

It believes the church could offer respite for *Life and Work*. It is time to ensure that the new *Life and Work* website would be the title's launch pad rather than its lifeboat-in-waiting (if the church ever agreed it would be best served by an all-digital brand). The countdown to T-minus zero may have started; nonetheless, the launch window has opened for the business development of the magazine. The group is sensitive to the unnerving consequences technology-driven change brings.

A pay-to-read online edition of *Life and Work* was discussed, but today's market conditions are challenging. The contrasting demographic between magazine subscribers and website visitors presents challenges which can be addressed through strategy planning and investment. The payback is opportunities for deeper engagement with increasing numbers through harnessing the power that a multi-channel, multi-media presence offers. The insatiable appetite for on-demand multi-media content, user interaction and social media presents new horizons. Targeted content could be delivered to hitherto unreachable audiences.

The group advocates ongoing consultation and cooperation with the Editor. Digital consumers expect fresh content daily, and the operational impact of tooling up for this multi-channel, multi-media presence cannot be underestimated. Neither can the added heat to the pressure cooker that is an Editor's desk, or contributing authors. Collaboration with the Editor is pivotal to satisfying that tricky troika; quality, satisfaction and profitability. The group feels that the Editor, if unencumbered by responsibilities of workaday business matters, would be freed to do what Editors do best to deliver success. The group dared to envisage what success might look like for *Life and Work* in 135 years' time. Thoughts of heritage turned to legacy.

We can no more envision *Life and Work* in 2149 than Charteris envisioned for 2014. What is clear is that then, as now, that same impulse to share the Good News of Jesus Christ will impel the life and work of the church and that

old rules apply to new tools. These include a set of agreed business goals, why we believe these are attainable, and the plan for reaching those goals. When the church speaks together about strategy, performance, product and consumer, that immediate question remains: *Show me the voice of one church*. When the church performs a *cappella*, somewhere in its chorus the voice of the psalmist can be heard: *Unless the Lord builds the house, those who build it labour in vain*. [Psalm 127:1 (NRSV)].

## APPENDIX VI INTERFAITH AND MISSION REPORT

### 1. Introduction

At the General Assembly of 2012 the Mission and Discipleship Council was instructed to produce a report in the following terms:

*Instruct the Council to bring a substantial report on all aspects of interfaith work, with particular reference to the place and practice of Christian mission in a multi-faith society, and report to the General Assembly of 2014.*

The Council appointed a working group to undertake this task, which was chaired by its Convener. The co-opted members are listed at the end of the Mission and Discipleship report. The group has sought to be informed by the thinking of the Church of Scotland (Section 2); to recognise the context in which this discussion takes place (Section 3); to listen to the wider Church on this matter; to point to some of the theological principles involved (Section 4); and to highlight some aspects of good practice (Section 5). As well as reading and discussion, the group has met with Christians who are working in a multi-faith context, with chaplains from hospital, university and army sectors, and with leaders of other faith communities, and took the opportunity to listen, learn and reflect.

### 2. Background

It is 21 years since the General Assembly received a report from the Board of World Mission and Unity entitled "Mission and Evangelism in a multi-faith society and in a multi faith world". The three page report was followed by

20 pages of appendices. The debate on it at the General Assembly focussed almost entirely on the appendices. As a result, it is possible that the Church lost sight of much that was good in the report. While the world has changed significantly since 1993, we would want to endorse the following statements from that report:

- People coming to Scotland from other countries and cultures often find their security and significance in the deep roots of their religion.
- The challenge of witnessing in a multi-faith context may be relatively new to Scotland, but it is the context from which the Early Church emerged.
- We have an obligation to be good neighbours to other communities in our country. We must seek the good of these groups as we would seek our own. Wherever we love, concerned for the welfare of people and creation, we share in God's mission to the world. The love of Christ constantly takes us to the edge of our own social groupings, urging us to cross new thresholds. Boundaries become less important than being true to our centre in the God of love.
- Love does not happen at a distance. It is about relationships; meeting, understanding and trust. We have much listening to do. It is vital that ordinary Christians and people of other faiths simply listen and talk with each other. This is the ministry of dialogue.
- Honest conversation includes a straightforward owning of Jesus Christ as Saviour and Lord. The call to be witnesses to Jesus Christ is at the heart of our identity as Christians. That witness involves action and words, lifestyle and explanation. Sometimes words are cheap and actions are costly. Facing up to the cost of authentic witness is the mark of being a disciple in any society.
- Take the initiative and make the first approach. Be prepared to have your preconceived ideas about others and about yourselves challenged. Take time to build relationships. Get to know the people around you. Understand the social and religious practices of others. Make contact with the nearest place of worship of another faith to try and establish friendly relations. Involve members of other Christian churches in meetings with people of other faiths.

### 3. A changing context

While there is much in the 1993 Report which has enduring value, the overall context has changed out of all recognition. Among the reasons for this are:

#### a) A changing world

- New communication technology, particularly the internet, has brought the people of the world closer to one another in ways unimagined in earlier times.
- At the same time, many have reacted against the global consumerist culture by returning to their religious roots, so that there has been renewal and revitalization in the major world religions.
- The landscape of world Christianity has greatly changed with increasing secularization in the global North and West, and vigorous church growth in many parts of the global South and East.
- Contrary to its claims, the global free-market system does not make possible a better life for all. It has resulted, rather, in affluence for some and poverty for many.
- Large-scale migration has brought the peoples of the world into contact in new and often stressful ways and has greatly increased religious plurality in the Western world. The need for labour to support ageing populations in the West means this pattern is likely to continue despite some political and social concerns.
- The attack on the World Trade Centre in 2001 and the subsequent "War on Terror" have increased levels of fear and mistrust, and posed searching questions about the role of religious communities in the quest for justice and peace.
- Religious polarisation in our world has increased after attacks by fundamentalist religious groups in a variety of contexts, as well as the ongoing conflicts in what was the "Arab Spring."
- Awareness of the threat to the earth's future posed by population explosion, global warming, resource extraction and environmental pollution has greatly increased.

- With new-found access to social media, grassroots movements are directly involved in shaping democracies, governance and decision-making in unprecedented ways.
- The advent of devolution in 1999, the election of Scottish National Party Governments in 2007 and 2011, and the independence referendum in 2014 have intensified debate about Scottish identity – which inevitably includes a religious dimension.
- The breakdown in trust in institutions, *eg* banks, media, government and church, have all contributed to make people more cynical and suspicious.

b) **The changing face of religion worldwide**

Gordon-Conwell Theological Seminary's Centre for the Study of Global Christianity, which produces the *World Christian Encyclopaedia*<sup>11</sup>, is widely recognised for its expertise in religious demography. It has shown how, against the trend in Western Europe, the world is becoming increasingly religious rather than secular. Atheism and agnosticism peaked in 1970 at 19.2% of the world population but have been in steady decline ever since, and are expected to fall to barely 10% by 2020. The major reason for this is the changes that have occurred in China and Eastern Europe, where religious affiliation has been greatly increasing. In global terms, the human community is currently becoming more religious not less – a development with many implications, not least for mission and evangelism in a context of religious plurality. We are living through an era of religious resurgence.

Comparing 1970 with what is projected for 2020, the following are all declining: atheists (4.5% to 1.8%), agnostics (14.7% to 8.9%), ethno-religionists (4.6% to 3.4%) and Chinese folk religionists (6.2% to 5.7%). Increasing are Hindus (12.5% to 14%) and Buddhists

(6.4% to 7.1%). Christians are almost constant (33.2% to 33.3%). By far the largest growth is among Muslims (15.6% to 23.9%). The two largest world religions, Christianity and Islam, in 1970 together claimed the allegiance of 48.8% of the global population, a figure projected to increase to 57.2% by 2020. This suggests that Christian-Muslim relations are likely to be increasingly significant. It is often presumed that the increasing secularisation of the West will inevitably be rolled out across the world, but these figures refute that assumption.

c) **The changing face of religion in Scotland**<sup>12</sup>

The 2011 census is revealing in regard to religion in Scotland. The number of those indicating that their religion is "Church of Scotland" fell between 2001 and 2011 from 42.4% of the population (2,146,000) to 32.4% (1,718,000). "Church of Scotland" was overtaken by "No religion" as the most popular answer. Those opting to describe themselves as having "No religion" increased from 27.8% (1,409,000) to 36.7% (1,941,000) between 2001 and 2011.

With the exception of "Jews", who remained constant at 6,000, all other non-Christian religions saw an increase in the number of their adherents. Buddhists increased from 7,000 to 13,000, Hindus from 6,000 to 16,000, and Sikhs from 7,000 to 9,000. The religion showing by far the biggest increase in adherents is Islam, rising from 43,000 to 77,000 in the course of the ten-year period. Muslims now represent 1.4% of the population, suggesting that Christian-Muslim relations are of growing importance. In relative terms, the number of those who identify themselves as belonging to a faith other than Christianity is small. However, their numbers are clearly growing while the number of Christians is falling, with the result

<sup>11</sup> World Christian Encyclopaedia – [www.worldchristiandatabase.org/wcd/](http://www.worldchristiandatabase.org/wcd/)

<sup>12</sup> For further information on the religious makeup of Scotland see [www.scotlandscensus/documents/censusresults/release2a/rel2asbtable7.pdf](http://www.scotlandscensus/documents/censusresults/release2a/rel2asbtable7.pdf)  
For information by Council area see [www.scotlandscensus.gov.uk/documents/censusresults/release2a/rel2asbfigure12.pdf](http://www.scotlandscensus.gov.uk/documents/censusresults/release2a/rel2asbfigure12.pdf)

that Scottish society is increasingly diverse in terms of religious identity. It is also apparent that the cities of Edinburgh, Aberdeen, Dundee and Glasgow, along with East Renfrewshire, have higher levels of religious diversity than the rest of the country.<sup>13</sup>

#### 4. Theological reflections

The thinking of the Group was informed by the work done on interfaith and mission as part of three major world conferences held in recent years and a statement issued together by three global church bodies. We have looked at each of these three conferences in the order in which they occurred, and conclude with a document endorsed by three world bodies.

The Group found much in these widely affirmed statements which can inform and enrich our thinking as we witness to Christ in an increasingly religiously diverse context in Scotland.

Each of these world gatherings comes to this issue from their own distinct perspective, and inevitably some readers will be drawn to the language and insights of one rather than the others. However, the group felt that all three gatherings added value to our understanding and bear further reflection, and that there was a significant degree of overlap between them.

- a) **Edinburgh 2010**<sup>14</sup>, brought together a very wide representation of world Christianity to mark the centenary of the Edinburgh 1910 World Missionary Conference, and issued a **Common Call** which included the following statement:

*"Remembering Christ's sacrifice on the Cross and his resurrection for the world's salvation, and empowered by the Holy Spirit, we are called to authentic dialogue,*

*respectful engagement and humble witness among people of other faiths – and no faith – to the uniqueness of Christ. Our approach is marked with bold confidence in the gospel message; it builds friendship, seeks reconciliation and practises hospitality."*<sup>15</sup>

- b) Later in 2010 the **Third Lausanne Congress**<sup>16</sup> took place in South Africa and adopted **The Cape Town Commitment**<sup>17</sup>. Under the heading "Living the love of Christ among people of other faiths" it includes the following points:

"A) We commit ourselves to be scrupulously ethical in all our evangelism. Our witness is to be marked by 'gentleness and respect, keeping a clear conscience.' (I Peter 3:15-16) We therefore reject any form of witness that is coercive, unethical, deceptive, or disrespectful.

B) In the name of the God of love, we repent of our failure to seek friendships with people of Muslim, Hindu, Buddhist and other religious backgrounds. In the spirit of Jesus, we will take initiatives to show love, goodwill and hospitality to them.

C) In the name of the God of truth, we (i) refuse to promote lies and caricatures about other faiths, and (ii) denounce and resist the racist prejudice, hatred and fear incited in popular media and political rhetoric.

D) In the name of the God of peace, we reject the path of violence and revenge in all our dealings with people of other faiths, even when violently attacked.

E) We affirm the proper place for dialogue with people of other faiths, just as Paul engaged in debate with Jews and Gentiles in the synagogue and public arenas. As a legitimate part of our Christian mission, such dialogue combines confidence in the

<sup>13</sup> Further data on religion in Scotland has been released by National Records of Scotland since this report was compiled including cross-tabulations of religion against age, sex, ethnicity and national identity

<sup>14</sup> [www.edinburgh2010.org/en/resources/papersdocuments.html](http://www.edinburgh2010.org/en/resources/papersdocuments.html)

<sup>15</sup> Kirsteen Kim and Andrew Anderson ed., *Edinburgh 2010: Mission Today and Tomorrow*, Oxford: Regnum, 2011, p. 1.

<sup>16</sup> The Lausanne movement emerged from the Congress in World Evangelism held in 1974 in Lausanne, where the influential Lausanne Covenant was written. Since that time, there have been two global gatherings, at Manila in 1989 and Cape Town in 2010.

<sup>17</sup> [www.lausanne.org/en/documents/ctcommitment.html](http://www.lausanne.org/en/documents/ctcommitment.html)

uniqueness of Christ and in the truth of the gospel with respectful listening to others<sup>18</sup>

- c) A third statement to which the Group gave attention is the new affirmation on world mission and evangelism adopted by the **World Council of Churches in 2012: *Together Towards Life: Mission and Evangelism in Changing Landscapes***<sup>19 20</sup>. This text featured prominently at the 10th General Assembly of the World Council of Churches, held in Busan, South Korea in November 2013. *Together Towards Life* focuses on the Holy Spirit as the agent of mission. Our calling is to “join in” with what the Spirit is doing in the life of the world. This opens up dialectic between the particularity of redemption in Christ and the work of God’s Spirit in the world.

What is clear is that by the Spirit we participate in the mission of love that is at the heart of the life of the Trinity. This results in Christian witness which unceasingly proclaims the salvific power of God through Jesus Christ and constantly affirms God’s dynamic involvement, through the Holy Spirit, in the whole created world.

This statement creates a framework where it is possible to be strongly affirmative about the distinctive content of Christian faith while also being radically open to the presence and action of God in the wider world.

*Together Towards Life* also highlights the relationship between evangelism and dialogue as we encounter people of different faiths, ideologies and convictions:

<sup>18</sup> Lausanne Movement, *The Cape Town Commitment: A Confession of Faith and a Call to Action*, IIC1, <http://www.lausanne.org/en/documents/ctcommitment.html> p2-3, accessed 2 July 2013

<sup>19</sup> *Together Towards Life: Mission and Evangelism in Changing Landscapes*, Geneva: World Council of Churches, 2013, Section 18

<sup>20</sup> [www.oikoumene.org/en/resources/documents/wcc-commissions/mission-and-evangelism/together-towards-life-mission-and-evangelism-in-changing-landscapes](http://www.oikoumene.org/en/resources/documents/wcc-commissions/mission-and-evangelism/together-towards-life-mission-and-evangelism-in-changing-landscapes)

Dialogue is a way of affirming our common life and goals in terms of the affirmation of life and the integrity of creation. Dialogue at the religious level is possible only if we begin with the expectation of meeting God who has preceded us and has been present with people within their own contexts. God is there before we come and our task is not to bring God along, but to witness to the God who is already there. Dialogue provides for an honest encounter where each party brings to the table all that they are in an open, patient and respectful manner.

Evangelism and dialogue are distinct but interrelated. Although Christians hope and pray that all people may come to living knowledge of the Triune God, evangelism is not the purpose of dialogue. However, since dialogue is also “a mutual encounter of commitments”, sharing the good news of Jesus Christ has a legitimate place in it. Furthermore, authentic evangelism takes place in the context of the dialogue of life and action, and in “the spirit of dialogue”: “an attitude of respect and friendship”. Evangelism entails not only proclamation of our deepest convictions, but also listening to others, and being challenged and enriched by others.<sup>21</sup>

- d) Another very significant development in the Church’s thinking on Inter-Faith and Mission was the joint statement prepared by the **Pontifical Council for Interreligious Dialogue, the World Council of Churches and the World Evangelical Alliance** in 2011: “*Christian Witness in a Multi-Religious World: Recommendations for Conduct*”.<sup>22 23</sup>

When it turns to practical questions of how to conduct Christian witness in a multi-religious world,

<sup>21</sup> *Together Towards Life*, Section 95

<sup>22</sup> *Christian Witness in a Multi-Religious World: Recommendations for Conduct*, sections 6-12

<sup>23</sup> [www.oikoumene.org/en/resources/documents/wcc-programmes/interreligious-dialogue-and-cooperation/christian-identity-in-pluralistic-societies/christian-witness-in-a-multi-religious-world](http://www.oikoumene.org/en/resources/documents/wcc-programmes/interreligious-dialogue-and-cooperation/christian-identity-in-pluralistic-societies/christian-witness-in-a-multi-religious-world)

it offers a number of principles to guide our conduct, including the following:

**Rejection of violence.** Christians are called to reject all forms of violence, even psychological or social, including the abuse of power in their witness. They also reject violence, unjust discrimination or repression by any religious or secular authority, including the violation or destruction of places of worship, sacred symbols or texts.

**Freedom of religion and belief.** Religious freedom including the right to publicly profess, practice, propagate and change one's religion flows from the very dignity of the human person which is grounded in the creation of all human beings in the image and likeness of God (cf Genesis 1:26). Thus, all human beings have equal rights and responsibilities. Where any religion is instrumentalised for political ends, or where religious persecution occurs, Christians are called to engage in a prophetic witness denouncing such actions.

**Mutual respect and solidarity.** Christians are called to commit themselves to work with all people in mutual respect, promoting together justice, peace and the common good. Interreligious cooperation is an essential dimension of such commitment.

**Respect for all people.** Christians recognize that the gospel both challenges and enriches cultures. Even when the gospel challenges certain aspects of cultures, Christians are called to respect all people. Christians are also called to discern elements in their own cultures that are challenged by the gospel.

**Renouncing false witness.** Christians are to speak sincerely and respectfully; they are to listen in order to learn about and understand others' beliefs and practices, and are encouraged to acknowledge and appreciate what is true and good in them. Any comment or critical approach should be made in a spirit of mutual respect, making sure not to bear false witness concerning other religions.

**Ensuring personal discernment.** Christians are to acknowledge that changing one's religion is a decisive step that must be accompanied by sufficient time for adequate reflection and preparation, through a process ensuring full personal freedom.

**Building interreligious relationships.** Christians should continue to build relationships of respect and trust with people of different religions so as to facilitate deeper mutual understanding, reconciliation and cooperation for the common good.

e) **Reflections of the Working group**

The Working Group has benefitted from considering the conclusions of these recent global Christian gatherings and statements, and commends them for wider study. Rather than repeating much that is good and has already been highlighted from these reports, the group's own thinking has in addition revolved around the following points:

- Awareness that, increasingly, Christians in Scotland are neighbours with those of other faiths.
- The need to face the tension between the particularity of God's self-disclosure in our Lord Jesus Christ and the reality of a multi-cultural and multi-faith society.
- Recognition that, while within our churches there may be different convictions as to how we view other faiths, there is agreement that as Christians we are called to continue to bear witness to Jesus Christ, and to reflect the love of God for all.
- A sense that it is time to have confidence – a confidence in the gospel which will mean that we are not hostile or defensive in our relations with those of other faiths, but rather open and loving.
- Openness and love will include engaging in respectful witness, praying for people to come to faith in Christ and, should they wish to do so, having the right to change their faith.

The Group valued the prophetic observation of Lesslie Newbigin, in his last public address in 1996,

that in the 21st century “three major factors will compete for the allegiance of the human family: the gospel, the free market, and Islam.”<sup>24</sup>

### 5. The Way Ahead – kindness and confidence

When Jesus came into a multi-faith world, he came “full of grace and truth” (John 1:14). These two marks should describe the church, as we share the love of God and bear witness to the truth that is in Jesus Christ. In so doing we take seriously the Great Commandment, to love our neighbour, and the Great Commission, to share our faith.

We confess that sometimes the Church has shown an intolerant or arrogant spirit towards other faith groups, which contradicts the “good news” we profess to share. At the same time we have sometimes so downplayed our distinctives that we have ended up with nothing to share. We want to be unashamedly Christian but also Christlike in our spirit.

In today’s context as Christians we need to recover the confidence of our first century predecessors in the message about Jesus Christ as good news for all people everywhere. At the same time we need to recapture the qualities of welcome, kindness, hospitality, service and unconditional love which enabled the early church to bring a distinctive presence to its multi-faith world.

A general ethic of welcome, kindness and respect alongside humble witness needs to be translated into active practice at local level. What would love look like in your locality?

Guidelines for taking the first step at a local level will include:

1. Building on and developing existing personal relationships, and establishing these if they do not already exist.
2. Recognising that much is achieved informally, over meals, rather than just in meetings.

3. Gaining a growing understanding of faith groups in your area. The best way is through both listening to adherents and reading about their faith. Either one on its own will not be adequate.
4. Meeting and talking together with leaders/people from other faiths before a problem or crisis occurs so that, if it does, networks of relationships are already in place.
5. Working locally, as most significant change is achieved locally. Do not underestimate the value of local initiatives. If you are a minister/leader, convey to others the value of their local efforts.
6. Being honest and open, if asked, about our desire that someone ultimately become a follower of Christ [if that is indeed your desire]. This need not prevent meeting to discuss other dimensions of your relationships, and many appreciate such openness, especially if you encourage them to be similarly open.
7. Understanding the extent to which the people you are meeting are representative of their ‘community’. Do they represent, for instance, the whole ‘Muslim community’ or ‘Hindu community’ in your area, or only a part?
8. Being aware of possible power relations in planning events, so if you arrange, for example, a Christian-Muslim meeting, paying attention to such questions as: Who is organising it? Can this be jointly handled? Can the venue be neutral, or else alternate between a church and a mosque? Is there transparency over aims?
9. Avoiding inviting people to go beyond where they are comfortable, *eg* suddenly asking people to pray together without warning.
10. Being aware of practical sensitivities over issues such as gender matters, dress, food, alcohol and toilet facilities can avoid unintended embarrassment. Much can be communicated by some basic consideration of these matters so as to make claims of respect *etc* seem much more real. If in doubt, ask, rather than trying to guess.

<sup>24</sup> Leslie Newbigin, *Signs Amid the Rubble: The Purposes of God in Human History*, ed. Geoffrey Wainwright, Grand Rapids: Eerdmans, 2003, p. 117.

At our website [www.resourcingmission.org.uk](http://www.resourcingmission.org.uk) we have a number of resources (*eg* Quick Guides) that will give

further practical information on issues related to Inter-Faith and Mission.

## Conclusion

The 1993 report reminded us that our confidence as Christians comes not from being in a majority but “in the wonder of being loved in Christ”. Christian confidence should be humble not arrogant, since it is based on what God has revealed, not what we have discovered. Though mysteries remain, the New Testament teaches that, in Christ, we have been given enough revelation of God’s character and purposes to be certain and clear about the core of the Christian faith. At the same time we can admit to areas of uncertainty where we encounter them. We can also admit what is good and true in other faiths, without fear that we are diminishing our own faith. Christians need to explain what we actually believe and how this resembles or differs from other faiths.

Being secure in our Christian identity expresses itself in true love for others, in honest listening to their beliefs and concerns, and in explaining our own views and experiences. These are key marks of Christian confidence in a multi-faith world.

We are on a journey into an ever more connected world and our awareness of its multi-faith character is growing all the time. Building on the insights of the 1993 report, taking account of our changing context, globally and nationally, and learning from the theological work at world church level, we bring to the church a fresh imperative to reach out in love and faithfulness to those around us who profess other faiths.

Local congregations have a key role in this area. We welcome the good work that is already under way in a number of contexts through various agencies. However, there is much more to be done. The Council is ready to prepare or signpost resources to assist congregations to develop this part of their Christian discipleship.

We live in a time of great opportunity and we must not fail our calling as the Church towards our neighbours.

## APPENDIX VII

### ELDERSHIP CONSULTATION 2013 – PROPOSALS REPORT

#### Introduction

The General Assembly (GA) of 2011 raised the issue of how Elders might support and develop the ministry of the whole Church in the future. The Council responded by forming a group, the Eldership Working Group (EWG), to look at patterns and models of Eldership currently in use across the Church today and to bring to the attention of the GA, ways in which these could be shared, reflected upon and in some cases adapted to encourage appropriate practice in our changing contexts.

In developing its proposals, the EWG has looked at the history and development of the Eldership from earliest times, as well as earlier reports on the topic. It has also consulted the Church through a series of face to face regional consultations<sup>25</sup> and by inviting every Kirk Session to contribute via a discussion questionnaire.<sup>26</sup> From this it has gathered findings about the experience of Elders, current patterns of the Eldership and its service to the mission of the Church of Scotland. While the past experience of the Church is important in shaping our understanding of the distinctive nature of the Eldership in the Church of Scotland, the group believes that the outcomes of the national consultation with Kirk Sessions should shape the way in which the Eldership serves the Church in the 21st Century.

The EWG greatly appreciates the impressive response to the two phases of the consultation. Notably there were 564 returned questionnaires (at the closing date) from the Kirk Session discussions, with very detailed and thoughtful contributions being provided. This is a real testament

<sup>25</sup> The summary of findings from this first phase is contained in the document ‘Report of findings from consultations held in April 2013 which can be found on [www.resourcingmission.org.uk/resources/eldership-consultation](http://www.resourcingmission.org.uk/resources/eldership-consultation)

<sup>26</sup> The summary of findings from this second phase are contained in the document ‘EWG – Eldership Consultation 2013 – Phase 2 Summary of Findings’ which can also be found via the above link