

MISSION AND DISCIPLESHIP COUNCIL

May 2017

PROPOSED DELIVERANCE

The General Assembly:

1. Receive the Report.
2. Encourage Kirk Sessions to explore how they might make use of the Conversations in Worship material. *(Section 2)*
3. Encourage the whole Church to use 'Pray Now: Word of Life' in daily devotions and public worship and to note the new How We Pray section. *(Sections 1.3 and 5)*
4. Welcome the launch of the new Weekly Worship (formerly Starters for Sunday) pages and commend the efforts made to enhance content and accessibility. *(Sections 3.2 and 6.2)*
5. Note the take-up of the online daily memes shared through the Church of Scotland social media channels and encourage their widespread use. *(Section 7.1)*
6. Welcome CARTA's development of its new 360 degree resource as a way of promoting the use of art and architecture in worship and outreach. *(Section 9)*
7. Urge Kirk Sessions to engage with the children and young people faith formation resources arising from Learn: Community of Faith conferences and to promote their use within the wider congregation. *(Sections 10.2.1.1 and 10.2.2)*
8. Urge Kirk Sessions to use the Learn: Children & Young People publication and to promote its use in the wider congregation. *(Section 10.2.3)*
9. Note the continuing development of the Theology of Children and Young People identified in the interim report. *(Appendix II)*
10. Instruct the Council to address the proposals contained within its report on the subject of the National Youth Assembly Review and to bring an interim report to the General Assembly of 2018. *(Section 11)*
11. Instruct the Council to continue its work on developing the eldership by addressing the proposals presented in the report from the Eldership Working Group. *(Appendix III)*
12. Urge Presbyteries and Kirk Sessions to engage fully in the Year of Young People initiative in 2018. *(Section 12)*
13. Encourage Kirk Sessions to consider using Future Focus as an envisioning and planning resource at appropriate moments in congregational life. *(Sections 14.2 and 14.3)*
14. Encourage Kirk Sessions in rural settings to engage with and utilise the support that has been developed for them. *(Section 14.6.2)*
15. Encourage Kirk Sessions to use the Pastoral Care resources as appropriate. *(Sections 14.7.1 - 14.7.4)*
16. Instruct Presbyteries, when training Elders as moderators of their own Kirk Session, to use the training resource that has been developed specifically for this situation. *(Section 14.8)*
17. Encourage Kirk Sessions to promote the use of the online Office Bearers resource. *(Section 14.9)*

18. Urge Kirk Sessions to provide a Learning Disability Contact and engage with the support that has been developed for them in the area of learning disabilities. *(Section 15.2.2)*
19. Encourage Presbyteries and Kirk Sessions to use and share the Life Stories videos and transcripts as a means of building confidence in articulating faith and to promote their use throughout the Church. *(Section 17.2)*
20. Urge Kirk Sessions to support members in sharing their faith, and to use the Sharing Faith resource where appropriate. *(Sections 17.5 and 17.6)*
21. Urge Presbyteries and Kirk Sessions to use the discipleship publications Learn: Exploring Faith and Learn: Understanding our Faith. *(Sections 17.8 and 17.9)*
22. Encourage Presbyteries and Kirk Sessions to promote the use of Learn Online. *(Section 17.13)*
23. Encourage Presbyteries and Kirk Sessions to explore opportunities for pioneering forms of mission and to engage with the Fresh Expressions Development Worker. *(Sections 18.1 and 18.6)*
24. Encourage Presbyteries, in conjunction with other denominations, to invite the Fresh Expressions team to run Fresh Expressions training events. *(Section 18)*
25. Encourage Presbyteries and Kirk Sessions to promote digital subscription to Life and Work. *(Section 20.2)*
26. Approve the theme of 'Stories E.T.C.' to run from 2018 to 2020 and commend it to the whole Church. *(Section 24 and Appendix V)*

REPORT

Mission and Discipleship – Sowing seeds for a fruitful church

I planted, Apollos watered, but God gave the growth. So neither the one who plants nor the one who waters is anything, but only God who gives the growth. The one who plants and the one who waters have a common purpose, and each will receive wages according to the labour of each. For we are God's servants, working together; you are God's field, God's building. 1 Corinthians 3: 6-9 (NRSV)

1. Introduction

1.1 When a seed is planted into the ground new life follows. It is this principle that lies at the heart of the Council's work for the Church, - to foster a spirit of life-giving generosity. The period from seed to fruit echoes the life of Christ in us of death and resurrection. The mystery of such creative life captures the familiar and profound aspects of our faith as the process involves

patient trust and expectant hope. Often expressed through prayer. This is where the church lives. The Council's task is to equip the Church for life between seed and fruit.

1.2 Life-giving resources work when the Church embraces them. A publication left on the bookshelf has not done its job. It is no more than a jar of seeds stored away waiting to be planted. For example **Learn: Eldership** only contributes to the growth and development of elders when it is used. Through its resources, the Council hopes for nothing less than the ongoing renewal and transformation of the people of God; through the people of God, by the people of God, for the glory of God.

1.3 The Council's resources draw on the creativity of the whole people of God. This is why the Council engages with people when a resource, such as **Pray Now: Word of Life**, is created. It does not stem from one person's idea but is gathered from insights found across Scotland; where

the Council has listened and drawn from the richness of people's faith, church, and community experience. This enables a resource to be robust and real, so that when it is used, it resonates closely with people's experience.

1.4 Such experience illustrates that not every part of the church faces the same challenges, nor would each part benefit from the same response. The Council seeks through its work to refresh the Church's life to address the opportunities of today and tomorrow. These provoke a bigger and deeper question, "What shape of church is needed to serve Christ in the wider world?" and, in particular for the Council, "What is our role in resourcing this?"

1.5 The rest of this report illustrates how the Council has addressed these questions over the last year.

2. Conversations in Worship

2.1 The life source of a fruitful church is rooted in worship. Within every community are rich stories of encounters with God. When people share these stories something profound happens.

2.2 In June 2015, the Council, through its Resourcing Worship Group and a number of local and national worship practitioners involved with the Church of Scotland, created a simple method that proved to be both a powerful and significant resource. It has been piloted several times, with church groups in a variety of contexts from Orkney to Glasgow and Aberdeen to Skye, with congregations, gathered groups, Committees and Councils and some youth organisations.

2.3 The Council has found so far that Conversations in Worship has enabled a wide variety of people to share some of the heights and depths of their experience of God. It has often enabled people to share at a deep level, in ways that have been enabling and surprising for them.

2.4 Feedback from people taking part has included comments like "Why don't we do things like this more often in church?" and "When Jesus taught, he used

parables and it is like we have become those parables for each other tonight".

3. Spirituality of Conflict

3.1 The Council has been involved in the development of a series of resources, written by people from the Spirituality of Conflict project. This ecumenical project brings together people from the Corrymeela Community, the Iona Community, the Mission and Discipleship Council of the Church of Scotland, Place for Hope, the Coventry Centre for Reconciliation and the Irish School of Ecumenics. Writing reflections for the gospel texts in the Revised Common Lectionary's cycle, this collaborative project seeks to read these specific texts through the lens of conflict (personal, relational, global) and, conversely, read conflict through the lens of the gospel texts.

3.2 Conflict can be the ground for our art or friendships and some conflicts can even tear the heart from a society. The gospel texts can provide wise lenses for us to view our lives, creating a conversation between conflict and the Christian faith, letting each influence our understanding and expression of the other. Much of the material is already available online, and will continue to grow. It is available on the Spirituality of Conflict website and will also be linked to the Church of Scotland Weekly Worship (formerly Starters for Sunday) web pages.

3.3 This resource is available now to download or order at <https://goo.gl/tsmD1w>.

4. Ecumenical Worship Links

4.1 The Council has seen the benefit of the Resourcing Worship Group actively involved in developing its ecumenical worship networks through the planning of worship themed conferences with the Joint Liturgical Group of Great Britain for 2017 and contributing to the World Council of Churches (WCC) international worship resources. These are also available through the Church of Scotland Worship pages.

4.2 The Joint Liturgical Group is due to deliver two conferences in 2017 with the theme 'Shaping our Worship' for practitioners involved in worship preparation.

4.3 This networking has also allowed us to get feedback on our resources (such as Pray Now and Conversations in Worship) from an ecumenical perspective.

5. Pray Now

5.1 The annual prayer publication continues to be a resource used by many people in their daily or gathered prayer. Connecting with the Heart and Soul theme, '**People of the Way**', the book explored a range of passages and stories from Scripture through meditations, morning and evening prayer, and short blessings. One person said "we really value this as a resource for pastoral care and home group material and beyond. The prayers work in lots of different worship settings." The 2016 edition sold 1,195 copies in Scotland and beyond.

5.2 Once again, the writers have used the theme of this year's Heart and Soul event, 'Word of Life'. These prayers have been gathered from a far wider group than previous years, reflecting even more of the breadth and depth of experience of people across the whole Church of Scotland.

5.3 A new section '**How we pray**' offers a series of short reflective accounts of how different people pray. Contributions include an account of how we pray with children and young people, people with learning disabilities as well as using art and Scripture amongst others. The Council intends these personal accounts to encourage us all in knowing that no matter who we are, where we are from, or what we are like, everyone can pray, now.

6. Online Worship Materials

6.1 The popular **Starters for Sunday** worship materials have been increasingly used over the past year. The material is usually available six weeks before any given Sunday and includes a selection of exegetical material, prayers, music and ideas for sermons and how to include children in public worship.

6.2 During 2017 some gradual changes will be made to how the content is presented and accessed. This new section will be called '**Weekly Worship**'. This will include:

- suggestions for hymns and reasons why, hints and tips on selecting appropriate music, and links to recorded audio content,
- a new series of blogs on topics related to worship and liturgy,
- innovative children's material.

6.3 Content will be easier to read on mobile phones and tablets whilst retaining the option of downloadable and printable PDF version. It will also link with the Church of Scotland Facebook page where comment, discussion and other contributions can be made by those who are making use of the material.

7. Memes

7.1 To encourage people in their faith and prayer life, the Council piloted a series of daily online memes through the Church of Scotland Facebook page and Twitter feed. (A meme is an image coupled with a short message shared through social media.) These proved to be extremely popular with each meme reaching thousands of people every day throughout the year. Two of our more popular memes were on 11 November (with 593 likes, 189 shares and a reach of 16,000 people) and 24 December (with 634 likes, 247 shares and a reach of 25,500 people). The memes have both benefited from, and contributed to, the growing number of people connecting to the Church of Scotland Facebook page which is constantly being developed by the Communications and Media Department.

8. Church Art and Architecture Committee (CARTA)

8.1 The Committee on Church Art and Architecture continues to provide support to congregations looking to make alterations to the interior of their sanctuaries. Since the General Assembly of 2016 it has considered 274 applications and enquiries. 150 applications required local

visits to congregations (with reports being considered by the full committee); 35 applications were dealt with by providing 'early advice'. The remaining applications were sufficiently uncontroversial to be approved under executive powers. These applications have included alterations to lighting, AV installation, pew removals, stained glass installation and pipe organ repairs to name but a few.

8.2 Last year, CARTA and the General Trustees commissioned artist, Iain D Campbell to act as the General Assembly Artist in Residence. This mirrored the project at Glasgow: St George's Tron and gave commissioners an experience of what can be done with a flexible worship space. This project, offering an interesting idea for mission and outreach, was successful in engaging commissioners many of whom took time to observe and speak with the artist. The painting can be seen in Glasgow: Gorbals who have regularly hosted meetings of the Poverty Truth Commission.

9. Changing Perspective

9.1 CARTA was instructed by the General Assembly of 2015 to adopt a more pro-active approach to its work in encouraging critical reflection on the use of buildings for worship and outreach. In 2017 the Committee launched its online 360 Degree educational resources.

9.2 The key aim has been to increase awareness of the impact that art and architecture has at all levels of the Church. The Committee enabled congregations to understand the value of the physical sanctuary and how it can be harnessed (through a balance of preservation and alteration) to enhance the experience of worship and support the message of welcome and love to all people.

9.3 Over 30 church buildings were filmed and photographed using 360 Degree technology. These 'spheres' were combined with audio narration and worship music to create an immersive educational and reflective resource. This allows anyone to experience any of these churches through digital technology, learn about

the art and architecture or spend time in prayer as they look around the inside of a building that has been dedicated to the glory of God.

9.4 One congregation member remarked on how this approach was a wonderful combination 'of such amazing contemporary technology and our beautiful historic building'.

9.5 Throughout the year, this project will continue to focus on many aspects of art, heritage, alterations, disability access, stained glass, pipe organs, flexibility in worship, lighting, audio visual installations, temporary art and worship installations and community outreach programmes as well as various other features. Some of the oldest buildings in the Church of Scotland and one of the newest additions have been included. The focus has been on local parishes, but room has been made to include the Assembly Halls, as one of the most iconic buildings in Scotland's capital city.

10. Ministry with Children and Young People

10.1 With around 55% of congregations with few or no children (Church of Scotland annual statistical returns for 2014 revealed that 55% of congregations have fewer than 20 children present) the Council has been acting on findings it has gathered from engaging in consultation with those in congregations and studying recent thinking and research into ministry with children and young people. The Council is seeking to meet the needs identified by those in congregations and to bring a prophetic voice to the church in this area. It has identified three themes to address:

10.1.1 *The importance of thinking theologically.* Many of the church's volunteers are, understandably, looking for the next resource that is going to be the answer to their problems such as declining numbers or lack of time. Congregations are encouraged to explore the importance of thinking through why they are doing things before they

jump into how, and in turn to see how their theology shapes their practice.

10.1.2 *The importance of including children and young people in the community of faith.* Many congregations have become used to keeping children and young people apart from the main worship services in such a way that they are now almost seen as a separate entity to the adult congregation. The Council's intention is to help redress the balance and to see children and young people as vital members of congregations, including them in all aspects of church life.

10.1.3 *The importance of skilled and effective leadership.* Children and young people deserve skilled and effective leaders in the same way adults do. Many volunteers have told us of a need for more training. The aim is to resource congregations in fresh learning and development about their ministry with children and young people.

10.2 Therefore, the Council's has responded to these three identified themes.

10.2.1 The following specific provision has been delivered or will be delivered by the Council:

10.2.1.1 There were four regional Learn: Community of Faith conferences hosted during 2016 seeking to meet learning and development needs in this area (the keynote speech can be watched here: <https://goo.gl/IW8pZW>). Those who attended (nearly 400 in total), recognise that 'something needs to change because there just aren't the children in our church communities'. Participants engaged enthusiastically with recent and well-regarded research, such as the 'Sticky Faith' series, that points to a new and more effective way of enabling children and young people to grow in their faith.

10.2.1.2 This research and ideas for practical responses to it calls for congregations to consider how children and young people can be involved in all aspects of church life. It explains how they are more likely to come to an owned

and lasting faith if they have been able to put faith into action as part of a community of faith.

10.2.1.3 Implicit in the approach is the understanding that a key aspect of faith formation in the young is that they mirror and learn from the way adults around them conduct themselves. Hence, it requires investment in the faith formation of significant adults at home and in the congregation as a whole.

10.2.1.4 An example of the positive feedback received from a delegate was: 'I was very challenged and inspired in my thinking about our church's engagement with children and have much to take back to my congregation for us to think through and change.'

10.2.2 The above conferences have been open to anyone serving in ministry with children and young people, whether in a paid or voluntary role. The Council has recognised the need to deliver a **Learn: Community of Faith** conference pitched specifically at paid workers (children, youth or families). This conference, 8-10 March 2017 (<https://goo.gl/IW8pZW>), sought to equip and support these key congregational workers in the area of faith formation. Initial response has been enthusiastic. For example: "I think this will be a great opportunity to meet other youth workers from different areas and to enhance my knowledge of intergenerational ministry and other up to date research."

10.2.3 The publication **Learn: Children & Young People** will be launched at a day conference on that theme (26 August 2017) (<https://goo.gl/j6ovoN>). It will focus on the 'why and wherefore' of various aspects of ministry with children and young people.

10.2.4 The Council is in the process of developing a resource for the Church on the **Theology of Children and Young People**. The intention is to:

- enable Kirk Sessions to reflect critically on the theology and place of children and young people in worship, including the sacraments, and have a

renewed vision of what it means to be the whole Body of Christ;

- encourage a refocus on and commitment to the inclusion of and engagement with children.

An interim report on how this work is progressing, titled **Towards a Theology of Children and Young People**, is contained in Appendix II.

10.2.5 The Council is often asked for advice and guidance by congregations as they seek to employ workers locally. Often, those seeking advice have not been prepared, or were unable to express much about their vision for employing a worker. This could be, for example, whether employing a worker is the correct move for the church's mission, or what type of employee would be best for the context of the church. The Council identified the need to develop a new resource, **Employing Children and Youth Workers** (<https://goo.gl/gSc0N9>), that meets such needs - covering the nuts and bolts of how to go about employing a worker and enabling churches to consider carefully whether to opt for a paid worker.

10.2.6 Congregations want resources for their ministries with children and young people. Hence, the Council is in the process of developing a section on the Church of Scotland website dedicated to this need (<https://goo.gl/gSc0N9>). One of the resources soon to be available on these pages is the **Voices of Children and Young People** video in which young people express clearly their hopes for the church. This enables the viewer to understand what shape of church our children and young people imagine themselves to be a part of.

11. National Youth Assembly Review

11.1 An independent review has been undertaken of the National Youth Assembly (NYA). The Review Group was convened by the Principal Clerk, John Chalmers, and included Lynne McEwen (Mission & Discipleship Council member), Jamie McIntosh (former NYA participant) and Duncan Logie (current NYA participant). The review

process included: gathering some historical information and perspectives on the event, which included meeting some of those involved in delivering and attending the event over the years since its inception, observing the NYA 2016 planning event, observing and participating in the NYA 2015 and 2016 events, and running a consultation day event with youth workers from across the country, many of whom have had no involvement in the NYA.

11.2 The key outcomes and proposals arising from the review process are as follows:

11.2.1 The remit of the Review Group was to consider the NYA and whether it is meeting its aim to involve young adults in the decision making processes of the Church of Scotland. When considering this focus of involvement in the decision making process the following can be said:

11.2.1.1 The NYA event is currently being run in an effective manner, with young adults involved in its planning and delivery. The event enables young adults to discuss key issues relevant to the current work of the church, encouraging them to voice their views which are reported, albeit without deliverance sections, at the General Assembly. Therefore, the NYA has actually accomplished its original aim, that of bringing young people into the decision making processes of the Church. Youth representatives are now an integral part of the General Assembly landscape; their presence is firmly established.

11.2.1.2 The numbers attending the NYA event (approximately 100) are relatively small considering the size of the Church of Scotland and the cost to the Council to deliver the event (approximately £42,000 including staff hours). The Council will now assess whether this is the best way to use its resources.

11.2.1.3 The Review Group identified developments that could be made to the current way that the NYA is run, such as regulation and governance of the role and appointment of the NYA Moderator and Clerk.

11.2.1.4 An additional item that the Review Group was asked to consider at the 2016 General Assembly was whether the NYA Moderator role should be a paid one. It has found little appetite for supporting that proposition.

11.2.1.5 An overarching concern raised was the extent to which children, young people and young adults are involved in the decision making processes of the Church at all levels (Kirk Session, Presbytery and General Assembly). A further objective should be to find ways in which the presence of a broader cohort of children, young people and young adults can be more involved at all levels of the Church's decision making processes.

11.2.2 In reviewing the NYA against its key aim it became evident that the event also provided a significant opportunity for young adults to develop their faith. Whilst this is not a stated aim of the event, all involved recognise the significance of this opportunity. This led the Review Group to widen its perspective when running a day consultation event with youth workers from across the country, many of whom have had no involvement in the NYA. This provided valuable evidence for the Council to consider in the area of faith formation. The Review Group received feedback to the effect that the Church's ministry with children and young people would benefit from a significant boost through new ways of gathering and inspiring them in the faith being established regionally and nationally. Particular ideas which arose were:

11.2.2.1 Exploring ways of working with and encouraging children and young people regionally and nationally

11.2.2.2 Trialling one day and overnight gatherings, perhaps along the lines of a Heart and Soul youth event

11.2.2.3 Investigating ways of working ecumenically

11.2.2.4 Experimenting with more frequent gatherings of young adults, on a regional as well as a national basis

11.2.2.5 Investing in research and testing the value of inter-generational faith formation events

11.3 The Council proposes that it responds to the work of the review group by exploring how it can significantly enhance two key aspects of the Church's ministry with children, young people and young adults by developing new proposals to:

11.3.1 Resource congregations in their ministry with children, young people and young adults in order to equip and support them in their faith formation.

11.3.2 Enable the involvement of a broader cohort of children, young people and young adults at all levels (Kirk Session, Presbytery and General Assembly) of the Church's decision making processes.

11.4 The Council intends to follow the Review Group's proposal to bring the NYA in its current form to an end after the 2019 event. A transformed approach to involving children, young people and young adults in decision making will be introduced thereafter. This will build on the good work previously done by the NYA. However, it should be noted that in order to reshape and develop the work in this way, budgetary implications must be considered.

12. Year of Young People

12.1 The Council is facilitating the Church of Scotland's involvement in the **Year of Young People**, the Scottish Government's focus for 2018. The aim is to inspire Scotland through its young people, celebrating their achievements, valuing their contribution to communities and creating new opportunities for them to shine locally, nationally and globally.

12.2 In this regard, the Church of Scotland objectives are to:

12.2.1 encourage church communities to utilise, involve and include young people;

12.2.2 showcase the talents of young people through events and media;

12.2.3 develop better understanding, co-operation and respect between generations;

12.2.4 recognise and celebrate the impact the church community has on young people's lives;

12.2.5 recognise, celebrate and develop the role of those that work with young people in the church (paid and voluntary);

12.2.6 provide opportunities for young people to participate fully in the life of the church;

12.2.7 provide a platform for young people to have their views heard and acted upon.

12.3 The various Councils and Committees involved are collaborating to develop resources that will enable congregations to make the most of this initiative. The Mission and Discipleship Council encourages congregations to think through, as soon as possible, what can be done in their own communities during the Year of Young People.

13 Youth Ministry

13.1 In accordance with the General Assembly instruction for the Council 'to enter into discussion with the Ministries Council to consider the possibility of recognising Youth Ministry as a strand of the Ministry of Word and Sacrament, and in due course to consider whether the Ministries Council should take responsibility for the assessment, training and ongoing support of Youth Ministers; bringing a report to the General Assembly of 2016'; the Council have consulted with Ministries Council representatives to identify how to address this. Mission and Discipleship Council are now moving into a phase of wider discussion with relevant stakeholders, in order to explore further the Church's understanding of ordination and how that might specifically relate to youth ministry.

An updated report will be brought to the 2018 General Assembly.

14. Congregational Development

14.1 It seems self-evident that confident, gifted, committed discipleship is a necessity for the church. The Council continues to work in a number of ways to help people recognise, develop and exercise their gifts, to build up and transform their church and community.

14.2 Future Focus continues to offer congregations a safe space to reflect on their shared history, recognise their gifts, and explore and plan for the future. It is a facilitated process, customised to the needs of the congregation, which allows congregations (or groupings of congregations) to:

- bring with them their own experience of faith and service,
- understand better the strengths and gifts of the congregations,
- see more clearly the challenges our neighbours face
- grasp the opportunities there are to make Christ known in the world.

14.3 In the last year, the Church Without Walls team has facilitated **Future Focus** in around 20 congregations. Lynne Eland, Session Clerk at East Kilbride: Mossneuk reported, 'Future Focus is the most energising initiative to happen to our congregation in the last 20 years..!! Robbie Morrison, our facilitator, took us through 3 meetings in which he created such a safe environment that people were comfortable in voicing their thoughts and ideas. We shared our individual and collective dreams for the parish and now have a clear vision for the future. We worked in harmony to identify 3 priorities for our congregation and agreed what needed to be done. This is not a quick fix but a lifelong way to work. Our initial plans are now in place for the first 3 months of 2017; feedback from the congregation has been positive and with God's grace, we look forward to tackling the challenges which lie ahead.

We owe this to Future Focus: we would never have done it ourselves!

14.4 Currently the team is working with those people from congregations who are willing to volunteer their time to make this process accessible to a greater number of congregations. More details can be found on <https://goo.gl/7IFo1k>, including an information leaflet and a series of short videos Frequently Answered Questions.

14.5 The Council was instructed by the 2016 General Assembly to promote congregational learning and awareness of the issues that transgender and gender non-conforming people experience, in order to better facilitate pastoral care and inclusion at a local level. The Council has engaged with colleagues from other Councils, with particular expertise being brought, on the subject of sexuality, from the Church and Society Council Violence Against Women Development Officer. The Council will have completed a resource for congregations by mid-2017 which will include sections on: appropriate definitions; church-focused case studies considering a range of perspectives; discussion starters for use in group or individual settings; and links to other resources and sources of information.

14.6 The 2016 General Assembly approved the section of the deliverance that the Council brought to respond to the opportunities and challenges which are specific to the 43% of parishes which are classified as rural. The Rural Working Group has made good progress in fulfilling the deliverance, as follows:

14.6.1 gathering and sharing good news stories from the rural context. These can be found here <https://goo.gl/xb8mpH>.

14.6.2 offering guidance on how to set up rural forums in local areas. To support the running of these events a centrally-held resource (including for example banners and AV equipment) has been put together. To find out more about this, email mandd@churchofscotland.org.uk.

14.6.3 developing the rural churches web presence (<https://goo.gl/9rVwWJ>).

14.6.4 proactively seeking rural-focused input at: events such as Equip; Vocations Conference; Take a Pew; Tomorrow's Calling.

14.6.5 developing, in collaboration with the Law Department and General Trustees, guidance in the area of streamlining the governance required of rural congregations. Available here <https://goo.gl/9rVwWJ>.

14.6.6 developing links between the Church of Scotland and the Arthur Rank Centre to develop Scottish-specific resources and facilitate the broad dissemination of all relevant materials.

14.7 Through consultation with elders the Council identified the need for training and resources on pastoral care for congregations as part of their discipleship development. Having considered various approaches, the Council has developed a four-phase plan to meet these needs.

14.7.1 Learn: Pastoral Care Day Conference (24 June 2017) (<https://goo.gl/fxCHNH>) will provide: an introduction to the biblical understanding of the 'Why', 'What' and 'How' of pastoral care; an introduction to utilising a pastoral care team, as a model of pastoral care ministry in local congregations; and how to discern gifts for pastoral care.

14.7.2 Learn: Pastoral Care publication in 2018 will include: Part One: Biblical understanding of pastoral care delivered in three sections (Why, What and How) and Part Two: areas of pastoral care with guidelines on how to approach them presenting examples of particular pastoral issues (*eg dementia, suicide, end of life care, isolation and loneliness, bereavement, mental illness, etc*).

14.7.3 Learn: Pastoral Care publication training event in 2018.

14.7.4 Learn: Pastoral Care ongoing and online support.

14.8 The Council has developed a training resource, **Elders as Moderators of their own Kirk Session**, for local delivery in preparing elders to carry out this role. This will be available on the Church of Scotland website <https://goo.gl/Yq3zOk>.

14.9 The Council is developing a section of the Church of Scotland website, **Office Bearers**, to provide pertinent information.

15. Learning Disabilities

15.1 There are likely to be people with learning disabilities in most communities even if they do not form part of or are known to our congregations. Statistics from Local Authorities collated by Scottish Consortium for Learning Disability show that just over 6 adults per 1000 have learning disabilities in Scotland. The proportions range from 3.4 (East Renfrewshire) to 10.2 (Inverclyde) (<https://goo.gl/LWe9ri>).

15.2 The Learning Disabilities Working Group (LDWG) has made significant progress since reporting to the 2015 General Assembly (<https://goo.gl/JS6QKg>), in supporting congregations to be transformed from places of inclusion to communities of belonging for those with learning disabilities. The work it has been engaged in includes:

15.2.1 delivering a national **Learn: Learning Disabilities Conference** in June 2016; a learning and development opportunity for anyone with an interest in this area (<https://goo.gl/BrJOcm>).

15.2.2 developing an informal network of Learning Disability Contacts (LDC) from congregations who are interested and engaged in the process of creating communities of belonging with the LDWG. If you would like to find out more about being a LDC or know of someone who would like to sign up to be one please contact mandd@churchofscotland.org.uk.

15.2.3 the LDWG has radically changed the way it meets. Instead of always meeting in the national offices in Edinburgh the LDWG is going out to presbyteries. This

allows the group to meet the LDCs from that area face to face, building relationships and a real two way network where they can develop and learn together. The group also has the opportunity to meet those living with learning disabilities from that Presbytery in a focus group. This group, made up of those with learning disabilities, their companions and professionals in this field, helps to inform and guide the LDWG's work.

15.2.4 developing a short film for use in congregations and presbyteries that: raises awareness of those with learning disabilities who may currently feel unable to attend their local church service; explains the work of the LDWG; and encourages churches to engage with the work of the LDWG. To find out more about this film contact mandd@churchofscotland.org.uk.

15.2.5 developing an online presence to enable easy access to support and resources (<https://goo.gl/GXpFMG>).

16. Developing the Eldership

16.1 Elders are key to the life of our church and the Council has been taking forward the proposals detailed in the **Developing the Eldership** (<https://goo.gl/5AqYWQ>) report, which was approved at the 2016 General Assembly. The following is an executive summary of the report contained in Appendix III.

16.2 A vision for eldership is proposed which is *radical* in two different senses of the word. Firstly, offering a fresh vision to reflect the challenges and opportunities of the present time. Secondly, by being concerned with the roots and origins of the eldership in the Church five centuries ago.

16.3 The Eldership Working Group (EWG) of the Mission & Discipleship Council, having made progress on addressing the action points presented in its report to the 2016 General Assembly, makes the following proposals:

16.3.1 That the EWG progresses its work with the overall vision of the office of eldership shaped by local contextual

mission and distinctively concerned with the discipleship of God's people.

16.3.2 That the EWG provides training and support in innovative ways to carry out vital administrative tasks. This is in recognition that, as the key leaders in our denomination, it is not competent to separate trusteeship from active eldership but that elders will benefit from support to meet the requirements of civil and church law under which they operate.

16.3.3 That a process be formalised whereby an elder can resign from the Kirk Session and thereafter the Kirk Session may, if appropriate, appoint the elder as a non-governing emeritus elder.

17. Exploring and Sharing Faith

17.1 Confidence is an important part of our discipleship; confidence in God, speaking of our faith, and our own role within God's Church. The work of the Why Believe? group has been focussed on encouragement, and supporting people to feel more confident to live, articulate and share their faith.

17.2 In 2016, the Group began collecting stories of faith, which have been available online (<https://goo.gl/J24aCS>), since January 2017. These are stories of how individuals have encountered the love, power, and peace of God in their lives, and often celebrate the role of fellow disciples in their own Christian walk.

17.3 In 2016, the Council was delighted that Dr Rachel Jordan, Director of Mission and Evangelism for the Church of England, led a day conference 'Talking Jesus' which explored non-Christian perceptions of Jesus, Christians and Evangelism. Approximately 70 people attended the day in which Dr Jordan reprised her sessions from the Going for Growth Summer School in June. The sessions were warmly received with delegates reporting that 'we were both encouraged and energised by it. We have reported back to the session with enthusiasm and are taking it forward'. Details of the research can be found at <https://goo.gl/J1Efy5>. Findings are available to

download, and there is a useful, short video containing some of the highlights.

17.4 Through the Council's **Equip** events occasional workshops on sharing faith have been offered, which have always been oversubscribed. There is clearly a desire amongst people in congregations to share their faith, and also a demand for resourcing or training that will give them the confidence to do so freely and naturally.

17.5 In response to this, the Council has created a new four-part study series called **Sharing Faith**. This was developed from materials originally offered as full or half-day workshops which could only be offered in a limited way. It was then developed as a short study series which was piloted by six congregations. Although there are many useful materials already available to resource people sharing their faith, they often presume a level of experience or knowledge from the participant. This resource supports what is essentially a relational activity.

17.6 Sharing Faith encourages stories and conversations about significant relationships. It helps people talk naturally and easily about their own story of faith without jargon. It is interactive, contains notes for leaders and participants, and is suitable for small groups. To make the resource as widely available as possible it is free to download from the website (<https://goo.gl/0YbcQv>). There is also a limited number of hard copies available to buy from the Council. It is the Council's intention that congregations will use this resource regularly, perhaps as part of an annual cycle of resourcing and education. For more information, contact the Council, or your local Mission Development Worker (<https://goo.gl/AoXet0>).

17.7 To many, the act of offering an invitation is the most natural thing in the world. For others, particularly in a church context, it can be filled with anxiety. The Why Believe? Group have worked with Alpha Scotland and Seasons of Invitation (formerly Back to Church Sunday) to offer an event designed to support and encourage a culture of invitation in our churches. The 'Creating a

Culture of Invitation' event was held at Hampden in Glasgow on 29 March 2017.

17.8 The Council has a growing range of resources available to support congregations in the area of discipleship. Over 1,000 copies of the **Learn: Exploring Faith** publication, launched in 2015, have now been purchased for use with those new to their faith (<https://goo.gl/mXMGbT>). Commending the book, the Rev Colin Sinclair, minister of Edinburgh: Palmerston Place, says "We used Exploring faith with three people who were considering Church membership," he said. "Someone on leave from the Forces said it answered all his questions and went on to profess faith a few weeks later. The other two also found it helpful and are active members now in the congregation."

17.9 Furthermore, in the autumn of 2017 the Council will launch the **Learn: Understanding Our Faith** (<https://goo.gl/AViq1J>) publication (working title). This publication, which will be launched at a learning and development event <https://goo.gl/nnSAsz>, carries on the exciting journey for which its predecessor **Learn: Exploring Faith** has laid the foundation. The driving motivation of this publication is to seek in a modest yet tangible way to equip people in our churches to understand and to communicate their faith more clearly, and to do so in a way which meets them where they are. This motivation stems from the desire to take seriously the firm exhortation of Peter: "Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have" (1 Peter 3: 15).

17.10 The purpose of this volume is to encourage Christians to reflect explicitly upon their faith, whether on their own, or in informal or planned conversation. The publication is aimed at non-specialists in the church and therefore whilst each article will have depth to it, prior knowledge and understanding will not be assumed.

17.11 There are three key messages that the Council is looking to affirm with this publication as a whole:

- the importance of encouraging people to explore the content of their Christian faith
- the relevance of understanding Christian faith in terms of Christian discipleship
- the relevance of understanding Christian faith in terms of Christian mission

17.12 As well as the exploration of a series of different themes in Christian teaching to be undertaken in the publication, each theme will be accompanied by a brief Bible study and a concluding prayer. These will be important features and will allow the publication to be used by individuals or by groups.

17.13 Research has shown that there is an appetite for accessing learning and development opportunities online, whether this is because people live more remotely and cannot readily attend national events or because it enables another avenue for learning. To this end the Council has been developing **Learn Online** <https://goo.gl/BrJOcm>, a section of the Church of Scotland website, providing learning and development materials that add to and enrich what the Council currently deliver via Learn publications and conferences. This is a work in progress so please keep checking out how it is developing.

18. Going for Growth

18.1 This programme, run in partnership with the Ministries Council, is now in its third year. The programme is designed to encourage people to be confident in mission and explore the possibility of fresh expressions for their locality. There are three parts to the programme, regional conferences, Fresh Expressions Vision Days, which were ecumenical, and a residential summer school. To date 319 people have attended the regional conferences, 303 have attended the Fresh Expressions Vision Days (in addition to the 310 who had attended Vision Days in Scotland prior to the Going for Growth programme) and 97 have attended the Summer School over the two years (with 16 attending both).

18.2 As a result of that programme, attendees have been encouraged to grasp missional opportunities that they previously may not have seen. For example, having been enthused with ideas and equipped with statistics that one in five people want to hear about God, a Pop-up Mission initiative enabled the congregation in Larkhall to engage with the community during the summer holidays.

18.3 Going for Growth is due to come to an end in 2018. The Council in conjunction with the Ministries Council is exploring the next steps.

18.4 The 2016 Going for Growth Summer School in June 2016 was fully booked, and benefitted from the input of Rev Dr Michael Moynagh, Fresh Expressions Director of Network Development and Consultant on Theology and Practice, and Rachel Jordan, from the Church of England, who shared their insights with those attending.

18.5 The third and final Summer School takes place on 5-8 June 2017 at West Park, Dundee. The theme is 'The Heart of The Matter' and explores issues of discipleship, particularly in fresh expressions and emerging church congregations. The main speakers are Rev Dr Martyn Atkins, Chairman of the Board of Fresh Expressions and Minister of Westminster Central Hall Methodist Church in London, and Lucy Moore, one of the Bible Reading Fellowship (BRF) staff team and the Messy Church founder and Team Leader. They will be joined by other contributors from Scottish contexts, including Rev Alan McWilliam, Charis Robertson, and Rev Tommy McNeil.

18.6 There are also currently Going for Growth days planned in Inverness on 28 September and Orkney on 4 October. There is a planned Fresh Expression Vision Day in Aberdeen on 4 November.

19. The Mission Forum

19.1 The Forum is developing two areas of work. The first is working with the World Mission Council and the Ecumenical Relations Committee exploring the place of migrant churches in Scotland. The Forum has heard from several ministers who either have personal experience of

the migrant church or whose parishes have a significant presence of migrants. While reflecting on these insights, further resources from the Protestant churches in Germany have been consulted. The Forum is continuing to gather data so that future developments in this area are based on up-to-date findings.

19.2 The Forum is also working with the World Mission Council, Church and Society Council and Ecumenical Relations Committee to develop a Scottish resource based on the World Council of Churches statement on Mission and Evangelism entitled 'Together Towards Life'. In partnership with other denominations the Forum is working to develop a resource for local congregations. Such a resource reminds us that we are part of a church on the move helping the wider Church to respond to those in Scotland who feel marginalised. It is anticipated that this resource will be available in 2018.

20. Life and Work

20.1 The Council is responsible for the business of **Life and Work** magazine and maintains clear boundaries set by the General Assembly of 2010 that upholds arrangements for editorial independence.

20.2 We live in a challenging age for all printed media. Whilst Life and Work continues to hold its own and delivers a five figure surplus, in common with other titles, Life and Work's sales are falling. In line with the review of the business functions of Life and Work, its staff have pressed ahead with the following recommendations:

- Appointment, in January 2016, of a business manager with responsibility for business development and sales and marketing of Life and Work
- Completion, in March 2016, of a major piece of market research to shape the work for the future
- Launch, in December 2016, of the first stage of a digital edition of Life and Work (initially to ministers and parish magazine editors who currently receive free promotional copies of the magazine). The second phase, rolled out earlier this year, involves

selling to a wider marketplace and has involved a partial reinvestment of Life and Work's surplus by the Mission and Discipleship Council. This will generate a new income stream and ensure Life and Work is available to as many people as possible, both within Scotland and the UK and overseas.

20.3 The focus remains on ensuring the Church is receiving best value in the work of its magazine, which has involved reviewing all areas of work.

20.4 Two duplications of work were identified in 2016:

- the provision of both a Braille Supplement *and* an audio edition of Life and Work
- the provision of both a print *and* digital edition of the Gaelic Supplement of Life and Work.

20.5 The Council remains committed to safeguarding and developing both for the future, by continuing to work with the Dumfries Tape Recording Service, which produces the audio supplement and by developing a digital form of *Na Duilleagan Gàidhlig* to reach new markets and make it accessible to a global readership.

20.6 The price of the print magazine increased to £2.50 from January 2017. The Life and Work team is grateful to all who continue to subscribe to the magazine and would encourage all within the Church family and beyond to consider subscribing to the magazine.

20.7 The numbers visiting www.lifeandwork.org continue to grow. A new item is posted on the site every working day and it offers additional content to the magazine. All with an interest in the wider life of the Church of Scotland are encouraged to visit the site. Subscriptions to the magazine can also be purchased there.

21. Life and Work Advisory Committee

21.1 This Committee met on two occasions during 2016, and was utilised on several occasions between meetings.

The Editor is grateful for the support of both the Committee and its Convener, the Rev Dr John Ferguson.

22. Saint Andrew Press

22.1 Saint Andrew Press is run for the Church of Scotland by Hymns Ancient & Modern Ltd. They maintain an ongoing relationship with the wider Church for publishing new material whilst also maintaining a large back catalogue of older publications under the Saint Andrew Press imprint. In 2016 the Council renewed the contract with Hymns Ancient and Modern Ltd for a further five years.

22.2 Regular contact is maintained with Hymns Ancient and Modern Ltd who continue to seek opportunities for publishing relevant materials under the Saint Andrew Press imprint. During the last year, a number of titles have been published, the details of which can be found in Appendix IV.

23. The Scottish Storytelling Centre

23.1 The Mission and Discipleship Council is the owner of the Scottish Storytelling Centre (SSC) and John Knox House. The Council retains ultimate responsibility for both these properties. Since 2015, the cultural programme of the SSC has been the responsibility of Traditional Arts and Culture Scotland (TRACS) through a three-year contract that ends in 2018. The Council is currently engaged in discussions with all interested parties to determine what happens beyond March 2018.

23.2 The Scottish Storytelling Centre (SSC) continues to deliver on its purpose to be a resource for the arts and culture, not only in Edinburgh, but nationally and internationally, through its varied and accessible nature. The work of the SSC attracts people from a broad range of ages, backgrounds and abilities to celebrate and to practise creativity through performance, exhibition, tuition, professional exchange and participatory activities.

23.3 The SSC has enjoyed a successful year in terms of visitors, audience numbers, and turnover, meeting all contractual budgetary targets and delivering successful

public programmes of activity. The calendar year contains three major festivals, all of which are popular and creatively engaging. These are *TradFest Edinburgh Dùn Èideann*, the *Edinburgh Festival Fringe* and the *Scottish International Storytelling Festival*.

23.4 In addition to the public programme of events, the venue is in demand as a space where other organisations can collaborate, hold conferences and discussions, and launch policy/project developments. The SSC is popular with third sector organisations. This strand of the business is vital to the ongoing financial pressures faced and is currently being used to capacity.

23.5 The SSC is central to the ongoing Edinburgh's Netherbow developments, alongside Creative Scotland, TRACS, Edinburgh UNESCO City of Literature Trust, the City of Edinburgh Council, and with neighbouring organisations in the area. This is a new proposal to develop the area around the building as 'Edinburgh's Netherbow' – a focus for celebrating the literature and related arts of the country – in which the significance of John Knox's own literary contribution will be promoted. John Knox House remains an integral part, both literally and metaphorically, of the visitor experience at the SSC and this proposal offers the prospect of significant development to improve the museum. The future direction and development is being informed by discussions and workshops.

24. Themes for the Church of Scotland

24.1 To fulfil a section of the deliverance of the 2016 General Assembly, the Council facilitated a process, over two days, to enable representatives from across the Church of Scotland, including all Councils and Committees, to recommend themes for the Church of Scotland for the years following on from 2018. Participants were conscious of the magnitude of this responsibility.

24.2 The process was both challenging and inspiring, and revealed the passion many have for the Church's work.

The details of the process and outcomes are available in Appendix V.

24.3 The Council's facilitation role was to offer a sufficiently broad but inspiring direction for all the Church of Scotland whether locally or nationally to share together our stories of encounter, transformation and celebration. The three year theme, as agreed by the group, is below.

Stories (E. T. C.)

Stories of Encounter
Stories of Transformation
Stories of Celebration

"Inspiring Volumes"

24.4 The participants opted for a theme over three years, rather than five, to dovetail well with the strategic thinking of the Council of Assembly that will emerge from its 'On the Road' initiative.

25. Conclusion

25.1 The Council's strategy and activity affirms its commitment to resource the Church of Scotland by "Sowing seeds for a fruitful church, rooted in worship, growing in faith and serving God in the world."

25.2 Throughout the report the Council has asked, "What shape of church do we need?" and in particular, "What is the Council's role to resource it?" At the root of those questions is one truth that has remained the same - the people of God are here to glorify God.

25.3 How that is expressed through the church requires it to take on a new shape because the people of God are being called more and more to serve in a differently shaped world. Such a world requires a different response. The Church calls for new ways to serve and the Council needs to determine how those can be resourced. Therefore, the Council resources the people of God, through the people of God, by the people of God. This means the Council puts in the hands of the people of God

the seeds that can, in time, foster a fruitful church. It is the Council's prayer that our resources help people plant seeds for a fruitful church - a kingdom of disciples who seek to follow, serve and discover God's mission in the world.

25.4 Throughout the Council's report, resources and events all help us plan when and where to plant our seeds. The experienced farmer and gardener discern when sowing seeds yields a fruitful crop by observing the changing climate and seasons, while tending the ground. This illustrates the many other contributory factors. Consequently, resources need to be used prayerfully because, at the heart of it all, the Church is here to glorify God. Ultimately, it is only God who can cause the seeds to grow, and all activity and work rests on God's grace and mercy.

NORMAN SMITH, Convener

MARTIN FAIR, Vice-Convener: Church Without Walls

DANIEL CARMICHAEL, Vice-Convener: Resourcing Worship

JAMIE MILLIKEN, Vice-Convener: Congregational Learning

ALISTER BULL, Council Secretary

LESLEY HAMILTON-MESSER, Team Leader:

Church Without Walls

RON CLARKE, Team Leader: Congregational Learning

GRAHAM FENDER-ALLISON, Team Leader:

Resourcing Worship

In the name of CARTA

BILL HOGG, Convener

JAMES ALEXANDER, Vice-Convener

GRAHAM FENDER-ALLISON, Team Leader:

Resourcing Worship

APPENDICES

APPENDIX I

COMMITTEE ON CHURCH ART AND ARCHITECTURE:

MEETING DATES 2017-18

29 June 2017

28 September 2017

30 November 2017

22 February 2018

26 April 2018

APPENDIX II

TOWARDS A THEOLOGY OF CHILDREN AND YOUNG PEOPLE

Through consultation, the Mission and Discipleship Council have noted that there is a felt need for the Church of Scotland to develop, articulate, and employ a strong theological framework for its work with children and young people. Unfortunately, many of the available resources, for those involved in children and youth ministry, focus mainly on practical strategies for running youth groups or teaching children Bible stories. Such resources are, indeed, helpful, particularly to time pressed volunteers, but they are inadequate for rooting children and youth ministries theologically. This can lead to underdeveloped children and youth ministries in congregations - a problem exacerbated by the fact that ministers themselves do not receive specific theological training in these areas.

While this problem is not unique to the Church of Scotland, it is noteworthy that little has been done to date to develop and/or adapt such theological resources for a UK and/or Church of Scotland specific context. Fortunately, a good deal of theological work on children and youth ministry has and is being done in other reformed, Presbyterian contexts. By drawing upon and adapting this theological work, the Church of Scotland can move forward in theologically equipping parish ministers, children/youth/family workers and volunteers in the areas of children and youth ministry. Several key aspects of this theological framework are noteworthy at this time.

Firstly, theologically grounded children and youth ministry is rooted in the **practices of the Church**. While young people certainly have age specific developmental needs, they are still full members of the Body of Christ. As such, they are to be incorporated into the theological richness of

wider congregational life and practice: children and youth ministry can never be reduced to “church lite”. The theological goal here is to facilitate transformation, discipleship, and communion with Christ and others. Christians have often spoken of praxis, or the way that we come to know God as we actively engage in spiritual practice. It is vital that children and youth are incorporated into transformative elements of congregational life, such as prayer, worship, communion, discipleship, confession, giving, and the study of Scripture. Just as praxis, or experiential knowledge, is vital for the faith formation of adults, so too is it a crucial component of ministry with children and young people.

Because children and youth ministry is grounded in Christian practice, it is to be distinguished from Christian education. While it is surely important to teach children and young people about the cognitive content of Christianity, children and youth ministry cannot be reduced simply to the conveyance of this conceptual content. Rather, because children and young people are full members of the Church family, they are to be included in liturgical, communal, and spiritual practices so that they are enabled to encounter and know God in a relational, dynamic and transformative way. A theologically grounded children and youth ministry will encourage what the apostle Paul described as the “imitation” of Christ. This imitation happens not only through the acquisition of Christian educational content, but through active participation in church life, mentoring, and practice. Christian discipleship is always embodied, and never merely cerebral; as such, children are to be invited into this embodied engagement with God and community. In short, they should experience radical inclusion by the wider congregation, who also facilitate faith formation through holistic faith praxis.

Secondly, a theologically rooted child and youth ministry will emphasize **dynamic mutuality**. Children and young people exist in an interdependent relationship with the rest of the congregation. As Jesus said in Mark 10.14-15, *“Let the little children come to me; do not hinder them;*

for it is to such as these that the kingdom of God belongs. Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it.” Children and young people are vital for the life of a congregation. Jesus not only encouraged but required the sort of childlike faith and attitude of dependence exemplified by children. Young people, moreover, often bring an enthusiasm, passion, and even playfulness to congregational life that can be remarkably invigorating. Both children and young people ask honest and difficult questions, requiring the congregation to engage in self-critical reflection and probe deeper into Christian truths. They teach us not to be wary of enthusiasm or critical questions, but to see the importance of these for healthy, vibrant congregations. For all these reasons, it is important that children and youth not be completely separated from wider church life. Young people need the spiritual practices, role models, and radical inclusion of adults in the church; and adults need the equally important childlike faith, attitude of dependence, enthusiasm, questioning, and playfulness of young people. In other words, children and youth ministry cannot be seen as a niche ministry, it is a central component of the worshipping community as a whole.

At the same time, a basic theology of care emphasizes that all people deserve individualised expressions of love that are commensurate with their specific needs. Children and young people have unique developmental needs – emotional, spiritual, mental, and physical. Importantly, it is very difficult to separate these various needs into discrete categories and, as such, it is inadequate for the Church to address only those needs deemed “spiritual.” We learn from both the Bible and Church tradition that true care involves attention to holistic health: body, mind, and spirit.

Therefore, thirdly, a theologically rooted children and youth ministry should be **interdisciplinary**, drawing on the knowledge and expertise of various disciplines. In particular, fields like sociology, developmental psychology, and various mental health specialties can offer invaluable resources as congregations seek to nurture the holistic wellbeing and maturity of young people. This will also

include learning from the volunteers and youth workers who are already working with children and young people “on the ground.” A theology of children and young people, recognises that theology cannot happen only from the top-down, but from the real experiences of young people and youth workers actually engaged in praxis.

Whilst this initial exploration has been very beneficial, the Council believes further work is needed. In particular it proposes to focus attention upon:

1. **The place of children and young people within the life of the church community:** How we as church welcome and receive children and young people is critically important. What is the theological imperative for engaging in ministry with children and young people and involving them meaningfully in the life of our church communities? How does God view a child? Is it any different to an adult, and how, therefore, should we interact together as a worshipping community?
2. **Children and young people’s spirituality:** What is spirituality? Is it any different for a child or young person in comparison to an adult? How do children and young people view God? How therefore, can we nurture and enable their spirituality to flourish?
3. **The sacraments:** What do we mean when we baptise children and young people and what are the implications for the church community and carers of them? How and when are children and young people to be fully involved in the sacrament of Holy Communion?
4. **Few or no children and young people:** The Council is aware of the statistics about the dwindling numbers of children and young people in our congregations. What are the challenges and implications for church communities with few young people?

Over the coming months the Council will, therefore, through the Theology of Children and Young People Working Group and in consultation with others as appropriate, continue to work on these matters, with a view to developing, articulating, and employing a strong theological framework for the Church of Scotland in its ministry with children and young people. The conclusion of their work will be contained in a report for the General Assembly of 2018. Alongside this, resources will be produced to equip local congregations to engage with the framework and thereby root their ministries with children and young people theologically.

January 2017

Theology of Children and Young People Working Group

Sarah Lane Ritchie
 Tony Stephen
 Gayle Taylor
 Jonathan Fraser
 Laura Mair
 Darren Philip
 Jen Robertson
 Isobel Booth-Clibborn
 Suzi Farrant

APPENDIX III

DEVELOPING THE ELDSHIP – 2017 UPDATE

A. Executive Summary

A vision for eldership is proposed which is *radical* in two different senses of the word. It is radical in the sense of offering a fresh vision to reflect the challenges and opportunities of the present time, but radical also in the sense of being concerned with the roots and origins of the eldership in the Church five centuries ago.

The Eldership Working Group (EWG), operating within the Mission & Discipleship Council, having made progress on addressing the action points presented in its interim

report to the 2016 General Assembly makes the following proposals:

- That the EWG progresses its work under the overall vision of the office of eldership as being shaped by local contextual mission and distinctively concerned with the discipleship of God's people.
- That the EWG provides training resources on new and improved ways to carry out vital administrative tasks. This is in recognition that, as the key leaders in our denomination, it is not competent to separate trusteeship from eldership but that elders might benefit from support to meet the requirements of civil and church law under which they operate.
- That a process be formalised whereby an elder can resign from the Kirk Session and thereafter the Kirk Session may, if appropriate, appoint the elder as a non-governing emeritus elder.

B. Background

The Report of the Mission and Discipleship Council (MDC) to the General Assembly of 2014 notes the creation of the Eldership Working Group (EWG) following the 2011 Assembly, whose purpose is 'to look at patterns and models of Eldership currently in use across the Church today and to bring to the attention of the General Assembly ways in which these could be shared, reflected upon and, in some cases, adapted to encourage appropriate practice in our changing contexts'.^[1]

Following a wide scale consultation with elders in April 2013, MDC made initial progress in meeting the needs identified by producing the **Learn: Eldership** publication^[2], for use by elders as a learning and development resource. This was launched in October 2014 and has been very well received, but MDC recognised that there was a need to follow up on this initial response in two ways:

- To identify needs and make proposals for more in-depth training and support provision for elders.

- To provide proposals about how current patterns and models of eldership could be adapted to encourage enhanced effectiveness and appropriate practice in the changing context within Scotland.

The EWG submitted a well-received report to the General Assembly of 2016, titled *Developing the Eldership – Interim Report*^[3]. This report shared findings from a more detailed analysis of the widescale eldership consultation findings^[4] and provided reflections upon the history and theology of the eldership within the Presbyterian tradition in Scotland.^[5] It also stated that the EWG believed that its work on considering the development of the eldership had reached an interim stage where it is necessary to share its findings and engage with others in responding to them. Hence, it made the following proposals:

- MDC to collaborate with other Councils and groups to come to a mutually agreed position on re-focusing the meaning, purpose and role of eldership around local contextual mission.
- To define how such a re-focusing would shape the nature and content of eldership training provision.
- Based on the above bullet points, to develop detailed proposals for eldership training provision in the areas of: 'call', 'preparing to serve' and 'ongoing support and development'.

This report on developing the eldership provides an update on progress on the first of the above bullet points.

C. Re-focusing the meaning, purpose and role of eldership

i) A new focus for eldership?

As highlighted in the EWG's report of 2016, a significant theological issue in past understandings of the eldership has been disagreement between two broad understandings of the eldership: that of 'presbyter' and of 'lay' theory.^[6] The EWG is convinced that this disagreement is not easily resolved, but neither does the EWG wish to

re-ignite a centuries old argument over the theoretical understanding of the eldership when the remit it currently seeks to fulfil is to resource the eldership and 'to encourage appropriate practice in our changing contexts.'^[7]

Instead, the EWG sought in 2016 an articulation of the role of the elder which elevates the vision for the eldership beyond the concerns of the 'presbyter/lay' theory debate and is instead focussed around *mission*. This 2016 summary noted the Church of Scotland's recent re-affirmation of 'its distinctive call and duty to bring the ordinances of religion to the people in every parish of Scotland through a territorial ministry'^[8] and so began to describe the eldership as being shaped primarily by the call to local contextual mission. In this way the EWG sought to move beyond the impasse of the past and towards a fresh articulation of the eldership shaped for the needs of today, yet thoroughly consistent with, and true to, its roots.

The EWG has spent the interim year further consulting with various others including the Theological Forum, the Council of Assembly, and the Panel of Review and Reform. In our conversations, broad approval was expressed for the missionally oriented refocussing of the eldership envisaged by the 2016 report. This consultation has enabled the EWG to come to a place where it can provide more clarity about what that means, as described below.

When the EWG envisages an eldership which is shaped around local contextual mission, it is recognised that a great deal of what an elder already does might be considered missional. Traditional understanding of the elder as being concerned with the governance, oversight, pastoral care and good management of our congregations can be seen as core to the mission of God in the world. Thinking about these aspects as missional need not, in many instances, change the practice of these roles, but ought to provide an alternative lens and fresh set of values for understanding these aspects of the office of elder. Congregational administration is not an end in itself, but is part of answering God's call upon the church, and is part

of being drawn into God's mission in and to the world. Moreover, when the EWG speaks of the eldership as an office shaped by local contextual mission, it is not to identify elders with mission to the exclusion of any other believer: the missional imperative is for all God's people. Instead, the EWG believes that the office of eldership can be viewed through a missional lens so that all the duties and functions of the elder might be seen as having a vital role to play in God's mission to the world.

In this fresh articulation of the meaning, purpose and role of the eldership, the EWG does not seek to offer a 'one size fits all' approach to, nor vision of the eldership. Nor do we doubt that in many places this vision is in fact already being realised. Instead, we seek to restate the vision in such a way as to re-engage and inspire the eldership of the Church of Scotland, and to share innovative ways of ministering as elders and functioning as Kirk Sessions. We seek a model for the eldership which, while still fulfilling the necessary functions and operating within the parameters of good practice, gives permission to develop creative ways of thinking about, and responding to, God's mission in the world.

In all this, the EWG is convinced that what is offered is, in a fundamental sense, not new. Instead the EWG hopes to offer a vision which is *radical* in two different senses of the word. It is radical in the sense of offering a fresh vision to reflect the challenges and opportunities of the present time, but radical also in the sense of being concerned with the *roots* and origins of the eldership in the Church five centuries ago.

In light of these clarifications, the EWG is also able to advise on ways in which our conversations have further developed our vision for the meaning, role, and purpose of the eldership. The main development is the appreciation of the distinctive place for elders in connection with the discipleship of God's people, within the wider missional focus offered in 2016. This emphasis on discipleship follows from a reassertion of the spiritual nature of the office in which 'eldership... would reclaim its main

purpose as the spiritual ‘oversight’ of both the congregation and all in the parish as it was in the immediate post-Reformation period, but by which would now be meant the encouragement of the growth of faith rather than its assessment, judgement and censure.^[9]

Furthermore, a vision of the eldership which is concerned with the discipleship of God’s people, and the growth of faith allows the eldership a way of recovering in renewed form one of its foundational concepts, that of discipline.

Within the 16th century European Reformation, the Scottish Reformation was peculiar in distinguishing three ‘notes’ by which the visible church may be identified :1) the true preaching of the Word of God; 2) the right administration of the Sacraments of Christ Jesus; 3) Ecclesiastical discipline, uprightly ministered.^[10] In this approach the Scots Reformers added discipline as a core note of the church to the two set out in Calvin’s teaching: Word and Sacrament. The history of ecclesiastical discipline in Scotland is not an entirely happy one. Historical Kirk Session minutes across the land reveal a narrow focus upon the misdemeanours of parishioners. Perhaps this is a contributory reason as to why the practice of upholding ecclesiastical discipline has long since ceased to play a prominent part in the life of many congregations. Suffice to say, the EWG is not keen to revive the practice of discipline as it has been traditionally understood.

However, in identifying *discipleship* as a key focus for the ministry of eldership the EWG believes something is recovered of the original vision of the reformers for the eldership. There is more at play here than an etymological trick of substituting *discipline* for *discipleship*, albeit that the root of these words is precisely the same. The EWG believes that the original descriptions of the pattern of duties and responsibilities for the elder would today be described as encouraging discipleship. The 1578 Second Book of Discipline describes the office of the elder in these terms:

‘Their office is... to watch diligently upon the flock committed to their charge. ...As the pastors and doctors should be diligent in teaching and sowing the seed of the word, so the elders should be careful in seeking the fruit of the same in the people.’^[11]

The EWG believes this description is as apt today as it was 450 years ago, and we see in it a vision of the elder engaged in local contextual mission, and concerned with the discipleship of God’s people.

This vision of the office of eldership as being shaped by local contextual mission and distinctively concerned with the discipleship of God’s people is the vision to which the 2018 report of the EWG shall aspire. The wider practical ramifications of this vision, and the opportunities it affords shall be explored more fully then. For now, it is perhaps helpful to set out a succinct summary of the vision as a starting point:

- Eldership is a spiritual office of the Church, and as such is concerned with keeping the good order of the church, together with the other recognised ministries of the church.
- Through ordination the elder takes a public vow to: seek the unity and peace of the Church; uphold its doctrine, worship, government and discipline; and take their due part in the administration of the Church’s affairs. Upon ordination the elder is admitted to membership of the Kirk Session. As a member of Kirk Session, the elder shares responsibility for the various duties and functions of the Kirk Session, as set out in Church law and civil law.
- As an office of the Church of Scotland, which seeks faithfully to answer the call of God upon its corporate life, and which seeks to partake in God’s mission to the world, the eldership has a distinctive and vital role in developing the discipleship of God’s people so that “As the Pastors [ministers]... should be diligent in teaching and sowing the seed of the word, so the

Elders should be careful in seeking the fruit of the same in the people". The work of nurturing and growing God's people in faith is rightly God's, yet through the power of the Holy Spirit the elder has the privilege and opportunity to encourage and attend to this nurture and growth in Christ's disciples.

ii) What about trusteeship?

The EWG is aware of concerns raised by elders about the administrative burdens they experience which are necessary for the running of a congregation. One of the key factors identified was that elders are charity trustees, and therefore have responsibility for the ensuring of regulatory compliance. As such, members of the EWG met with representatives from the Council of Assembly and the Law Department to investigate whether elders can operate without also being charity trustees.

The following conclusions were drawn from the discussions:

- Elders have in fact always been trustees, however, with the introduction of OSCR requirements on charities, the various expectations on the trustees has become more codified in law. The EWG believes that it would be beneficial to remind elders of this context.
- EWG members investigated whether there was scope for disentangling some of the administrative burdens necessary for the running of a congregation from the office of elder as a spiritual ministry. However, they realised that it can be argued that all that an elder is required to do has a spiritual basis, because they serve in order to deliver the purpose of the charity in which they serve, which is to advance religion in Scotland.
- Connected to the above point, elders are the key leaders in our denomination so it is not competent to separate trusteeship from them.

So, in conclusion, as trustees the elders are beholden to the civil law under which they operate. However, there is

scope for them to adjust how they work to satisfy that law. For example, ultimate responsibility for the finances of a congregation lies with the elders as trustees, but they can co-opt non-trustees to carry out tasks associated with their financial responsibility, as long as they are satisfied that things have been done competently.

There are resources available that seek to demystify the situation, for example the Law Department circular pertaining to elders as trustees^[12]. And through further training and the sharing of stories across the church, new and improved ways to carry out these vital tasks can be shared and developed.

iii) Serving as an elder

Our current practice is to ordain an elder for life and many of our elders faithfully serve God and the Church, giving the best of their life in the fulfilment of their ordination vows. However, there may come a time when an elder considers it appropriate, through age or infirmity, to step back from active service as a member of the Kirk Session and we consider that it would be helpful to formalise a process that enabled that transition to occur whilst continuing to acknowledge their life ordination.

The EWG proposes that when an elder comes to the understanding that they are no longer able to fulfil the whole of their duties as a member of the Kirk Session then the elder should be enabled to resign from the Kirk Session and thereafter the Kirk Session may, if appropriate, appoint the elder as an emeritus elder.

From our research into such a title, the root meaning of the word 'emeritus' is defined, for example, in the Merriam-Webster dictionary in the following terms:

"Emeritus, which is the Latin past participle of the verb emereri, meaning "to serve out one's term," was originally used to describe soldiers who had completed their duty. (Emereri is from the prefix e-, meaning "out," and merere, meaning "to earn, deserve, or serve"—also the source of our English word merit.) By the early 18th century, English

speakers were using emeritus as an adjective to refer to professors who had retired from office. The word eventually came to be applied to other professions where a retired member may continue to hold a title in an honorary capacity.

In such usage of the word emeritus, it is envisaged that an emeritus elder would be an elder who may continue to play an active part in aspects of the life of the congregation, for instance worshipping, providing pastoral care etc., but no longer attends Kirk Session meetings.

In doing so, they would retain the status of elder, just as a retired minister who elects not to have a seat in Presbytery, may retain the status of a minister. The Principal Clerk has advised that elders' names should be entered on one or other of two lists: (1) elders who are members of the Kirk Session and (2) elders who are not members of the Kirk Session.

This latter category would include those who hold the title emeritus elder along with others on sabbatical who perhaps for work or family reasons, wished to take some time away from actively serving as an elder. Those on this second list would have no responsibility for Session decisions but could remain otherwise active in the life of the congregation. The Kirk Session would maintain a list of those who are released from all formal and legal obligations incumbent upon elders under the terms defined by both Church and charity law.

iv) Elders in transition

The EWG seeks to support our Church that is 'reformed and always reforming'. As the elder had a vital role in the early days of the Church, so the elder continues to have a vital role in the Church today. We seek to encourage and enable our elders to live and serve faithfully. For some of our elders this may mean that they are affirmed in the work that they are already involved in; for others, it is an opportunity to engage in a time of supported listening,

learning, reflecting and serving and for others it may be the time to embrace a new role as elder emeritus.

D. Proposals arising

The EWG seeks affirmation from the General Assembly of the following proposals arising from its most recent work:

- That the EWG progresses its work under the overall vision of the office of eldership as being shaped by local contextual mission and distinctively concerned with the discipleship of God's people.
- That the EWG provides training resources on new and improved ways to carry out vital administrative tasks. This is in recognition that, as the key leaders in our denomination, it is not competent to separate trusteeship from eldership but that elders might benefit from support to meet the requirements of civil and church law under which they operate.
- That a process be formalised whereby an elder can resign from the Kirk Session and thereafter the Kirk Session may, if appropriate, appoint the elder as a non-governing emeritus elder.

The Eldership Working Group
January 2017

Membership:

David Cameron
Ron Clarke
Andrew Kimmitt
Jamie Milliken
Lynne McEwen
Johnston McKay
Robert McQuistan
John Notman
Hongsuk Um

APPENDIX IV

SAINT ANDREW PRESS

Saint Andrew Press' publishing year runs from October 1 to September 30, and in its last year seven new titles were published:

- Two regular annuals - **People of the Way**, the Pray Now volume for 2016, and the **Church of Scotland Year Book** in which a growth in advertising revenue meant that no subsidy was required for its publication.
- Two resource volumes from Church of Scotland ministers - **Celebrating Life in Death** by Lezley Stewart, is a practical and liturgical companion for funeral and bereavement ministry. **To Nativity and Beyond** by David Sinclair offers a wealth of material for worship during Advent, Christmas and Epiphany.
- Two LEARN volumes – **Tomorrow's Calling** explored the theme of vocation and **Exploring Faith** a fresh and welcoming companion to the exciting journey of discovering faith.
- A new volume from Harry Reid, **The Soul of Scotland**, which, in the author's vivid and inimitable style, charted Scotland's sometimes colourful religious history.
- One outstanding bestseller – Steve Aisthorpe's **The Invisible Church** has sold over 2164 copies in print and 145 e-editions since it was published in May (to end of 2016). By any standard of religious publishing, this is extraordinarily successful and we both congratulate Steve for his stimulating research and thank him for his willingness to travel to speak about his book, including at the Greenbelt Festival. Monthly sales continue strongly.

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APPENDIX V

THEMES FOR THE CHURCH OF SCOTLAND

During the 2016 General Assembly, the Mission and Discipleship Council were tasked with the following deliverance:

"Instruct the Council to report to the General Assembly of 2017 its initial outline of a proposed theme(s) for the following five years from 2018 onwards to focus the worship, witness and work of the Church on every level throughout the Church of Scotland's parishes, congregations and communities."

This report outlines the preparation, facilitation process and outcomes of a consultation led by the Mission and Discipleship Council of the Church of Scotland on behalf of the General Assembly.

The first event took place at Linlithgow Burgh Halls on 24th October 2016 and was facilitated by Kinharvie Institute. The second event was held at the national offices on 1st December 2016 and was run by Mission and Discipleship. This report is a factual account of the preparation and execution of the process and provides a record of the outcomes reached on each day.

The purpose of this report outlines the decision process and who was involved to demonstrate how the Mission and Discipleship Council's facilitating role enabled representatives from across the Church of Scotland to reach proposed themes.

It proved to be challenging but immensely rewarding with a clear sense of the weight of responsibility on those who participated; at the same time there was a deep sense

of privilege to represent others in agreeing proposed themes. While the process had its challenges, it revealed the passion many have to share in the church's work in Scotland.

The desire was to arrive at a theme or themes that would serve to inspire and unite the people of the church over the next 5 years. It was stated that any agreed theme should be wide enough for the whole church to engage with, that it should work at every level of the church and should help to focus the Church's life and witness in a positive way.

To ensure that the agreed themes were representative of diversity in the church the Mission and Discipleship Council brought together a selection of key individuals who would be able to express views from the length and breadth of the church.

For the first day, the Mission and Discipleship Council decided it was necessary to engage in a facilitated process of discernment and consequently appointed Kinharvie Institute to run the day. Prior to this there were consultation meetings with Kinharvie to decide an appropriate way to reach potential themes. Dates were then issued and invitations sent out to ensure a wide representation was achieved. There was detailed information sent out so that representatives were as ready and equipped as possible.

The process and method adopted for this one-day event was an adaptation of World Café. World Café is a creative method for generating a living network of collaborative dialogue around questions of importance. World Café conversations are based on the principles and format developed by the World Café, a global movement to support conversations that matter in corporate, government, community and church settings around the world.

This approach sought to create a relaxed, informal safe and conversational space where participants can share experiences and ideas. The intent was to use the fruits of

these conversations to support the group to develop and agree themes. Tablecloths were used to record ideas from conversations.

The aim was to support participants to reflect on their current use of themes in respect of worship, witness and work of the Church through the sharing of stories. It was considered useful for delegates to have an appreciation of the church, as it is, and to give a voice to those aspects that particularly inspire them for the future.

Based on the rich quality of conversation, each table of 6 people was invited to recommend 2 areas of the Church's work to be presented to the whole group. These were presented and questions for clarification were invited. It was from these areas that themes emerged.

Having understood the themes, a representative from each group was chosen to engage in an exercise to cluster similar ideas with the aim of giving each identified cluster a heading. The intention was to re-present the clusters identified and named by the sub-group to the whole group and invite all delegates to vote on the clusters to identify the areas around which the church could unite.

Throughout the main part of the day, delegates progressed well through the meeting design as planned. The experience of conversations was reported as interesting, engaging, inspiring and enlightening. As the day progressed and the process moved to the actual development of themes conversations were reported to be challenging.

Unfortunately, the clustering process took longer than anticipated and the sub-group only got as far as generating 5 clusters; they ran out of time, meaning they were unable to give each cluster a title. With the sub-group unable to organise the data in the time given, the process became rushed, generating uncertainty and confusion about the best way forward.

The day ended with a sense that much had been achieved, however there was some disappointment and frustration

that the desired outcome had not been reached. Therefore representatives agreed that the finalising of any proposal for potential themes would not be achieved on the day and the proposal for a second day was agreed.

The extensive gathered information from the first day was shared with representatives and this enabled them to reflect further and prepare for the second day on 1 December 2016.

The second day started with an outline of the features of a good theme drawing from previous experience of others in Heart and Soul. This underlined the brief received by representatives from the first day to guide discussion and make proposals. They considered two questions:

- What areas of work could the church unite around?
- What areas of the Church's life could have the most impact over the next 5 years?

The features identified for a good theme were:

- Short enough to be memorable
- Wide enough to allow all to find a home within it
- Able to focus the Church's work for a 12 month period
- Accessible for all levels, including the General Assembly, Presbytery and the local congregation
- Be easily communicable in a 21st century Scottish context

A review of the collated topics from the first day with submitted proposals by representative from the second day were reviewed at the start of the meeting. The flow of the day involved facilitated discussion led by the Mission

and Discipleship Convener and a selection process of options eventually led to agreement by all representatives present for a proposal to be submitted to the General Assembly to consider.

The group discussed whether it wanted one theme or five themes or some other combination. After discussion, it was agreed that the theme would be used over 3 years with a strand per year. The preferred option of 3 years took into consideration the timing of any other themes that might emerge from the Council of Assembly and the potential World Council of Churches event in 2021 in Glasgow. The group also decided that any theme/s chosen should run within a calendar year.

After a long process of discussion and reflection a large number of potential themes were narrowed down to one single theme. This theme was then discussed further and amended to what is given below:

Stories (E. T. C.)

Stories of Encounter
Stories of Transformation
Stories of Celebration

"Inspiring Volumes"

The Mission and Discipleship Council wish to record our thanks to Kinharvie for helping facilitate the first day but especially to all those from a wide range of Councils/Groups/Committees for enthusiastically engaging with this process.

[1] Appendix VII, 5/37

[2] Find out more about the publication at <http://www.churchofscotland.org.uk/resources/learn/resources/eldership>

[3] Appendix I, 16/18

[4] Full report by Dennis McCoy Consulting can be found at http://www.churchofscotland.org.uk/__data/assets/pdf_file/0015/36123/Eldership_Consultation_-_Detailed_Analysis_Report_Sep2015.pdf

[5] Full report by Rev Dr Alexander Forsyth can be found at http://www.churchofscotland.org.uk/__data/assets/pdf_file/0016/36124/History_and_Theology_of_the_Eldership_Paper_Dec2015.pdf

[6] For a full discussion of what is meant by these terms see Rev Dr Alexander Forsyth's report ⁴, Section II, pp40-53.

[7] Volume of reports to the General Assembly of the Church of Scotland 2014, 5/37

[8] Articles Declaratory of the Constitution of the Church of Scotland in Matters Spiritual, 1921, Article III.

[9] Rev Dr Alexander Forsyth's report ⁴ p65.

[10] Scots Confession, 1560 Article XVIII

[11] Second Book of Discipline of the Church of Scotland, 1578. Chapter VI.

[12] http://www.churchofscotland.org.uk/__data/assets/pdf_file/0019/22546/Charity-Trustees-Liabilities-and-OSCR-update.pdf