see in the passage from light to darkness and from night to morning an image of Christ's surrender to death and, with his being raised from death, the promise of a new creation, the goal towards which all our labours, as people of faith, are directed.

*Rejoice always, pray without ceasing, give thanks in all circumstances,
for this is the will of God in Christ Jesus. (1 Thessalonians 5.16f)*

Morning and Evening prayer thus form the frame within which the activities of each day take place. They are the beginning and the ending of each day's work. When, for example, the General Synod of our Church meets, Morning Prayer begins the day's business and Evening Prayer brings it to a conclusion. Both express the context of faith which informs the entire work of Synod. Both offer us the opportunity to draw deeply on the words of the sacred writings (psalms, canticles, readings and prayers) and allow them to become the voice of our own prayer.

"[The Psalms] are the bright mirror in which we become more deeply conscious of what is happening to us". (Cassian, conferences X,11)

Both Morning and Evening Prayer are there, not as optional extras for the piously inclined, but as the means by which we are reminded, as we begin and as we end the business of Synod, of the heart of the matter: the God through whom, in whom and for whom we exist.

"He prays unceasingly who combines prayer with necessary duties and duties with prayer. Only in this way can we find it practicable to fulfil the commandment to pray always. It consists in regarding the whole of Christian existence as a single great prayer. What we are accustomed to call prayer is only a part of it." (Origen, On Prayer)

Note: Copies of the most recent edition of *Daily Prayer* (which includes Morning and Evening Prayer, Night Prayer (Compline) and the Psalter) are available from the General Synod Office, Price £9.00.

GENERAL SYNOD MEMBERS 2019

House of Bishops

Most Rev Mark J Strange
Rt Rev Dr John A Armes
Rt Rev Anne Dyer
Rt Rev Kevin Pearson
Rt Rev Ian Paton
Rt Rev Andrew Swift

Standing Committee Members not Otherwise Diocesan Representatives

Dr John Ferguson-Smith
Mr Robert Gordon

ACC Representative not Otherwise a Diocesan Representative

Mr Alistair Dinnie

Aberdeen & Orkney Clergy

Rev Prof David Atkinson
Rev Nick Bowry
Rev Captain Gerry Bowyer
Rev Neil Brice
Rev Dr Ruth Green
Rev Terry Taggart
Rev Canon John Walker

Aberdeen & Orkney Clergy Alternates

Rev Lynsay Downs
Rev Canon Vittoria Hancock
Rev Canon Thomas Miller

Aberdeen & Orkney Laity

Dr Julia House
Mrs Ginny Irvine-Fortescue
Miss Mary McKinnell
Dr Nicola Mills
Mrs Jane Selwyn Bailey
Ms Cassandra Smith
One Member, name not disclosed

Aberdeen & Orkney Laity Alternates

Mr Ken Elliott
Dr Alistair Mason
One Alternate, name not disclosed

Argyll & The Isles Clergy

Rev Rosemary Bungard
Very Rev Margi Campbell
Rev Amanda Fairclough
Rev Alexander Guinness
Rev Canon Simon Mackenzie
Rev David Railton

Argyll & The Isles Clergy Alternates

Rev Canon Sister Clare Lockhart

Argyll & The Isles Laity

Dr Peter Kemp
Mr Colin Sibley
Mr Michael Smith-Tennent
Ms Sally McKim
Mr Stephen Plant
One Member, name not disclosed

Argyll & The Isles Laity Alternates

Mr Robert MacDonald

Brechin Clergy

Very Rev Jeremy Auld
Very Rev Dr Francis Bridger
Rev Canon Fay Lamont
Rev Peter Mead

Brechin Clergy Alternate

Rev Canon Kerry Dixon
Rev Denise Herbert
One Alternate, name not disclosed

Attending 2019

Attending 2019

Brechin Laity

Ms Jean Forbes
Mr Harold Jack
Dr Jaap Jacobs
Mrs Judy Robinson
Mr Graeme Stirling
Mrs Vina Strachan

Brechin Laity Alternates

Professor David Balfour
Dr Aileen Black
Mr Paul Hastie-Gray

Edinburgh Clergy

Very Rev Frances Burberry
Rev Steve Butler
Rev Markus Dünzkofer
Rev Canon Dean Fostekew
Rev Diana Hall
Rev Peter Harris
Rev Canon Ruth Innes
Rev Dr Sophia Marriage
Rev Canon John McLuckie
Rev David Paton-Williams
Rev Canon David Richards
Rev Canon Malcolm Round
Rev Sarah Shaw
Rev William Shaw
Rev Dr Jenny Wright

Not attending 2019

Not attending 2019

Edinburgh Clergy Alternates

Rev Rosie Addis
Rev Simon Metzner

Attending 2019

Attending 2019

Edinburgh Laity

Mrs Kate Campbell
Ms Pam Dugan
Mrs Karen Ellis
Dr Michael Green
Dr Christopher Johnston
Miss Sheila Kidney
Mrs Janet McKinnell
Mr Barnaby Miln
Ms Cathy Outram
Mrs Wendy Pemble
Mr Alex Stewart
Ms Victoria Stock

Not attending 2019

Edinburgh Laity Alternate

Glasgow & Galloway Clergy

Rev Janice Aiton
Rev David Gifford
Rev Andrea Hagenbuch
Very Rev Kelvin Holdsworth
Rev Mary Jepp
Rev PJ O'Maoil Mheana
Rev Canon Jane Ross
Rev Canon Andrew Sheridan
Rev Canon Dr Nicholas Taylor
Rev Paul Watson
One Member, name not disclosed

Glasgow & Galloway Clergy Alternates

Rev Jim Benton-Evans
Rev Dr Kevin Francis
Rev Matthew Little
Rev Jonathan Livingstone

Glasgow & Galloway Laity

Mr Kevin Boak
Mr Jim Gibson
Mrs Margaret Hanley
Miss Trudy Hill
Mrs Anne Jones
Mrs Carol Lovett
Mr Alan Rumble
Dr David Simmons
Ms Jenny Whelan
Mrs Linda Whitby
One Member, name not disclosed

Glasgow & Galloway Laity Alternates

Mrs Anthea Clarke
Mr Ray Gascoigne
Mr Richard Horrell
Miss Morag O'Neill

Moray, Ross & Caithness Clergy

Rev Julia Boothby
Rev Canon Kathy Collins
Rev Dr James Currall
Rev Canon Dr John Cuthbert
Rev Canon Michael Last
Very Rev Sarah Murray
Very Rev Alison Simpson

Moray, Ross & Caithness Clergy Alternate

Moray, Ross & Caithness Laity

Mr Michael Campbell
Mr Iain Foyers
Ms Alison Garraway
Mr Colin Gregory
Mrs Deborah Munday *Not attending 2019*
Mr Grant Swain
One Member, name not disclosed *Not attending 2019*

Moray, Ross & Caithness Laity Alternate

Mr Hugh Morison *Attending 2019*
One Alternate, name not disclosed *Attending 2019*

St Andrews, Dunkeld & Dunblane Clergy

Rev Liz Baker
Rev Tracy Dowling
Rev Samantha Ferguson *Not attending 2019*
Rev Prof Trevor Hart
Rev David Mackenzie-Mills
Rev Dean Norby
Very Rev Kenneth Rathband
Rev Canon Graham Taylor
Rev Christoph Wutscher

St Andrews, Dunkeld & Dunblane Clergy Alternates

Rev Christine Fraser
Rev Carol Latimer

St Andrews, Dunkeld & Dunblane Laity

Mrs Emma Barrie
Dr Anthony Birch
Mr Chris Brown
Mrs Linda Brownlie
Mr James Gardner
Mr Euan Grant
Mrs Ruth Warmer
Prof Alan Werritty

St Andrews, Dunkeld & Dunblane Laity Alternates

Mrs Nan Kennedy
Mr David Stacey
Mrs Sue White
Ms Lesley Whitwood

SCOTTISH EPISCOPAL CHURCH

REPRESENTATION ON OTHER BODIES/ORGANISATIONS

There follows a list of current representatives appointed to represent the Scottish Episcopal Church on a variety of other bodies and organisations.

Most positions are held by volunteers but in a few cases the SEC is represented by staff members and the list is annotated to show this.

Vacancies arise from time to time in the positions in question and if you have an interest in serving in any of the areas in question, please make your interest known to the General Synod Office.

John F Stuart
Secretary General
April 2019

SCOTTISH EPISCOPAL CHURCH

REPRESENTATION ON OTHER BODIES/ORGANISATIONS – April 2019

Body/Organisation	Representative	Appointing Body	Start Date* *No Fixed Term Date
ABERLOUR CHILDCARE TRUST	Vacant	Mission Board	
ANGLICAN COMMUNION			
Anglican Consultative Council	Alistair Dinnie Jenny Wright	Standing Committee	2016-25 2019-28
Anglican Communion Networks and Commissions: -			
Family Network	John Rea	Mission Board	2007*
Environmental Network	Alan Werritty	Mission Board	2003*
Women's Network	Rachael Fraser	Mission Board	2017*
ACTS (Action of Churches Together in Scotland)			
Trustee Board	Paul Goldfinch	Faith and Order Board	2015
Members' Meeting	Bishop of Edinburgh Rev Canon John McLuckie (Alternate) Miriam Weibye ¹	College of Bishops Faith and Order Board	2017 2016
Ecumenical Development Group	Rev Canon John McLuckie Rev A Montgomerie Miriam Weibye ²	Faith and Order Board	2016 2004*
Finance Committee	Mr Nick Cooke	ACTS	2014*
Scottish Churches' Rural Group/RHS Committee	Rev Prof David Atkinson	Mission Board	2016
Scottish Churches' Children's Group	Lorraine Darlow	Mission Board	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*
Church in Society Council	Represented via EMU	Church in Society	
CTBI (Churches Together in Britain and Ireland)			
CRJN (Churches Racial Justice Network)	Rev Timothy Njuguna	Church in Society	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 Since this is the successor to the body which previously oversaw Local Ecumenical Partnerships throughout Scotland, it is appropriate that the Church Relations Officer, as the ecumenical officer for the SEC, should also participate in this. This is mirrored in appointments from other denominations.

Body/Organisation	Representative	Appointing Body	Start Date* *No Fixed Term Date
Consultative Group on Ministry Among Children	Lorraine Darlow	Mission Board	2013*
Senior Representatives Forum	John Stuart ³	ex officio Secretary General	2007
Global Mission Network	Rev Eileen Thompson	Global Partnerships Committee	2008
DIACONAL ASSOCIATION OF THE CHURCH OF ENGLAND	Rev Norma Higgott	Faith and Order Board	2016*
FAITH IN COMMUNITY SCOTLAND	Appointment in hand	Mission Board	2019*
FAITH IN COMMUNITY SCOTLAND ACTION FUND	Rev Canon Fay Lamont	Church in Society (annual reappointment)	2001
GLENALMOND COUNCIL	Primus	ex officio College of Bishops	2014*
INTERFAITH GROUP ON DOMESTIC VIOLENCE	Vacant	Church in Society	
INTERFAITH SCOTLAND	Rev Cedric Blakey	CRPOF	2015*
JOINT FAITHS BOARD ON COMMUNITY JUSTICE	Vacant	Church in Society	
MEISSEN COMMISSION (Celtic Churches Observer)	Rev Markus Dünzkofer	Inter-Church Relations Committee	2018*
MISSION TO SEAFARERS	Bishop of St Andrews, Dunkeld and Dunblane	College of Bishops	2019*
NHS SPIRITUAL CARE DEVELOPMENT COMMITTEE	Rev Carrie Applegath Sister Clare Lockhart (Alternate)	College of Bishops	2004* 2006
PORVOO CONTACT GROUP	Miriam Weibye ⁴	Inter-Church Relations Committee	2016*
REUILLY CONTACT GROUP	Rev Canon J McLuckie	Inter-Church Relations Committee	2005*
SCOTLAND4PEACE STEERING GROUP	Very Rev David Mumford	Church in Society	2008*
SCOTTISH CHURCHES COMMITTEE	John Whittall John Stuart ⁵	Admin Board	2013* 1996*
SCOTTISH CHURCHES COMMITTEE SAFEGUARDING GROUP	Donald Urquhart/ Daphne Audsley	Ex officio	2007*
SCOTTISH CHURCHES HOUSING ACTION	Vacant	Church in Society	
SCHA Affordable Housing Group	Elliot Glen-esk	Buildings Committee	2012
SCOTTISH CHURCHES PARLIAMENTARY OFFICE			
Advisory Group	Miriam Weibye	Church in Society	2006*

³ The Forum comprises senior denominational officers *ex officio*.

⁴ Officer well placed within the denomination to act as liaison point with the Porvoo Communion.

⁵ 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.

Body/Organisation	Representative	Appointing Body	Start Date* *No Fixed Term Date
SCOTTISH FAITHS ACTION FOR REFUGEES	Rev Nick Bowry	Church in Society	2019*
SCOTTISH JOINT COMMITTEE FOR RELIGIOUS AND MORAL EDUCATION	Patricia Boyd Rev Alastair Macdonald	Church in Society Mission Board	2003* 2016*
SCOTTISH PILGRIM ROUTES FORUM	Margaret Pedersen	Mission Board	2013*
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 Wren	College of Bishops	2018

ATTENDANCE SLIP
GENERAL SYNOD 2019

Name: _____

Diocese: _____

PLEASE PUT THIS IN THE BOX PROVIDED AT THE SYNOD

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**GENERAL SYNOD 2019
TRAVEL AND MEALS CLAIM FORM**

Travel: _____ £
_____ miles at 45p/mile
Public Transport (receipts must be attached) _____

Overnight Accommodation Allowance (dinner, bed and breakfast):
_____ nights at £_____ (up to max of £90 per night)
(receipts must be attached) _____

TOTAL COSTS
Balance due from Scottish Episcopal Church _____

Name (please print): _____

Address: _____

Payment will be by cheque or electronic bank transfer. If you wish payment to be made by bank transfer, please indicate as follows:

Either: Use my bank details already provided to General Synod Office*

Or: Use the following bank details*:

* Delete as appropriate

Account in the name of: _____

Bank sort code: _____

Bank account number: _____

Email address: _____

Signed: _____

Date: _____

(see notes overleaf)

NOTES:

- 1 Please ensure that this form is returned by not later than 28 June 2019 to the General Synod Office, 21 Grosvenor Crescent, Edinburgh, EH12 5EE.
- 2 If you have decided not to claim expenses, please return the form marked accordingly.
- 3 Please state if attending as an alternate.
- 4 Notification of payment of expenses made by electronic transfer will be sent be email.

GENERAL SYNOD 2019 FEEDBACK FORM

The Standing Committee values the comments of General Synod Members on the operation of the General Synod. If you have any comments, which you would like to have considered by the Standing Committee, you are invited to complete this Feedback Form and place it in the box at the exit when you leave after the final session of this General Synod. If you wish to make additional comments there is space at the end of the Feedback Form for that purpose. The Feedback Form can be submitted anonymously.

Please **CIRCLE** your multiple choice response and **PRINT** any other information

- | | | | | |
|-----|--|--------------|----------------|-----------------|
| 1. | Sessions were generally chaired competently and clearly | AGREE | NEUTRAL | DISAGREE |
| 2. | I would prefer more time in Synod to be given over to decision making rather than presentations of information | AGREE | NEUTRAL | DISAGREE |
| 3. | I appreciated the worship at General Synod | AGREE | NEUTRAL | DISAGREE |
| 4. | I liked the layout used for the Opening Eucharist | AGREE | NEUTRAL | DISAGREE |
| 5. | I would have liked to have seen the following on the agenda: | | | |
| 6. | If I could make <i>one change</i> to the <u>way</u> General Synod meets it would be: | | | |
| 7. | I welcomed the arranging of business to separate business requiring votes on motions, largely on Thursday, from more discursive, conference-style material on Friday | YES | | NO |
| 8. | I welcomed the introduction of a panel session for those Committees which did not have specific business to bring to Synod | YES | | NO |
| 9. | I welcomed the inclusion of the SEI Valedictory Service as part of the General Synod meeting | YES | | NO |
| 10. | I enjoyed the General Synod Dinner | YES | | NO |
| 11. | My Diocese held a pre-Synod meeting | YES | | NO |

- | | | |
|---|-----|----|
| 12. I attended my Diocese's pre-Synod meeting | YES | NO |
| 13. I am a new member of General Synod | YES | NO |
| 14. My Diocese allocated me a "Buddy" | 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

If you would like to include your contact details: name, address, e-mail then please use the space below:

Thank you for completing the Feedback Form.
Please remember to put it in the box at the exit before you leave for home on Saturday.
If you have any further comments you wish to make please do so in the space below:

