



The Church of Scotland

Presbytery of Perth

The Presbytery of Perth (Church of Scotland) is a charity registered in Scotland, No SC014528

## **Planning and Development Committee**

# ***Presbytery Mission Plan: Interim Report February 2022***

**Important Note:** The contents of this report are not to be made public until Saturday 12<sup>th</sup> February 2022 at 10.00am. Furthermore, the contents are subject to change.

## **Planning and Development Committee**

Members of the Planning and Development Committee who produced this draft plan are:

**Rev Allan Wilson (Convener)**

*Minister, Dunbarney and Forgandenny*

**Liz Black**

*Elder, Perth: Craigie & Moncreiffe*

**Pat Giles**

*Elder, Perth: St. Leonard's in the Fields*

**Rev Syd Graham**

*Member, Redgorton and Stanley*

*[retired minister, Iona Iw Kilfinichen & Kilvickeon and Ross of Mull]*

**Rosemary Johnston**

*Elder, Abernethy and Dron and Arngask*

**Hugh Mackenzie**

*Elder, Perth: Craigie & Moncreiffe*

**Rev Jennifer Millar**

*Teacher: Religious and Moral Education*

*Member, Perth: St John's Kirk of Perth*

**Tom Morrison**

*Elder, Perth: St. Matthew's*

**Rev Dave Rankin**

*Minister, Perth: Riverside*

**Rev Lis Stenhouse**

*Minister, Fossoway, St Serf's & Devonside Iw Cleish*

**Rev Anne Stott**

*Ordained Local Minister, 'Intogether' Presbytery Mission Initiative & Community Minister, Bertha Park*

*Presbytery Mission Initiative*

*Member, Perth: North*

## I. Introduction

At the 2021 General Assembly, the Faith Nurture Forum asked the Assembly to instruct Presbyteries to begin working on new Presbytery Mission Plans with a reduced number of ministries and to report no later than 31st December 2022. The Presbytery of Perth was subsequently informed that its number of centrally funded ministries (Ministers of Word and Sacrament and Ministries Development Staff (MDS)) would be reduced to 16.5 FTE from 26 FTE.

This report is the first of several that will be issued over the coming months as the Presbytery of Perth responds to this instruction and reaches agreement about its Mission Plan. In this report, you will be able to read how the Presbytery Planning and Development Committee (P&D) proposes to allocate centrally funded ministries across this Presbytery.

This report, therefore, makes no mention of other ministries such as Ordained Local Ministers (OLM), Readers, and Worship Leaders. I want to make it clear that their input into local church life is of incredible worth and appreciated greatly by this presbytery. We believe that their ministries enrich the Church, and the ministry they have will become even more important in the coming years as the plan is implemented. Unlike the previous presbytery plan, which stated the congregations that should receive additional ministry support, we have decided not to do this in this report. Instead, it is felt that OLMs and Attached Readers should be allocated at the time when such ministries become available, and when the gifts and talents of those offering their services can be matched appropriately to a suitable charge. Furthermore, we also recognise the disappointment experienced by some congregations who never received any additional ministry support despite it being included in the previous presbytery plan.

Nobody likes change for its own sake and especially when change is imposed. That's why it is important to have a good understanding of the context in which we are all working. Section 2 reminds us of why the church has struggled to find its place in a changing Scotland. It invites congregations to consider how we might do some things in new and creative ways (perhaps collaboratively with other congregations) that may help the Kingdom of God to grow.

The path ahead is a challenging one to navigate. We note that 55% of the membership within our Presbytery are over the age of 65 and researchers have often highlighted how change within congregations prompts people to leave.<sup>1</sup> While it is imperative that the church finds ways to reach out and make disciples, we must also remember to care, love and support those who feel that they belong to the church currently, and who sometimes feel that others are more valued than they are.

As we think about all of this, we might share Steve Aisthorpe's concerns who says we must guard against "becoming church-centred and church-focused, rather than Jesus-centred and Kingdom-focused."<sup>2</sup> Aisthorpe goes on to use a German proverb: "The main thing is that the main thing remains the main thing." This is critical as we move into a period of spiritual listening and respectful dialogue. I encourage all presbyters and Kirk Sessions to focus on these matters and how we might move forward through working more closely together with a renewed passion for seeing the Kingdom of God grow.

Rev Allan J. Wilson  
10 February 2022

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<sup>1</sup> Aisthorpe, Steve., *The Invisible Church: Learning from the experiences of Churchless Christians*, Edinburgh: Saint Andrew Press (2016) pp.104-105

<sup>2</sup> Aisthorpe, Steve., (206) p.113

## 2. Understanding our Context

The current decade from 2020 to 2030 will be a decisive one for the Church of Scotland and for the Presbytery of Perth. As we look back over the years, many of us are asking what has happened to our Kirk and in what direction might it be moving as we look ahead. To answer some of this, it is important that we have some understanding of where the Church of Scotland currently is and why it is there.

It is well documented and reported that the Church of Scotland's membership is in decline. The membership reached a peak in 1956 when its membership was 1,319,574 across 2000 congregations and served by 1600 ministers.<sup>3</sup> In the *Volume of Reports for the 2021 General Assembly of the Church of Scotland* the current membership is stated as 312,204. Within the Presbytery of Perth, the membership stands at 10,905. Further statistics for the Presbytery of Perth are as follows:

### Presbytery of Perth (as at 31st Dec 2019)

Membership	Age ranges of worshippers (%)						Number of Worshippers	% Membership attending worship
	Under 16	16-24	25-44	45-64	65-84	85 & over		
<b>10 905</b>	<b>9</b>	<b>3</b>	<b>8</b>	<b>23</b>	<b>45</b>	<b>10</b>	<b>2547</b>	<b>23</b>

Membership	Admissions			Removals		
	Profession of Faith	By Certificate	Restoration or Resolution	By Death	By Certificate	By Otherwise
<b>10 905</b>	<b>23</b>	<b>58</b>	<b>16</b>	<b>319</b>	<b>73</b>	<b>326</b>

Baptisms			Weddings	Funerals
All baptisms	Adult Baptisms	Birth Thanksgiving Services		
<b>68</b>	<b>6</b>	<b>2</b>	<b>62</b>	<b>357</b>

*c.f. Average Age across the Church of Scotland: 61.5 years (median), 60.6 (mean)*

Writing in 2021, Liam Fraser explains how the Church of Scotland in the early years was central to the life of Scotland and was able to teach Scots the truth of the Christian faith through worship, schooling and through the parish structure offering pastoral care to those who were in need. This "parish state" however was undermined in the period between the late seventeenth and mid twentieth centuries by two key factors: church schism and economic affluence. These two factors would bring about the secularisation of Scotland, the process by which Christianity changed from having high levels of importance in Scottish society to having low levels of importance.<sup>4</sup> This would affect two areas in which the Church of Scotland had two important social functions: spirituality and emotional support. Fraser says:

This undermined the authority of institutional religion, leaving the Church irrelevant to the spiritual journeys of most people. Perhaps, more serious, however, was the growing irrelevance of the Church's pastoral care. In centuries past, the ministers and elders were the

<sup>3</sup> Gay Doug, *Reforming the Kirk: The Future of the Church of Scotland*, Edinburgh: Saint Andrew Press (2017) p.13

<sup>4</sup> Fraser, Liam Jerrold. *Mission in Contemporary Scotland*, Edinburgh: Saint Andrew Press, (2021) p.35

only source of emotional support apart from one's family and friends. Yet in the 1950s and 1960s saw the growing popularity of psychology and counselling.<sup>5</sup>

Fraser concludes his chapter by saying:

To say that today's Scotland is 'secular' is to say the majority of Scots no longer look to Christ and his Church to show them who they are or what they should do. It means that the government does not attempt to enforce or propagate Christian belief and practice but allows Scots to follow their own spiritual course.<sup>6</sup>

This had also been observed many years earlier when Callum Brown wrote:

By the end of the twentieth century, Britain was one of the most secular places that the world had ever known ... With Sweden and the Netherlands, Britain was sharing an approach to religion that had virtually removed the going to church, and the cultural accessibility of religious narratives, from the lives of most people and from the narrative of the nation."<sup>7</sup>

The first task for those of us involved in Presbytery Planning is to face up to the reality of where we are now, to understand and to make a "sober assessment of what has been lost and what is left."<sup>8</sup> In a secularised society where Christianity does not benefit from political privilege or advantageous social forces, the Church must create local "cultures of plausibility" to raise the significance of the Church and the credibility of the Christian faith.

This has been recognised in other denominations too. In 2004 a working group from the Church of England produced *Mission Shaped Church*. The Church was urged to realise its missionary responsibilities. One Bishop wrote:

We live in a society, whether that be urban or rural, which is now basically second or third generation pagan once again; and we cannot simply work on the premise that all we have to do to bring people to Christ is to ask them to remember their long-held, but dormant faith. Very many people have no residue of Christian faith at all; it's not just dormant, it's non-existent; in so many instances we have to go back to basics; we are in a critical missionary situation.<sup>9</sup>

Now while it is important to recognise the changing context and culture in which the Church operates, it is also vital that we do not lose hope and Biblical perspective. We must remember that the mission of the church is God's mission. Not ours!

Once again, Fraser puts it like this:

God's mission is to re-unite himself with the creation that is so unlike him ... This process of reconciliation moves creation to new creation, from being distanced from God to being integrated into his divine life. This is what God's mission to the world consists of. Mission is

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<sup>5</sup> Fraser (2021) p.49

<sup>6</sup> Fraser (2021) p.54

<sup>7</sup> Brown, Callum. *The Death of Christian Britain* (2<sup>nd</sup> edition), London: Routledge (2009) p. 317, 319 as quoted in Gay, Doug (2017) p.27

<sup>8</sup> Gay, Doug (2017) p.27

<sup>9</sup> Bishop of Whitby quoted in *Mission Shaped Church: church planting and fresh expressions of church in a changing context*, London: Church House Publishing (2004) p.12

not the salvation of individual souls or even of the Church community alone, but of the whole of creation in all its aspects.

... [The world] was created to live in communion with him receiving all that it lacks from his hand: beauty for brokenness, hope for despair. Without God, there is no hope for the imperfect and decaying world in which we live. Yet with God and in God, there is even more than hope: there is life, eternal life.<sup>10</sup>

This helps to explain God's motivation and aims for mission. The Church is given the privilege in sharing in this work. Christ commissioned his disciples: *to make disciples of all nations*.<sup>11</sup> Furthermore on the day of Pentecost, Christ did a new thing.

He formed the Church, the community of the new creation, through the gift of the Holy Spirit. Through their preaching, service and empowered by the Holy Spirit, they became witnesses to Christ and the Father. The Church is not a creation of men and women, but the creation of the Lord himself. Its ministry is Christ's ministry, its mission is his mission. When its leaders preach, Christ preaches. When its members forgive, Christ forgives. When it baptises and celebrates the Lord's Supper, Christ baptises and celebrates. Through the ministry and mission of the Church, the Kingdom or reign of God is manifested, and where the Kingdom is, there the new creation begins to take root.<sup>12</sup>

This was further articulated in one interview recorded by David McCarthy's in his book, *Seeing Afresh*:

It's not our mission, but God's; God is already out there in the community and in the midst of society. Our job, our challenge, is to get alongside God and join in what he is already doing: be in the midst of life and show God's love. That's what Jesus did: he went out among people and he loved them.<sup>13</sup>

It is this understanding of mission that has become the focus of so much discussion in the Church of Scotland in recent years.

Section 2 of the 2021 General Assembly, Faith Nurture Supplementary Report states that: "The Faith Nurture Forum wishes to be clear about the **priority of mission**, and in particular the *Five Marks of Mission*" in the formation of Presbytery Mission Plans.

These Five Marks of God's Mission are:

1. To proclaim the Good News of the Kingdom
2. To teach, baptise and nurture new believers
3. To respond to human need by loving service
4. To seek to transform unjust structures of society, to challenge violence of every kind and pursue peace and reconciliation
5. To strive to safeguard the integrity of creation and sustain and renew the life of the earth.<sup>14</sup>

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<sup>10</sup> Fraser (2021) p.6

<sup>11</sup> Matthew 28:19

<sup>12</sup> Fraser (2021) p.15

<sup>13</sup> McCarthy, David, *Seeing Afresh: Learning from fresh Expressions of Church*, Edinburgh: Saint Andrew Press, 2019, p.39

<sup>14</sup><http://www.churchofscotland.org.uk/69749>

Sometimes they are re-written as “Tell - Teach - Tend - Transform – Treasure”

In 2017, Doug Gay spoke warmly of the *Five Mark of Mission*:

This is the kind of full-spectrum lens which I believe we need to refocus the life and work of the Church of Scotland. It calls evangelicals beyond individualism to social and ecological ethics. It reminds liberals of the importance of evangelism and discipleship... This is the key insight which I think can be the star which guides us on the next stage of the Kirk’s journey... Missiology frames ecclesiology which frames ministry.<sup>15</sup>

Furthermore, it is also the view of the Church of Scotland Theological Forum that these Five Marks of Mission help the Church to understand God’s Mission as we move ahead.

They include essential aspects of the missional work of the church: evangelism, discipleship, pastoral care, social justice, reconciliation and care for creation. This combination echoes the teaching of Jesus, the practice of the early church, the message of the biblical prophets, insights from the experiences of poor and oppressed people, and openness to science and ecological awareness. Their language and emphases are agreeable to our Reformed understanding.<sup>16</sup>

These Marks of Mission will become part of the language that we use in the Presbytery of Perth and in local congregations. They will feature, if not already, in Local Church reviews as congregations think about their outreach and mission in new and engaging ways.

It is against this background that the Presbytery of Perth Planning and Development Committee has conducted its work and has written the *Presbytery Mission Plan: Interim Report - February 2022*.

### 3. Understanding the Process

At 2020 General Assembly, it was clearly expressed that Presbyteries were to be equipped with a revised set of ministries numbers. The number of candidates coming forward, the demographic profile of ministers and the financial realities facing the Church resulted in vacancies becoming ever longer, and the burden on Interim Moderators heavier.

Accordingly, work was done and a figure of 600 FTE ministries (across the Church of Scotland) was agreed by the 2021 General Assembly and found to be financially affordable. This number consists of Ministers of Word and Sacrament and Ministries Development Staff (MDS) (although there is a cap on many MDS can be employed in the Kirk). Perth Presbytery was informed to develop a Mission Plan with a staffing allocation of 16.5 FTE. This figure is already weighted to take into account remote and rural areas, and those parts of the presbytery that have Priority Areas.

This has been an incredibly difficult process. Reducing ministries within the Presbytery by 37% has been a task that none of the committee relished. The members of the committee understood that the names of the congregations they were discussing, represented real people and real communities some of whom were known to us personally. This process was given the greatest respect.

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<sup>15</sup> Gay, Doug (2017) p.189

<sup>16</sup> [https://www.churchofscotland.org.uk/data/assets/pdf\\_file/0008/69749/Church-of-Scotland-Theological-Forum-Five-Marks-of-Mission.pdf](https://www.churchofscotland.org.uk/data/assets/pdf_file/0008/69749/Church-of-Scotland-Theological-Forum-Five-Marks-of-Mission.pdf)

The process undertaken was complex. As outlined in section 2, the committee realised early on that the current context for ministry already presents a significant challenge to most congregations. It will not be possible to continue to do everything that has been done in the past with 9.5FTE fewer ministries. There are some things that churches will need to stop doing and other things they will need to start doing. Churches in Perth for example, will need to work more collaboratively than previously. Moreover, they need to work in new and creative ways in order to become plausible communities. In doing so they might have better experiences of being listened to by members of their communities, which in turn, might enable the opportunity for the gospel to be proclaimed through word and deed.

Churches are instrumental in bringing communities together and to help them thrive. They exist to help us worship God, and to show his love to everyone in our parishes. This clearly raises a question of buildings. The buildings within our presbytery are also often historic, important places, and many of them are listed buildings. P&D is well aware that often, these are places where people sense some belonging. Whether it is an iconic building that gives a village or town some of its identity, the place where people have made their marriage vows, these particular locations heighten people's awareness of God, and great sensitivity has to be shown in this area of work.

In *Life and Work* (February 2022) Marian Macintyre, former National Convenor of the Church of Scotland Guild made a helpful contribution when she wrote:

A church building is a congregation's 'home'. It is also set in a community as a centre of worship, witness and outreach and can become a 'home' for that community. As such it is important, vital even. This happens in many churches, where amazing work is done through different projects, **but the church building only earns and retains its importance when it facilitates the outreach and mission of the church.** <sup>17</sup>

Once again, outreach and mission are mentioned as being key reasons why any building should be retained. This will be taken forward in the coming months when some collaborative work with the Presbytery of Perth Fabric Committee will take place. Buildings will therefore feature in future reports.

The Planning and Development committee has sought to develop sensitivity a plan which enshrines, previously approved, 'planning principles'. The Presbytery Mission Plan will prioritise the resourcing of congregations where there is evidence of growth, sustainability and innovation as well as areas of growing population.

In order to help the committee in its work, congregations were asked during Summer 2021 to provide supporting evidence through the completion of a 'planning toolkit' that would inform the committee's decision making. These toolkits were studied carefully and discussed in detail during autumn 2021. The committee studied each toolkit response in great detail and noted the evidence that it provided, and which ones demonstrated growth in a particular area such as in discipleship, finance, numbers who were active, outreach and mission to the community and also to creation itself. The committee was eager to find ways that it could encourage and support local congregations in continuing their ministry and mission. This has not been simply a numbers exercise. The committee has made every effort to invest resources where there is evidence of growth or the potential for growth (in either the congregation and/or the local community).

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<sup>17</sup> Macintyre, Marion, contributes to "The Big Question: How important is a Church building to a congregation?" in *Life and Work*, February 2022, p.10

As a presbytery we have an opportunity to refocus our efforts and prepare for ministry in the years ahead. This draft plan represents a concerted effort to resource local congregations to continue the mission of the church within the limitations set by the General Assembly. In this time of significant change, we have worked hard to produce a plan that seeks to nurture the green shoots of growth across the Presbytery.

#### 4. Understanding some terms – the toolkit

The Mission Plan may specify any of the following forms of adjustment and other arrangements:

**Union** - Two or more congregations may be united to form one congregation under the Unitary Constitution, and such union shall involve the union of charges, parishes, Kirk Sessions, Financial Boards, property and funds and, except in special circumstances where provision is made to the contrary in the Basis of Union, all congregational agencies and organisations.

**Linking** - Two or more charges may be linked to form one charge in terms of a Basis of Linking, so that the congregations are served by one ministry, the constitutions of the said congregations being in no other way affected.

**Deferred Union or Deferred Linking** - When for any reason it is not possible to unite a vacant congregation with another congregation under the minister of the other congregation, the Presbytery may decide to unite them on the understanding that the implementation of such decision shall be deferred to take place as soon as practicable after that minister's interest has terminated.

**Local Mission Church (LMC)** - The burden of finding an Interim Moderator and of populating the offices of Session Clerk, Treasurer, Safeguarding Coordinator, and a Property Convener, to name but some of the local offices required, is challenging for small congregations. There is a positive history in the Church of Scotland of mission stations being a vibrant expression of local church, and the regulations on Local Mission Church referred to below can be a significant contribution to that story. These create provision for a congregation, which is small and which seeks to continue to worship, to have a continuing life, while recognising that the burdens of continuing with a Kirk Session and the associated offices, perhaps including a Clerk to the Congregational Board, as well as the roles indicated above are beyond its means. Worship could be provided by worship teams, by online provision, or through the offices of a Reader, Worship Leader or Ordained Local Minister. It requires the LMC to be united with a sponsoring congregation who will oversee the congregation through its own court.

**Guardianship** - A charge may continue without the right to call a minister under the Guardianship of the Presbytery. There shall be a Basis of Guardianship which shall include the timing and scope of how the guardianship shall be reviewed. In such a case, the Presbytery will appoint an Interim Moderator who will ensure that appropriate arrangements are put in place to enable the ongoing ministry and Mission of the congregation(s). The Kirk Session would continue to meet and make decisions that affect the local church. For the avoidance of doubt, a Guardianship shall count as 0.25FTE towards the total ministry allocation for a Presbytery. A Guardianship shall be subject to a separate five yearly review process at the instigation of Presbytery, alongside the normal annual evaluation and development of the Mission Plan.

**Transportation** The Presbytery may move a congregation from one place of worship to another, and, where that involves a change of parish, it shall be designated “transportation”. Parishes affected are then allocated to defined charges.

**Parish Groupings** - The Presbytery may declare that two or more charges shall have responsibility for a single area. The Basis of such an Adjustment shall determine the extent to which the charges shall operate as a Parish Grouping, for instance in the sharing of worship, personnel, education resources, mission initiatives, congregational organisations etc.

**Dissolution** - A charge may be dissolved by the Presbytery of the bounds. The parish would then be allocated to another charge or charges. Property and funds would be transferred to the General Trustees to enable the General Trustees to discharge their obligations.

**Team Ministry** - A Team Ministry may be created in one or other of the following two ways:

(I) a Presbytery may create a Team Ministry with an inducted parish minister (who shall be the moderator of the Kirk Session) and which may include a deacon, MDS appointments, the appointment of an Ordained Local Minister or such other appointment as may be deemed appropriate in Mission Plan discussions, or

(II) alternatively, the Presbytery may create within the charge a Team Ministry consisting of two or more Team Ministry Charges, to each of which a parish minister shall be inducted, provided always that one of the Team Ministry Charges shall be identified in the Basis as the one providing the moderator of the Kirk Session.

**New Forms of Church Life** - After consultation with the Faith Nurture Forum, the Presbytery may devise a new form of Adjustment or ministry, ensuring that such form is consistent with the Acts of the General Assembly e.g. the provision of online Church, where the Presbytery seeks to coordinate and resource the provision of online worship and mission by identifying congregations, partnerships or agencies which will be given lead responsibility for such provision; this may include the allocation of a Mission Plan post or posts.

**Presbytery Mission Initiative** – This is a Christian community whose purpose is to witness, serve and worship. The Presbytery establishes such initiatives. It requires a supervising congregation that enters into a covenant with Presbytery and who takes on responsibility for this work.

## 5. Mission Plan: Summary of Ministry Allocations.

### NETWORK 1

**Loch Leven Churches comprising:**

**Fossoway St Serf's & Devonside, Cleish, Kinross, Orwell & Portmoak (plus Glenfarg)**

**Allocation: 2.0FTE** (reduced from 3.0 FTE)

Population: 11,945 [5975/FTE]

**Proposal:** To allocate **2.0 FTE** to this network

To link and/or unite the congregations within this network and to allocate **2 FTE ministries** to form a team ministry comprising of ONE parish minister and ONE other ministry to be agreed by network.

\*It is being proposed that the village of Glenfarg and its parish should be transported and be added to this network.

**Buildings:** There requires to be a reduction in the number of buildings in this network and it is suggested that the buildings at Cleish and Portmoak should be considered for closing within the timescale of the plan. Furthermore, the Arngask building at Glenfarg should also be considered for closing within the timescale of the plan. P&D Committee, however, strongly advise the use of the General Trustees Buildings toolkit in making decisions about buildings.

### NETWORK 2

**Lower Earn Churches comprising:**

**Abernethy and Dron and Arngask, Dunbarney & Forgandenny, Aberdalgie and Forteviot and Dunning and Aberuthven (less Glenfarg and Aberuthven)**

**Allocation: 1.0 FTE** (reduced from 2.7FTE)

Population: 7061 (+ Oudenarde - local development plan has allocated a capacity of 1600 homes to be built + new developments in Cherrybank and Charlotte Gate) [7061+/FTE]

**Proposal:** To allocate **1 FTE ministry** (ONE parish minister) in this grouping with additional ministry support being allocated as it becomes available and when new housing developments are established.

The union of Abernethy, Dron and Arngask charge to be severed - Abernethy to remain part of Lower Earn Churches grouping and Glenfarg to become part of the Loch Leven Churches grouping.

The linked charges of Aberdalgie and Forteviot with Aberuthven and Dunning to be separated.

Further adjustment to be made to Aberuthven and Dunning. Both Dunning and Aberuthven Churches to become Presbytery Mission Churches. Aberuthven to come under the supervision of Auchterarder Parish Church. Dunning to be under the supervision Dunbarney and Forgandenny Church.

There would be a linkage of Abernethy, Dunbarney and Forgandenny and Aberdalgie and Forteviot.

**Buildings:** There requires to be a reduction in the number of buildings in this network and it is suggested that the buildings at Forgandenny and Forteviot should be considered for closing within the lifespan of the plan. P&D Committee however strongly advise the use of the General Trustees Buildings toolkit in making decisions about buildings.

### **NETWORK 3**

**“South Perth Network” comprising:**

**St Matthew’s, St John’s Kirk of Perth, St Leonard’s in the Fields & Craigie & Moncreiffe**

**Allocation: 2.25 FTE** (reduced from 3.7 FTE)

Population: 20,974 [9322/FTE]

**Proposal:** To allocate **2.25FTE ministries** across the network.

The linkage of St Leonard’s in the Fields and St John’s to be severed.

St Leonard’s in the Fields and Craigie and Moncreiffe to be linked with an allocation of **1 FTE**. Initially **ONE transition minister** who would work with these congregations towards the closure of all three buildings (two at Craigie and Moncreiffe and one at St Leonard’s in the Fields) and the formation of a new worshipping congregation. Thereafter the form of ministry might change to become a **pioneer ministry** that will - with the support of the existing congregation - reach out to their parishes.

St John’s Kirk of Perth to be placed under **guardianship of presbytery** and allocated **0.25 FTE**. A Locum will enable worship to continue in this iconic building on Sundays and during the week. Kirk Session would be allowed to continue to meet. The parish of St John’s to become part of the parish of St Matthew’s. The additional MDS post of Associate will be removed.

St Matthews will be allocated **1 FTE** but will take on additional parish responsibility from St. John’s. St Matthew’s and Perth North Church to enter a covenant agreement that will enable Perth North to continue taking a lead with regard to City Centre outreach. We encourage closer working relationships between Perth North and St. Matthew’s.

### **NETWORK 4**

**North Perth Churches Network comprising:**

**Perth North, Letham St Marks, Riverside, Bertha Park PMI, Auchtergaven & Moneydie, Redgorton & Stanley**

**Allocation: 5.05 FTE** (reduced from 6.3FTE)

Population: 27,500 + Bertha Park [5446/FTE]

**Proposal:** To allocate **5.05FTE** ministries to this network as follows:

Perth North (**1.0 FTE**) unchanged - to minister in existing parish of Tulloch and also the City Centre.

Letham St Marks to be reduced by **0.3FTE** (**1 FTE** Parish Minister + **0.7 FTE** MDS)

Riverside to be reduced by **0.2 FTE** (**1 FTE** Parish Minister + **0.5 FTE** MDS).

Bertha Park PMI - **0.6 FTE** MDS Community Minister – unchanged (Presbytery has already committed to this initiative for 5 years)

Auchtergaven & Moneydie, lw Redgorton & Stanley is to be placed under **guardianship of presbytery** and allocated **0.25 FTE** of ministry resourcing to fund a locum who will maintain Sunday worship and cover pastoral care needs of the parish. The Kirk Sessions will continue to meet and take care of governance issues. Furthermore, the **Perth North Churches network** comprising Perth North, Letham St Marks and Perth Riverside will enter a covenant agreement to work closely with the congregations of Auchtergaven and Moneydie and Redgorton and Stanley to support them to develop mission initiatives with special reference to the possible use of the building at Bankfoot and the successful Messy Church at Luncarty. The development of a possible ecumenical link with the Scottish Episcopal Church in Stanley should also be fully explored.

Perth Riverside will continue to support the Presbytery Mission Initiative at Bertha Park.

## **NETWORK 5**

### **St Madoes and Kinfauns, Errol, Kilspindie & Rait and Kinnoull**

**Allocation: 1.7 FTE** (reduced from 2.7 FTE)

Population: 8,248 [4851/FTE]

**Proposal:** To allocate 1.7 FTE ministries to this network, comprising of **1 FTE Parish Minister + 0.7 FTE** ministry as agreed by network. It is proposed that 1 FTE Parish Minister should be based at St Madoes.

Errol to unite/link with St Madoes.

Kinnoull to link/unite with the newly formed charge of St Madoes with Errol.

Kilspindie and Rait to be dissolved. Presbytery notes that this congregation is already in advanced discussions regarding this proposal.

## **NETWORK 6**

### **Scone and St Martins, Cargill Burrelton & Collace**

**Allocation: 1.0 FTE** (reduced from 1.7 FTE)

Population: 8,200 [8200/FTE]

Proposal: To allocate **1 FTE ministry** (Parish Minister) to this network.

Collace to be united with Cargill Burrelton (and its building subsequently closed)

Cargill Burrelton (& Collace) to become a Presbytery Mission Church

Scone to become the supervising church of Cargill Burrelton & Collace Mission Church and support ongoing work there.

**Buildings:** There requires to be a reduction in the number of buildings in this network. The committee strongly encourages Scone to work towards closure of one of its buildings in Scone. We also propose that the building at Collace be closed and that building plans and proposals for refurbishment at Cargill Burrelton are encouraged. P&D Committee however strongly advise the

use of the General Trustees Buildings toolkit in making decisions about buildings. (Note: The presbytery & the local church has already agreed to closing the building at St. Martins)

## **NETWORK 7**

### **Almondbank & Tibbermore, Methven & Logiealmond**

**Allocation: 0.25FTE** (reduced from 1.0FTE)

Population: 4,700 [18,800/FTE]

**Proposal:** Almondbank & Tibbermore and Methven & Logiealmond congregations to be united and to be placed under **guardianship of presbytery**. Sunday services and ongoing pastoral work to continue. Locum and Interim Moderator will be provided. Kirk Session will be able to meet. This will be reviewed at the next phase of presbytery planning when further re-adjustment can take place in this area in partnership with a more established ministry in Bertha Park.

**Buildings:** There requires to be a reduction in the number of buildings in this network. P&D Committee however strongly advise the use of the General Trustees Buildings toolkit in making decisions about buildings.

## **NETWORK 8**

### **Crieff, Comrie & Dundurn, Mid Strathearn**

**Allocation: 1.5 FTE** (reduced from 2.7)

Population: 11,400 [7667/FTE]

**Proposal:** To allocate **ONE IFTE Parish Minister + ONE 0.5 FTE ministry** (to be agreed by newly formed network).

Comrie to be united with Dundurn

Comrie and Dundurn to be linked with Crieff.

Mid Strathearn to be linked with the newly linked charge of Crieff with Comrie and Dundurn

A new team ministry to be formed in this area.

**Buildings:** There requires to be a reduction in the number of buildings in this network. P&D Committee however strongly advise the use of the General Trustees Buildings toolkit in making decisions about buildings.

The congregation at Crieff must work towards the closure of at least one building (perhaps even both).

The congregation of Mid Strathearn must work towards the closure of **at least** two buildings.

The united charge of Comrie and Dundurn to review their buildings requirements

One final suggestion: The P&D Committee asks the congregations in networks 8 & 9 to consider the possibility of forming of one large network instead of two with an allocation of 3 FTE to cover the entire area. The committee is interested in receiving feedback from churches on this proposal.

## NETWORK 9

### Auchterarder, Ardoch, Blackford, Muthill, Trinity Gask and Kinkell + Aberuthven (PMC)

**Allocation: 1.5FTE** (reduced from 2.4)

Population: 9,500 [6333/FTE]

**Proposal:** To allocate **ONE 1FTE Parish Minister + ONE 0.5 FTE ministry** (to be agreed by newly formed network).

It is proposed that 1 FTE Parish minister should be based at Auchterarder.

**0.5 FTE Ministry post** to be based at a newly formed linked/united parish of Ardoch and Blackford and Muthill and Trinity Gask & Kinkell

Auchterarder to become supervising congregation of Aberuthven Mission Church

Ardoch and Blackford to unite (and one of its buildings closed)

Trinity Gask & Kinkell to be united with Muthill. Trinity Gask building to be closed

Ardoch and Blackford to link/unite with Muthill and Trinity Gask & Kinkell

A new team ministry to be formed in this area consisting of Auchterarder and the newly formed linked/united parish of Ardoch and Blackford and Muthill and Trinity Gask & Kinkell and for ministry resources to be used creatively within the network.

**Buildings:** There requires to be a reduction in the number of buildings in this network. The committee suggests that the building at Trinity Gask and Kinkell should close and that the newly united Ardoch and Blackford Church should reduce its buildings by one. P&D Committee however strongly advise the use of the General Trustees Buildings toolkit in making decisions about buildings.

One final suggestion: The P&D Committee asks the congregations in networks 8 & 9 to consider the possibility of forming of one large network instead of two with an allocation of 3 FTE to cover the entire area. The committee is interested in receiving feedback from churches on this proposal.

## Summary

Network	Network Ministry Allocation (FTE)
<b>NETWORK 1:</b> Loch Leven Churches comprising: Fossoway St Serf's & Devonside, Cleish, Kinross, Orwell & Portmoak (plus Glenfarg)	2
<b>NETWORK 2:</b> Lower Earn Churches comprising: Abernethy and Dron and Arngask, Dunbarney & Forgandenny, Aberdalgie and Forteviot and Dunning and Aberuthven (less Glenfarg and Aberuthven)	1
<b>NETWORK 3:</b> South Perth Network comprising: St Matthew's, St John's Kirk of Perth, St Leonard's in the Fields & Craigie & Moncreiffe	2.25

<b>NETWORK 4:</b> North Perth Churches Network comprising: Perth North, Letham St Marks, Riverside, Bertha Park PMI, Auchtergaven & Moneydie, Redgorton & Stanley	<b>5.05</b>
<b>NETWORK 5:</b> comprising: St Madoes and Kinfauns, Errol, Kilspindie & Rait and Kinnoull	<b>1.7</b>
<b>NETWORK 6:</b> comprising: Scone and St Martins, Cargill Burrelton & Collace	<b>1</b>
<b>NETWORK 7:</b> comprising: Almondbank & Tibbermore, Methven & Logiealmond	<b>0.25</b>
<b>NETWORK 8:</b> comprising: Crieff, Comrie & Dundurn, Mid Strathearn	<b>1.5</b>
<b>NETWORK 9:</b> comprising: Auchterarder, Ardoch, Blackford, Muthill, Trinity Gask and Kinkell (plus Aberuthven)	<b>1.5</b>
<b>TOTAL</b>	<b>16.25</b>
<i>still to be allocated</i>	<i>0.25</i>

## 6. Next Steps

The Presbytery of Perth now begins a period of eight weeks of prayer, reflection and respectful dialogue. This will be a period of consultation with ministers and kirk sessions, MDS, presbyters and other interested parties.

- Planning and Development welcome comments from ministers, MDS, Kirk Sessions and presbyters about the *Presbytery Mission Plan: Interim Report February 2022*. In commenting we want to hear about:
  1. Your response to the proposals as outlined in the report (both positive and negative)
  2. Your insights into how the plan could be developed further at a local level and how you might see your congregation working in partnership with other congregations, to achieve similar or better outcomes with regard to (i) ministry allocation and (ii) growing the Kingdom of God
  3. Other helpful and meaningful insights.
- The Planning and Development Committee welcomes an opportunity to meet with every Kirk Session. P&D will contact ministers and session clerks to arrange this. The agenda at that meeting will be to listen to elders and their responses to the plan but also other ideas which have been considered that may bring further insight in forming the plan which would help to grow the Kingdom of God locally.
- P&D also encourages Kirk Sessions to meet with neighbouring Kirk Sessions and to discuss the plan and to consider ways that they, through working together, could make the plan work. A record of such meetings could be sent to P&D which would be very helpful.

Please send all comments to:

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Convener, Presbytery of Perth Planning and Development Committee  
[AWilson@churchofscotland.org.uk](mailto:AWilson@churchofscotland.org.uk)