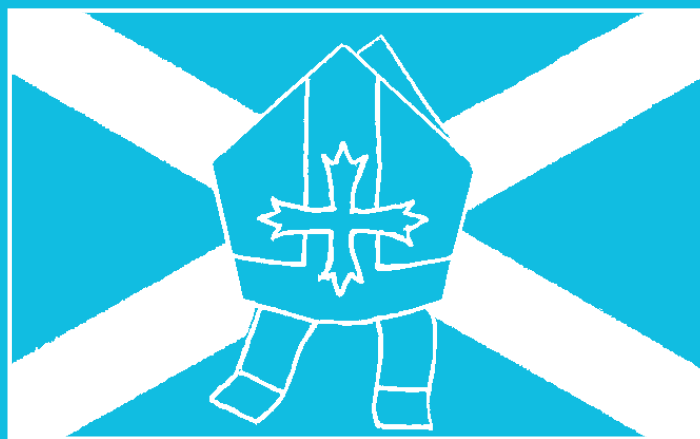


GROSVENOR ESSAY NO. 4



# the shape of our church

An essay in descriptive ecclesiology

**The Doctrine Committee  
of the Scottish Episcopal Church**



## **GROSVENOR ESSAY No. 4**

**The Shape of Our Church:  
An Essay in Descriptive Ecclesiology**

ISBN 0 905573 78 1

© Doctrine Committee of the Scottish Episcopal Church 2007

Comments or questions on this Essay should be directed to

The General Synod Office  
21 Grosvenor Crescent  
Edinburgh EH12 5EE  
Tel: 0131 225 6357  
Email: [office@scotland.anglican.org](mailto:office@scotland.anglican.org)

**Also available in this series:**

*Grosvenor Essay No. 1 - sketches towards a theology of science.* £2.50

Published 2004. ISBN 0 905573 64 1

*Grosvenor Essay No. 2 - theology and the power of the image.* £3.00

Published 2005. ISBN 0 905573 66 8

*Grosvenor Essay No. 3 - the inter-faith encounter.* £2.50

Published 2006. ISBN 0 905573 71 4

## GROSVENOR ESSAY No. 4

### The Shape of Our Church: An Essay in Descriptive Ecclesiology

#### Contents

	Preface	1
1.	Introduction	3
2.	Mission	13
3.	Our Anglican Context	21
4.	Foundations: Scripture, Tradition and Reason	24
5.	Ministry	30
6.	A Note of Caution	36
7.	Worship	38
8.	Conclusion	40
	Further Reading	42

## Preface

### The Shape of our Church: an Essay in Descriptive Ecclesiology

The present Essay is the fourth in the series of Essays produced by the Doctrine Committee of the Scottish Episcopal Church. Like its predecessors, it is intended to be a stimulus to inquiring readers. Previous Essays have examined topics of general interest: the interrelationships of theology and the sciences (Essay no. 1) and of theology and the visual arts (Essay no. 2), and the encounters of Christianity and other faith traditions in twenty-first century Scotland (Essay no. 3). The present Essay addresses itself more specifically to Scottish Episcopalians: it is an exercise in Ecclesiology, the study of the Church. Specifically, it asks what it is that characterises our Church. It seems appropriate to be engaging in such scrutiny at a time when there is a great deal of interest in, and discussion of, what it means to be an Episcopalian – and, indeed, in the broader context, to be an Anglican – in the wake of the Windsor Report of 2004.

This has not been an easy task. Many areas of the life and work of our Church overlap, so that the structure of an essay of this type must inevitably be to some extent arbitrary. Nevertheless, we hope that offering reflections on the Scottish Episcopal Church's mission, ministry, doctrinal foundations, and so on, will afford a way in to thinking about the shape of our Church.

There are many different legitimate understandings of our Church; and there are many different visions abroad of how our Church should be (in contrast to how it presently is). This Essay is NOT intended to achieve a harmonisation, still less a homogenisation, of Episcopalian understanding: nor is it intended to present any kind of vision or blueprint for the future, as the Doctrine Committee might wish that future to be. Rather, it is an attempt to describe the reality of how our Church is, in all its complexity (and, sometimes, inconsistency), and how it has come to be this way. This explains our choice of subtitle: our intention is to be *descriptive*, rather than *revisionary*.

A description of how something currently is should not, of course, be understood as an endorsement of its present state. We believe that the Church is called constantly to examine itself in the power of God's Spirit, and to discern those changes to or developments in its structures and practices which are in accordance with God's will. But we hope that in

presenting to readers of this Essay an account of how our Church currently is – and of some of those historical events which have led it to assume its current shape – those readers may be encouraged to reflect in a more informed way on the directions which we can, and should, be taking in the future.

*The Doctrine Committee of the Scottish Episcopal Church:*

Elsbeth Davey

Gregor Duncan (Editor of Grosvenor Essay no. 4)

Michael Fuller (Convener and Series Editor)

Alison Jasper

David Jasper

Duncan MacLaren

Michael Northcott

Wilson Poon

Martin Shaw

*Co-opted:*

Allan Maclean

*Consultants:*

Andrew Barr

James Milne

John Richardson

Brian Smith

## 1. Introduction

The Scottish Episcopal Church is unusual among the Churches of the Anglican Communion in that it lacks any direct historical connection with the Church of England from which it differs in being a product not of the English but of the Scottish Reformation. [Stair, *Memorial Encyclopaedia of the Laws of Scotland*, ed. I. Guild, para. 1614.]

The Scottish Episcopal Church is one of the historic national Churches of this country, with a continuous succession of witness and faith since the days when the Church of Scotland was itself Episcopalian. It is also part of the world-wide Anglican Communion of Churches. It could be said that the Scottish Episcopal Church is the Founder of the Communion, because it consecrated the first bishop of an independent national Church (Seabury of Connecticut in 1784). [*Statement on the SEC in the Oban Cathedral Magazine*]

We begin with an overview, offering some historical background and introducing some of the characteristics of the SEC which will subsequently be expanded upon.

The SEC may be said to have the following set of distinguishing features: it has its own unique history, leading to its present state as a Church which is disestablished, Scottish, Anglican, and Episcopalian: it has evolved its own characteristic approaches to ministry, and to mission; and it has its own unique approach to worship.

### ***Two Historical Memories***

The Scottish Episcopal Church has had a tradition of emphasising its history. The word 'iconic' has been much abused in recent years, but two pictures which were copied as oleographs in the 1930s for distribution round the SEC, and which became emblematic of the SEC's history, truly deserve that epithet. A picture of the Baptisms from Stonehaven jail in 1749 incorporating the faces of the members of the congregation, descendants of those persecuted, was dated 1864, while a picture of the Consecration of Bishop Seabury in 1784 was specially painted in 1934.

These two powerful images relate to seminal events in the life of the SEC. The first records an incident from the 'years of persecution' under the Penal Laws of 1746-92. These laws were imposed in the aftermath of the Jacobite uprisings, and prohibited Episcopalian priests from ministering to

more than four people at a time, on pain of imprisonment. The second depicts an event which had great significance for the Anglican Church as a whole – the first consecration of a Bishop for a Province overseas. In 1784, when Dr Samuel Seabury, of what had formerly been the Church of England in America, came to Britain from Connecticut for consecration as a bishop of an independent church, the English bishops could not accede to this request, as they were not free agents following the recent peace settlement with the USA. Seabury then came to Aberdeen and was consecrated by the Scottish bishops, thus founding a new and independent Episcopal Church. This event is often taken as the founding of the Anglican Communion of Churches, and it became from the start an important part of the self-understanding of the SEC, and her position within the Anglican Communion.

Both these events can be – and, indeed, have been – glossed in a variety of ways by historical commentators; but both exercise an ongoing role in the thinking of Scottish Episcopalians, and both say something important about the Church which remembers them. Our Church may be further characterised in more detail as follows.

### ***A Disestablished Church***

The Scottish Episcopal Church is the lineal descendant of the bishops, clergy and congregations, who were dispossessed by Act of Parliament in 1688/9, when the Presbyterian Church was established in its place (or, ‘when the Church of Scotland lost its bishops and became entirely Presbyterian’). In 1712 a Toleration Act gave protection to the Episcopalians, but during the first half of the eighteenth century they considered themselves as the ‘establishment in waiting’, since they expected to be re-instated when the exiled Stuart royal family returned to power. It was therefore a significant event when the ‘Repeal of the Scottish Episcopalian Relief Act of 1792’ was passed in 1797, because it finally lifted the long political shadow from the shoulders of the SEC.

The SEC considers itself, therefore, to be ‘disestablished’, rather than ‘non-conformist’, in a country where the Church of Scotland is the dominant and established Church. However, the bishops have retained the titles of the fourteen Scottish dioceses, and although they do not receive the ancient revenues, their one remaining endowment from the days of the establishment are the heraldic coats of arms (a property under Scots law) and these were confirmed to the SEC bishops. They have been displayed, with the more modern ones, on the familiar ‘Welcome’ sign outside Episcopal churches, since the early 1960s.



## ***A Scottish Church***

The Scottish Episcopal Church is a distinct and nation-wide Scottish Church, with liturgies in both English and Gaelic. However, its presence in Scotland could until recently cause either resentment or admiration. The media was not slow in categorising the SEC as an alien intruder during the 1950s and 1960s, at the time of the 'Bishops in the Kirk' controversy. However, some districts in Scotland, particularly in the North East and parts of the Highlands, have remained strongly Episcopalian with the Episcopal Church being 'the church of the people'.

In the nineteenth century the SEC developed congregations across the country, and in the twentieth century the whole of Scotland was divided geographically between these congregations. Although still in place, this system has largely gone by the board in the cities, where people opt for a church regardless of geography, often choosing one for its liturgical or musical attributes. Others choose the local church of a community – often the Church of Scotland - rather than a more distant Episcopal church.

The SEC also has a distinctively Scottish title for its chief bishop. In the eighteenth century, with the difficulty of involving the 'King over the water' with Episcopal elections, it was decided not to continue to have Archbishops. Instead the bishops sat together equally in a 'college of bishops', with one, not necessarily the senior, being elected 'Primus', or 'Primus inter Pares'. This was a conscious return to ancient Scottish precedent, and the office of Primus has existed ever since as a uniquely Scottish ecclesiastical office. Despite its origins, in recent times the Primus, within the synodical system, has assumed a role little different from an Archbishop, and congregations all over Scotland now pray for 'our Primus'.

A sign of the national character of the SEC is the fact that the bishops, or Primus, from time to time speak out on matters as they concern the whole nation, and not just on those that concern the internal workings of the Episcopal Church.

## ***A Mission-orientated Church***

Its distinctive Scottish roots have not made the Scottish Episcopal Church introverted in nature. Indeed, it has a history of missionary activity, at home and abroad. This has led to the expansion of the Church in Scotland, particularly in the larger cities, and to close relationships with particular overseas dioceses. This area of the Church's activity over the last couple of centuries is explored in section 2 of the essay.

## ***An Anglican Church***

The Scottish Episcopal Church is part of the Anglican Communion of Churches, with strong links to the Church of England. For some people the SEC is simply the Scottish province of the Anglican Communion. Although the word 'province' came into use in this sense only in the 1960s, a complex history of interrelationship with the Church of England precedes that date. In 1744 the bishops declared that 'we are in full communion with the Church of England', but this was not reciprocated; and some English and Irish bishops ordained clergy for Scotland, as if the SEC did not exist. In fact, Parliament prohibited those in Scottish orders from holding a living in the Church of England until the 1860s. However the SEC consistently maintained that she was the Church of England's sister Church in Scotland.

The SEC's relationship with the Church of England entered a new phase when her clergy subscribed to the 39 Articles of Religion of the Church of England, following the Synod of Laurencekirk in 1804. Not only was this a requirement (which lasted until 1977) of the British Government in order to allow the SEC freedom to worship, but it also allowed the previously independent 'Anglican' chapels (often termed 'qualified chapels', because they were 'qualified' to function for public worship under the Toleration Act of 1712) to become part of the SEC. These congregations were the origin of the term 'English Church' being applied to the SEC, despite this clearly being a misnomer.

In 1867 the Scottish bishops were invited to the first Lambeth Conference, at which they represented a significant proportion of those present. The invitation boosted the self-esteem of the SEC. The SEC was pleased to emphasise its membership of the Anglican Communion, but with the rapid increase in numbers of overseas Anglican Churches, the SEC became one small part of a huge family. Even in Britain, the SEC is numerically a very small part of the Anglican witness.

Issues of wider Anglican identity are explored in section 3 of this essay.

The SEC may also be said to be classically Anglican in its approach to foundational matters of belief, accepting the Scriptures and Catholic creeds as normative and then largely articulating its faith through its canons and liturgies. In this approach it differs from those Churches which have evolved explicit doctrinal statements or 'confessions'. We explore the foundational teaching of the SEC further in section 4 of this essay.

## ***A Church with Bishops and Synods***

The SEC has maintained a three-fold ministry, of bishop, priest and deacon, quite distinct from the prevailing Presbyterianism of Scotland. By 1960, except in a few rural parishes, almost every congregation had their own priest and many urban congregations had a curate, who was initially a deacon. It reflected the practice of the Church of England; and it is a form that the congregations generally wished to maintain. Apart from any theological ideas, financial constraints have made this pattern far less common and, as far as curates are concerned, rare.

While the numbers of adherents to the SEC dropped by over a half through the twentieth century, the number of clergy has remained consistently at about 350. This is principally due to the introduction of non-stipendiary ministry, which has counteracted the fall in the number of stipendiary clergy.

Deaconesses were recognised by the Canons in 1929, but although the Lambeth Conference of 1968 recommended that they should be declared to be within the diaconate, the SEC did not act on this recommendation. It was not until 1986 that women were ordained deacon. By 1994 there were 66 women deacons. There was a longer debate about the ordination of women priests, but the momentum increased and in 1992 the General Synod voted in favour, albeit by a narrow margin in the house of laity. In 2003, the General Synod agreed, with very little debate, that the episcopate should also be open to women.

The present pattern of the Church's ordained and lay ministries is more fully discussed in section 5 of this essay.

The Scottish Episcopal Church has often been accused, in contrast to Presbyterianism, of being un-democratic, and even prelatical. While it is true that Episcopalians, understandably, revered their bishops, the Church has had a long history of lay involvement in the decision making areas of the Church – not least in the appointment of its bishops. The earliest Canons of the SEC of 1727 related exclusively to the office and jurisdiction of the bishop. Bishops were to be chosen by the clergy of the diocese, and the appointment was to be confirmed by a majority of the existing bishops. Nearly 150 years later, the laity were admitted to a voice in elections, through a representative chosen from each congregation in the diocese, but the fundamental premises of choosing bishops remained for another century. These were:

- 1) The electoral body is diocesan, containing clergy and laity.
- 2) The electoral process is private and confidential.
- 3) The other bishops have the duty of confirming or setting aside an election.

However, by the 1980s, the experience of recent elections and the witness of other parts of the Anglican Communion led to a radical examination of the underlying principles of the election of the bishops. In 1993, after much thought, a new Canon was adopted which gave the wider church, in the form of representatives of the bishops and of the other dioceses, a say in the process by being involved in collecting the nominations, and making a selection from them, now made public, but leaving the actual election firmly with the diocese. In 2000 it was recognised that, as the SEC was now firmly a synodical church, with authority at a diocesan level lying with the 'bishop in synod', the diocesan synod should itself be the elector of its own bishop.

By the beginning of the twentieth century, the central governance of the Church lay with three groups, the Episcopal Synod, the Provincial Synod, and the Representative Church Council. The Episcopal Synod, made up of the bishops, was largely concerned with appeals. The Provincial Synod was concerned with the Canons, and consisted of the bishops and a representative number of clergy, but it was assisted by a Consultative Council, which included lay people, who were later incorporated in an enlarged Synod. The Representative Church Council was largely concerned with finance, and consisted of the bishops, the clergy and a representative from every congregation. Only in a Church as small as the SEC was it possible for each congregation to be directly represented at a national level, and it was a much valued aspect of the SEC, which appeared to bring a unity to the whole Church. This arrangement was mirrored at diocesan level.

After a long consultation, and much influenced by the practice of other parts of the Anglican Communion, in 1982 a system of Synodical government was introduced into the SEC, which both streamlined the decision-making process and made it clear that everyone, clerical or lay, was responsible for the whole Church, its beliefs, order, finance and good practice. Many people regretted the loss of direct representation which had had the hidden bonus that the representatives seemed less elitist, and truly to represent the 'person in the pew'. However, in a time of new priorities and visions, the General Synod became the vehicle by which all the recent changes were introduced in a mature and reasonably harmonious manner. This new arrangement was also mirrored at diocesan level.

However at the parish level, the old system survives whereby each congregation elects members to a Vestry (for a set term, not for life, like an eldership), usually chaired by the Rector. We may also note that recent changes to the Canons have required Vestries to be more than committees managing the church's property and money. They must now 'co-operate with and generally assist the Rector or Priest-in-charge in all matters relating to the spiritual welfare of the congregation and the mission of the whole Church'.

Further reflection on these developments and some potential implications is offered in section 6 of this essay.

### ***An Ecumenically-Minded Church***

The Anglican Lambeth Conference of 1920 issued 'An Appeal to all Christian People for Reunion', associated with the 'Lambeth Quadrilateral', which included as one of its tenets (alongside Scripture, the Creeds and the dominical sacraments of Baptism and Eucharist), 'the Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God in the unity of His Church'. It may have been in the light of this appeal, that in 1929 the Canons of the SEC gave very cautious permission for representatives of other Churches to give addresses to Episcopal congregations both at funerals and in furtherance of some 'project of Reunion'.

The whole twentieth century was witness to a loosening of old divisions, starting with the formation of the Scottish Churches' Council in 1924, and working gradually towards the founding in 1990 of Action of Churches Together in Scotland, which included the Roman Catholic Church. In general, however, ecumenical endeavours, like the Livingston ecumenical parishes and the Local Ecumenical Partnerships in various parts of Scotland, have been made apart from the formal conversations, and since the 1980s (at least in Ecumenical Partnerships) the mutual recognition of orders, and inter-communion, have become an accepted part of the life of the SEC.

The extent of this sea-change can be seen by considering a document 'issued with the approval of the Scottish Bishops' in 1960, the fourth centenary of the Reformation. After making a short statement about the need for a Reformation, it mentioned the tragedy of the resulting divisions, and concluded: 'After careful consideration the Scottish Bishops have decided that our right course is to refrain from participation in the official celebrations of the events that took place in 1560, because such participation would

seem to indicate a denial of or indifference to those very elements of historic Christianity and the undivided Church which we exist to preserve and uphold and under God to restore.' By 1980 it would have been inconceivable that the bishops would either have been particularly interested in such an anniversary or have made such a stand on the issue. In the intervening period a profound change had come over the SEC, which has been well described by Professor Duncan Forrester. 'A Church which had, not undeservedly, for long been regarded as "spiky" and defensive, high church in a rather old-fashioned way and resistant to change, found a new role for itself in Scotland, in many places setting the pace in ecumenical developments, pioneering new patterns of ministry, and treating the problems facing the denomination as opportunities rather than threats.'

The change of emphasis had been growing slowly, starting in the 'To Serve Thee Better' Campaign of 1964, which encouraged the Church to respond to the Gospel in developing its capacities for 'Worship, Mission, Service and Offering, and each of these in the context of ultimate Christian unity'. It took up the theme of the 1963 Anglican Congress in Toronto of 'Mutual Responsibility and Interdependence in the Body of Christ'. However the financial constraints of the 1970s, and the subsequent review of the SEC's resources, also contributed largely to the changes of emphasis.

Many Scottish Episcopalians still think of their church as a kind of bridge, between on the one hand the Roman Catholic Church and, on the other, the Church of Scotland. This reflects a conviction about the nature of our church, that it is both Catholic and Reformed, believing in Evangelical Truth and Apostolic Order (as stated on the familiar 'pub' sign outside all our Churches). In addition to this assumption, the Episcopal Church has since the 1950s been very active in efforts to form a reunited Church in Scotland which, on the basis of a modified episcopacy, would incorporate and celebrate the distinctive traditions of most non-Roman Catholic churches in the country. The latest version of these discussions, known as SCIFU (the Scottish Churches Initiative for Union) would have led to the setting up of new united parishes throughout Scotland and to the adoption of a modified form of episcopacy in the united church. It was decisively rejected by the Church of Scotland before the Episcopal Church could express its mind in General Synod. Conversations continue with the remaining partners, but the dream of a united Church of Scotland for the whole nation with bishops in some form is, at the beginning of the 21<sup>st</sup> century, just that: a dream, far from realisation.

Without doubt the Tractarian legacy of the nineteenth century, which emphasised Confirmation by a Bishop as being essential to full membership of the Church, kept membership of the SEC distinctive. By the mid 1960s, even at Trinity College, Glenalmond (the SEC's own 'Public School'), the number choosing to be Confirmed was dropping rapidly, and this was reflected also in local charges. Changing attitudes within the SEC were evident in 1965 when bishops were allowed to use their discretion as to who could receive Communion, especially in an ecumenical context; but that discretion was also used to allow young children to receive Communion. This became an important matter in the light of children attending the Eucharist every week, and of the growing recognition that Baptism gave a person full membership of the Church. In the context of this latter point, the Canons were altered to allow any baptised person to receive Holy Communion, and also so that a communicant in another Church need not be confirmed in order to become a member of the SEC. These changes diluted the exclusiveness of the SEC, which for so long had been one of its distinctive characteristics. Inclusiveness is now much more central to the church's self-understanding.

### ***A Liturgical Church***

Apart from the episcopate, the defining aspect for most people of being an Anglican was the use of the Book of Common Prayer, and it was universal in the Scottish Episcopal Church. A poll of Scottish Episcopalians, as part of the Partners in Mission Campaign in 1982 showed that most people's attachment to the SEC was due to its manner of worship. This remains true in the first decade of the 21<sup>st</sup> century, with Episcopalians valuing the experience of 'participation' in worship and the ordered and settled wording of our liturgies.

In the early twentieth century, the SEC not only produced a new Scottish Prayer Book (that of 1929), along the lines of other Anglican revisions: it also became intensely proud of it, both as regards its theology and its usefulness. By the late 1960s, and the change to a weekly Eucharist as the norm for worship, the Scottish Liturgy in the Prayer Book was increasingly recognised as unsuitable as the sole or main form of worship. Initial tinkering with the words and order of the old service – exemplified by the still popular 1970 Liturgy, or 'Grey Book' – was inadequate for many people, and the Liturgy Committee was asked to prepare a new service in modern English. The committee decided to start afresh, and the resulting Scottish Liturgy, finally authorised in 1982 – the 'Blue Book' – has in itself become a jewel of the SEC. Alongside it, new services have been prepared for Daily Prayer,

Funerals and Initiation, as well as a reworking of the Ordinal in 1984 that reflects new understandings and perceptions of the ordained ministry. At the General Synod of 2006 indications were given that the SEC might now proceed to the publication of a new Prayer Book. However, it is noteworthy that the SEC congregations that have the largest congregations, and which are growing fastest, are those that hardly ever use a liturgical service!

Further discussion of the SEC's liturgies as a distinctive feature of its life is offered in section 7 of this essay.



## 2. Mission

It is not immediately obvious that the story of the Scottish Episcopal Church is a story much concerned with mission. At first glance we are not, perhaps, a mission-shaped church. Our involvement in overseas mission and urban renewal began late, proceeded slowly, and has never grown to any great size. At the beginning of the nineteenth century, while the leading Presbyterian minister Thomas Chalmers was reorganising Glasgow's social services on a grand scale in order to serve the poor, our Church was still struggling to find her feet after half a century of persecution. Mid-century, while the Methodist missionary James Hudson Taylor was preparing to sail for China, our Church was still smouldering and splintering over the question of non-liturgical services.

A closer look, however, renders this judgement premature. The SEC may not have been the first or the greatest exemplar of mission – whether conceived as evangelism or social concern at home or abroad – but neither has she been idle. No doubt the lateness of her response to the missionary opportunities afforded by the great nineteenth-century colonial expansion was due in no small part to her beleaguered condition at the start of that century, in consequence of the Penal Laws (1746-92). As the century progressed, however, things began to look much brighter.

### ***The Renaissance of the SEC***

The Synod of Laurencekirk in 1804 reunited those Episcopal congregations previously divided over the Jacobite cause, and the refusal of a section of the Church to accept the Hanoverian succession. In 1810 the first theological institution for training ordinands was founded in Edinburgh. Dioceses were able to recover strength of numbers. For example, the Diocese of Argyll by the middle of the nineteenth century had fifteen priests serving eighteen congregations – a huge improvement on the situation at the beginning of the century. Likewise, when the Diocese of Glasgow gained independence from Edinburgh in 1837, it was estimated that the number of its adherents could be accommodated within a large drawing room (although in reality the Diocese contained at least four sizeable congregations); however, by the end of the century, there had been accelerating growth. During the episcopate of the last Victorian Bishop, William Harrison, thirty new missions were established, twenty-nine churches and halls were built, and five missions were raised to the status of incumbencies.

The Synod of 1838 provided another milestone in the recovery of the Church. At this meeting, formal sanction was given to the foundation of the

Scottish Episcopal Church Society whose purpose was to provide for aged clergymen and struggling congregations, to assist candidates for the ministry in completing their studies, to provide Episcopalian teachers, books and tracts for the poor, and to assist in the foundation and development of diocesan libraries. Moreover, in the two decades following the Synod, the number of churches grew from 73 to 150, rectories from 15 to 56, and clergy from 78 to 163. Annual reports of the Church Society, and its successor (from 1876), the Representative Church Council (RCC), reflect a deep concern over mission to the people of Scotland, and with seeking to provide a minimum stipend for the Church's ministers.

A General Board of Home Missions was set up at the first annual meeting of the RCC in 1877, confidently inspired by 'our true claim to be the ancient and historical Church of Scotland', an assumption that seems curious now. By 1879 the Church had placed herself more firmly on the landscape, with the opening of St Mary's Cathedral in Edinburgh, still the largest post-Reformation ecclesiastical building in Scotland, and a landmark on the horizon of Scotland's capital rivalled only by the Castle.

Further impetus to the renaissance of the Church came through the Oxford Movement, from the late 1830s. The emphasis of the Movement on recovering the early traditions of the Fathers, doctrinally and liturgically, brought fresh vision and renewed confidence to Scottish churchmen. The Movement was the influence behind the founding of Trinity College, Glenalmond (1847), the building of churches at Jedburgh, Edinburgh (St Columba's by the Castle), and Perth (St Ninian's Cathedral), and the founding of the College of the Holy Spirit at Cumbernauld (1851).

The shift in mood across the nineteenth century was aptly summarised by the Bishop of Moray at the 1899 annual meeting of the RCC:

At the beginning of this century the Church was just emerging from the gloom and depression which was the result partly of the long continued severity of the Penal Laws. Let us contrast her position then with that which she afterwards attained, and, thank God, occupies today.

### ***Overseas Mission***

It is to be expected that a Church which has recovered its health and sense of vocation will, before long, pay heed to its responsibilities in mission – whether understood as traditional 'missionary work', or mission

more broadly conceived as the Church's participation in God's action in the world.

From the 1870s onwards, the pace of missionary activity discernibly quickened. Throughout the nineteenth century there are frequent references in letters and tracts to the need for church services with a clear evangelistic aim, and the need for mission churches to be established in Scotland.

In 1871, the SEC received two particular invitations to engage in overseas missionary work – one from India, and the other from South Africa. This prompted the establishment of the Board of Foreign Missions in 1872. The first overseas missionary project was established by the Rev G.T. Carruthers, son of an editor of the *Inverness Courier*, and Chaplain of Nagpur. Carruthers had established his mission in 1870, in the Indian district of Chanda, now Chandrapur. In the same year a small school was built. In 1871 the application was made to the Scottish Episcopal Church to formally take on the work. The work in Chanda seems to have begun slowly. Alex Wood, the Forfar curate who went out to serve in 1898, commented that he had found almost no mission at all, 'only the history of a mission that had failed for eight and twenty years.'

The other invitation came from the Bishops of South Africa to the Scottish Bishops to support the work in Kaffraria, or St. John's Diocese, in the Transkei. From 1871, then, the SEC was committed to supporting two distant and diverse missionary projects. This dual relationship was to remain a settled pattern for the best part of a century. When, for example, the SEC Year Book and Directory began reporting on 'Foreign Missions' in its edition of 1952-3, Chanda and Kaffraria were still being singled out as our main foreign interest. As time has passed, the nature of our missionary involvement in these projects has changed. The Diocese of Nagpur was absorbed by the Church of North India in 1970. Appropriately, indigenous leaders have taken over. Yet the block grant to St John's Diocese remained throughout the twentieth century, and more significant still are the ties of affection and memory which bind these far-flung churches together.

The Chanda and Kaffraria missions broke new ground for the SEC. When the SEC gathered for its first Congress in 1874, attended by nearly a thousand delegates, it is clear that foreign mission was, with some regret, still a marginal concern. As the Bishop of Edinburgh noted in his inaugural address,

The subject of the Evangelising Work of the Church is evidently a very large one, even if we exclude work in foreign missions, as the Committee felt it necessary to do, although this is in reality at least half the subject.

Twenty years later, however, it is clear that among the Episcopal hierarchy, the tide of missionary fervour was in flow. When the celebrated Episcopal Bishop of St. Andrews, George Howard Wilkinson, rose to his feet to address 2,500 delegates of the 1894 London Missionary Conference of the Anglican Communion, his task was to open with a paper entitled 'The Call to Missionary Service.'

"The heart of the Great Shepherd" he pleaded, "is moved with compassion for the millions who are distressed and scattered throughout the world. He commands us as our King, He beseeches us as our Saviour, to pray the Lord of the harvest that He may send forth labourers into His Harvest."

At the end of the same week, Wilkinson concluded the conference with these words:

...surely the result of this week must be something more than intellectual enjoyment. Surely we ought to go back to-night, – humbled, if you will, by the sense of our own utter shortcomings, but – thankful to God that to us, who are less than the least of all the saints, this grace has been given, in our own individual life and in our position as a nation, to preach among the Gentiles the unsearchable riches of Christ.

By 1900, the SEC Foreign Missionary Society (founded 1872) supported a total of 64 foreign missionaries, in 17 principal stations, with an annual income of £4,180. This was a small outfit compared to the largest missionary society in Scotland, the Foreign Missions of the United Free Church of Scotland, which supported 292 foreign missionaries with a total income of £109,646. Nevertheless, it represented a significant commitment to the cause of foreign missions within the Episcopal Church.

The flame of foreign missionary endeavour continued to burn brightly into the twentieth century. At the Missionary Congress of the Scottish Churches in October 1922 a tone of both confidence and urgency prevailed. Typical of this attitude was the contribution of the Bishop of Aberdeen, the Rt Rev Dr F. L. Deane.

The Church of God is a Missionary Society. Its vitality, its power, its sheer existence is conditioned by its fulfilment of the purpose for which it was framed. If ever the Mission Spirit died out in the Church, no longer would it be the Church of Christ at all; it would be an apostate Church trading falsely under a stolen name.

### ***Mission at Home***

At the same time as this growth in foreign missionary activity was taking place, the Episcopal Church was also waking up to her responsibilities at home. In 1886 the Home Mission Association was established to encourage prayer, work, and giving for the extension of the church. The Association regularly issued an intercession leaflet, and raised money for Home Mission through collections and work parties. By the end of Second World War, however, it seems that the work of the Home Mission Association had fallen into abeyance, and was in need of revival. Certainly, the SEC Year Book and Directory of 1947-8 conveys the impression of a work in progress, since, 'it is hoped that a living branch will be established in every charge.' Five years later the Year Book reports that six of the seven Dioceses have an Association secretary, and by 1954/5, all of them do. The stated object of the Association was 'to promote the Home Mission Work of the Church.' This work was undertaken in five areas: prayer, fundraising, 'searching out stray members of the church', organising work parties, and circulating books and tracts.

Year by year it is possible to trace through the reports of the RCC the growth of mission congregations from rented premises, to 'iron huts', to the provision of church buildings, halls and rectories. In the last quarter of the nineteenth century, 25 new congregations were added. In 1899 the SEC consisted of 170 incumbencies and 50 or 60 missions in different stages of development. By 1950, the total of incumbencies and independent missions numbered around 250. Numerical growth continued into the 1920s, following a pattern of church membership (or adherence) similar to that in Britain as a whole. In 1870 the membership of the SEC is estimated at around 60,000; by 1900 this had risen to 116,000; and in 1921 the figure was 147,000. Actual communicants amounted to a little less than half these figures.

The home mission work of the SEC has continued throughout the twentieth century. Much of this has consisted of the quiet work of committed congregations and visionary leaders who have sought to remain faithful to their calling. Not every advance can be recorded in terms of the decisions of synods, or the machinations of bureaucracy. At the same time, the story of

the home mission of the church in the twentieth century can be told from an institutional point of view in the various initiatives that have taken place over the decades.

In the 1920s the Million Shilling Fund was launched to provide funds for the building of six new hall-churches in new housing areas around Glasgow: Clarkston, Kings Park, Knightswood, Mosspark, Rutherglen, and Riddrie. This scheme demonstrated an ambitious and strategic response to rapid urban growth. It is unfortunate that by 1990 the latter three of these new churches had closed.

The next major Provincial initiative was the Home Mission Appeal. This aimed to raise £30,000 to build or support mission buildings on various sites around Scotland. The chief beneficiaries of this scheme were at Possilpark, Shettleston and Hillington in Glasgow; Stenhouse and Niddrie Mains in Edinburgh; Seaton, Hilton and the village of Kemnay in Aberdeen; Mid-Craigie in Dundee, and at Lochgelly in Fife.

In 1944 the Home Mission Crusade was launched with the purpose of raising the income of the Home Mission Fund from three to nine thousand pounds, and also with the aim of funding stipends for clergy who would engage in development and missionary work. In addition, the initiative sought to raise £100,000 for the erection of churches or halls, which were duly built at Sighthill and Moredun Park in Edinburgh. Grants were also given to fund further building at Clarkston and Springburn in Glasgow, and to build halls at Lochee and Downfield in Dundee, and Comely Bank and Pilton in Edinburgh.

The SEC responded to the building of five New Towns in Scotland in the 1950s and '60s by ensuring the presence of at least one Episcopal congregation in each. In Livingston this took the form of an ecumenical congregation, and in Irvine it involved (after a decade or so) the sharing of a Church of Scotland building.

The 1990s saw a new initiative whose name drew inspiration from the ambitious schemes of the 1920s: the Million for Mission Fund. The Administration Board were asked by General Synod to identify ways in which one million pounds could be found for work in Urban Priority Areas (UPAs) over a period of five years. This money was gleaned from a number of church funds in the first instance, and thereafter from the Dunderdale Fund for the Endowment of Charges. While the money was used to fund a range of worthwhile projects, from debt counselling to outreach ministries in UPAs,

one has to wonder to what extent these projects were owned by the Church as a whole, when churchpeople themselves had not been asked to give.

In 1995 the Primus, Richard Holloway, invited Canon Alice Mann of the Alban Institute in the US to visit Scotland, to assist with a new initiative – Mission 21. The aim of Mission 21 was to revitalise congregations, to help them learn more about their dynamics, and enable them to be more welcoming. By 2000, more than eighty congregations had actively participated.

### ***Mission and Social Service***

If mission is defined as the Church's participation in God's action in the world, then, clearly, there is more to mission than evangelism. The SEC has been responsible for a range of 'social service' projects in a variety of contexts over the years. In 1875, for example, the Rector of Aberlour, Canon Charles Jupp, established an orphanage which grew to house 300 children and young people. This was just one of a number of such facilities begun by Episcopalians in the nineteenth century.

After the First World War, social services such as these were given institutional expression through the setting up of the Social Service Board, later to become the Social Responsibility Committee of the Mission Board, reflecting a more holistic understanding of mission. The range of Episcopalian social involvement has been wide, and was often begun more on the initiative of concerned individuals and congregations than on the initiative of central structures. It has included services as diverse as adoption placement, maternity support for single mothers, teaching parenting skills to mothers accused of neglect, medical services for fisher girls, Missions to Seamen, hostels for homeless men and women, a Mission to Tinkers, hospice accommodation, 'rescue work' for women, moral welfare work, and the Eventide Homes. In addition to these services, in 1950 the Church boasted 35 church day schools throughout Scotland, with a total of 5,000 pupils. Today only a handful remains, along with two independent schools; however, the SEC's commitment to education, through the work of Chaplains in schools, Colleges and Universities, remains significant.

More recent initiatives include a Provincial Community Fund for urgent needs, the detoxification centre for drug addicts at St Matthew's, Possilpark, and the variety of projects in UPAs that arose from the Million for Mission scheme.

### ***Mission and the Future***

In tune with other churches in Britain, the Episcopal church has come to recognise in recent years that our missiology (how we think about mission) and our ecclesiology (how we understand the church) are very closely linked. Mission is not something that a few enthusiasts can do on the side. Experiments in 'emerging church', for example, demonstrate a belief that the key to mission lies in reconfiguring the very way in which we gather as church. Likewise, the highly influential Church of England report, 'Mission-shaped Church', acknowledges that healthy mission occurs not so much from strong para-church mission agencies, but from the Church herself being appropriately 'shaped' for mission.

It is clear that the Episcopal Church in Scotland has been far from idle in discharging her mission responsibilities. Her past reveals a concern, at times passionate, to see God's mandate for mission fulfilled. Towards the end of his 'Short History' of the Episcopal Church, Frederick Goldie, former Bishop of Glasgow and Galloway, expresses the view that 'if the Episcopal Church deserves to have any future it must be in terms of mission'. If our Church is to thrive in the twenty-first century, she will need to discover a mission-shaped ecclesiology which can enable her to participate more fully in God's action in the world.



### 3. Our Anglican Context

It is hard to be precise about what exactly makes an Anglican. Frequently, who is 'in' and who is 'out' (of communion) is seemingly made to rest upon minority decisions and novel practices upon which even the majority – in Christian history and still today – are not agreed. Yet even in the midst of present disputes it becomes clear that there are certain things that do make us Anglican. One of these is worship and its shape. Worship understood as the local ministry of Word and Sacrament, worship in which the formal reading of scripture and the Psalms play a significant role, worship where the sacraments are vital, worship which is cognisant of the liturgical seasons and of the lives of the saints, worship which is open to cultural influences both historic and contemporary, worship in relation to liturgy, dress and sacred space: all these things, taken together, make for an Anglican style. From evangelical to high church there is some degree of commonality on these things within Anglicanism as compared with the worship of a modern megachurch or a congregational free church. The shape of Anglican worship around Word and Sacrament also has another implication, which is that we have a sense as Episcopalians that we are not in essence a voluntary association, but rather a divinely constituted community.

The central role of local worship has another implication for Anglicans: the local worshipping community and the association of such communities in Dioceses and Provinces are the fount of Anglican identity, and the locus of authority, in a way that is not true for a Roman Catholic. As Archbishop Rowan Williams says in a recent statement, 'institutionally speaking the Anglican Communion is an association of local churches'; and this means that first and foremost Anglican identity is not global but local. Anglican identity therefore is essentially an association with place and with churches-in-places and it is from deliberation and debate and worship in diverse places, rather than from a central authority, that Anglican identity and authority derive.

The precise relation of the authority of a Bishop to local churches varies in different Provinces, and even between Dioceses within the same Province, such that in some it might be said that all ministry is ultimately vested in the Bishop, and is only derivatively expressed by clergy, laity and in particular parishes. In other Provinces and Dioceses a much more congregational conception of the relation of parishes to the Bishop may obtain. Nonetheless, it remains true that Anglican worship and identity are characterised by place and a shared commitment to place. Bishops are *of* places which are named, and their authority is over local churches which

are geographically contiguous. As Rowan Williams again suggests, it is precisely the distinctive way in which Anglicans negotiate the relation between the local church and the family of the Church which is distinctive. We are *neither* a congregational federation *nor* a centrally ordered global communion. And this refusal to be either the one or the other is theologically as well as historically significant, for it may be said to relate to distinctive Anglican emphases on the Incarnation and on the Trinitarian understanding of the relation between the Incarnate Son, the Father, and the Spirit. And this correspondence between our theological orientation and our organisational culture indicates that we are not a human organisation so much as a divinely constituted community responding to the call of God.

The existence of something called an Anglican Communion over terrains which are not geographically contiguous but globally dispersed is a comparatively late development. It is important to recognise that Anglican Churches would continue to exist, essentially as they have for many centuries, in particular places throughout the world even without the existence of the formal global ties which link Provinces and Dioceses. This is something of which we in Scotland are particularly aware since, as we have seen, the Scottish Episcopal Church has an historical lineage very different to, and independent from, that of the Church of England. The consequence is that the SEC is not a 'national' church but a local Anglican church with 'national spread'. Since the SEC is not a church which is in a historical sense dependent for its identity on Canterbury, and since the Scottish Episcopal Church was the original root of Episcopalianism in America, there is a sense in which we in the SEC already know what it is to be an Episcopal church which is not originally joined in a constitutive way with Canterbury, and yet which still has a sense of being globally connected to other Anglican Churches. The future of Anglicanism after the end of the Anglican Communion – if that is a possibility – may then in some significant ways already be anticipated in the identity of the SEC.

A further marker of Anglican identity concerns the authority of scripture and the significance of the parts played by experience, reason and tradition in the authoritative interpretation of scripture. This marker is essentially concerned with the peculiar way in which Anglicans relate to and negotiate the divisions around the Reformation. We do this by recognising that we are a branch of the holy Catholic and Apostolic Church which has the same root as the present Roman Catholic Church, and that we are a Church which broke with Rome at a particular point in history over issues which included authority regarding scriptural interpretation. The gathering of the community

around scripture represents the determinative shape of the Anglican orientation to scripture. It is again a shape which is determined by worship. And it takes place on a daily as well as weekly basis, which indicates the significance of Cranmer's reordering of the monastic offices into a pattern of morning and evening prayer in the Book of Common Prayer. This is a pattern which is laid down for Bishops, priests and deacons, and which is also open for the laity to engage in as well, either on a weekly or daily basis. In this sense, Cranmer's legacy is crucial to what it means to be an Anglican, for in every part of the Communion the shape of morning and evening prayer is replicated alongside Eucharistic worship in the various liturgies and compilations that are used in different Provinces.

This also has implications for the interpretation of scripture. For Anglicans, this is not an individual matter, but neither is it controlled by a central authority, or magisterium, or by tradition alone. Rather, Anglicans have an account of the progress of doctrine (shaped not least by John Henry Newman's essay on the subject), of the significance of experience in presenting new challenges and opening up new interpretations to reason, and of the importance of tradition and the lives of the saints in exemplifying pathways from the known to the unknown in terms of new cultural and moral challenges. The distinctive nature of Anglicanism is the extent to which it is able to hold together liberal and latitudinarian approaches to scriptural interpretation with more evangelical and orthodox approaches. In this sense Anglican identity is broad – but it is not so broad as to be able to encompass Unitarianism or fundamentalism. There are limits, and they are set by the creeds, by Anglican liturgical and sacramental traditions, and by the sense of continuity between the Saints and the present day Anglican Church.

#### **4. Foundations: Scripture, Tradition and Reason**

There are many ways in which we might uncover the foundations of the life and belief of the Scottish Episcopal Church (or of any church). We could look at how members of the church worship, how they behave, how they give an account of their belief and way of life; we could study the causes members of the church support either with their money or by active participation, whether as individuals, congregations or dioceses; we could examine the work of the church's theologians or the letters that appear in church magazines and other organs of communication; we could ponder statements by the bishops of the church. And so on.

However, for the purposes of this essay we have decided to approach the matter through a body of material that has the benefit of possessing an agreed and fundamental status in our church and which can therefore act as a secure basis for attempting a discussion of foundations and reaching a basic framework of understanding. These are the non-scriptural texts which lie at the heart of our church's life – the Code of Canons, and the authorised services, which include the Scottish Book of Common Prayer (1929), the liturgies of 1970 and 1982 for the Eucharist and of 1997 for Communion from the Reserved Sacrament, the Ordinal of 1984, Baptism and Affirmation of Baptism of 2006, and various forms for Funeral Rites and Daily Prayer (Canon 22, schedule). We do not mean to imply, of course, that there can be no diversity in how these texts are interpreted, nor to imply that in the practice of our church all are given equal weight by everyone. Indeed, for some the picture presented here may bear little relation to their experiences of Church life. For example, many people may have more involvement with worship shaped by music and materials from Taizé, Iona, and Anglican Evangelical traditions, than with the Scottish Prayer book or the 1970 Liturgy. Nevertheless, the texts do have the authority of our bishops, clergy and laity meeting in General Synod and as such are worthy at all times of careful attention and consideration.

Canon 6, Section 2 states that our bishops are to 'teach and uphold sound and wholesome doctrine' and to 'banish and drive away' all 'erroneous and strange doctrines contrary to God's word', while in Canon 17, Section 2 we find that the teaching of the Scottish Episcopal Church is 'grounded on revelation and reason, on the Holy Scriptures and the Fathers.' That is, our teaching is a question of what we believe God has given to us (Revelation, God's Word, the Holy Scriptures) and of our long-standing and, presumably, continuing reflection upon these gifts (Reason and the Fathers). Some of

these gifts are understood to be revealed, the formula in Canon 17, Section 2 suggesting that Holy Scripture is the locus for these: others are understood to be given through the Spirit-inspired life and developing thought of the church, especially in the first four centuries of the church's life ('sound and wholesome doctrine', the Fathers). The Canons further make clear that this teaching, which is 'agreeable to the Word of God', is to be found in the Book of Common Prayer, the Ordinals and the authorised liturgical formularies of the church (cf. Canon 54, Section 2, and Appendices 2, 11 and 19). Throughout, the Canons assume an identifiable body of teaching which can be described as 'the faith' or 'the teaching of this church', though they do not define, with very rare exceptions, its content. (In only three cases do the Canons actually go so far as to define the teaching of the church: on the threefold ministry (Canon 1 Section 1) and on marriage (Canon 31 Section 1), both of which are said to be of divine institution; and on baptism and admission to Holy Communion, regarding which Canon 25 Section 1 states: 'The Sacrament of Baptism is the full rite of initiation into the Church and no further sacramental rite shall be required of any person seeking admission to Holy Communion.') For example, Canon 54 Section 2 lists among the offences which may be committed by a cleric 'teaching or publicly advocating doctrines or beliefs subversive of or incompatible with the teaching of the Church *as expressed in its formularies* (our italics).' However, the Canons and the Ordinal *do* assume and enforce a duty upon the clergy to be steeped in the faith and teaching of the church, and also the duty of all clergy, congregations and vestries to provide that all are nurtured in this faith and teaching (cf. Canon 17, the Scottish Ordinal 1984, Canon 28 Sections 1 and 2).

Our brief survey of the Code of Canons suggests, as the previous section of this essay has led us to expect, that we have to look to the liturgical texts of the church to uncover the foundations of our church's faith and teaching. This means not only studying the texts themselves but also remembering that they are written to be performed; and how that happens is also revealing of the foundations. And it means, above all, looking to those liturgies which the Canons see as being at the heart of it all – the authorised services mentioned above and among them, in practice, the baptismal liturgies, the Eucharistic liturgies, the ordinals and the daily services of morning and evening prayer. In other words, embedded in the canonical provisions of our church is a fundamental Anglican perspective – that it is the common prayer of God's people which best enshrines and so also sustains our common belief. This is entirely consonant with the experience of ordinary Episcopalian worshippers in our Scottish context, where it remains clear that our liturgical

style marks us as being distinct from both the dominant reformed tradition of the Church of Scotland and the Roman Catholic Church: people may not be much concerned with different emphases in belief, but they remain highly sensitive to differences in worship – and, of course, to any liturgical change in their own local church!

What immediately becomes apparent is that these liturgies articulate the church's rootedness in scripture *and* tradition and not simply in one or the other. Thus, for example, in the Prayer Book services of Morning and Evening Prayer, not only is virtually all of Holy Scripture to be read in the course of a year, but also the Apostles' Creed is said twice every day. In these services, which shape our practice of public prayer, scripture and catholic belief are held indissolubly together. This in turn makes sense of one of the questions addressed to all three orders in the 1984 Ordinal: 'will you be a diligent minister of the Word of God, proclaiming the Gospel, teaching the Christian faith and upholding catholic doctrine founded on the scriptures?' And, we can further argue, for our church the task of 'upholding catholic doctrine founded on the scriptures' is to be pursued by the use of our God-given reason in paying due attention *to* and engaging critically *with* scripture, the fathers of the church, the catholic creeds embedded in our offices for daily prayer and holy communion, and the realities of God's world and the human community as we can best discern and understand them in our immediate context. Two good examples of this process at work (albeit not without conflict and controversy) would be the changes made to marriage discipline in the early 1980s, enabling persons who were divorced with their former spouses still living to be married in church, and the church's decisions more recently to admit women to the orders of deacon and presbyter, and to make it possible for female presbyters, duly elected, to be consecrated as bishops. In each of these cases, whether members of the church were happy or unhappy with the outcomes, it was clear that careful attention was being paid both to the received tradition and practice of the church and to developments in the modern world. It is in this kind of connection that another question asked of all three orders in the Scottish Ordinal 1984 is definitive: 'will you devote yourself to prayer, to reading the Holy Scriptures and to all studies that will increase your faith and deepen your understanding?'

If our liturgies can be demonstrated to articulate the basic approach implied by the Canons, do they offer evidence of any *specific* foundational beliefs, beyond those shared in the Creeds with all of the Catholic Church? We think that they do. Three examples are offered here. First, they make it clear that our church understands its ministry and therefore itself to be founded

upon persistent and prayerful attention to Holy Scripture in the context of daily worship. Canon 17 Sections 1 and 2 lays an obligation on the clergy to recite daily morning and evening prayer, and to be diligent in the study of the scriptures. This discipline, shared with all Anglicans, is intended to create leaders of the church steeped in the scriptures, attentive to the Word of God and deeply familiar with the language, symbols and patterns of revelation. And this in turn, it is assumed, should inform both preaching and engagement with the world. The church understands that its ministry is simply unrecognisable without such a persistent engagement with and love for Holy Scripture. And this is eloquently expressed in the Introduction provided for the modern form of Daily Prayer (1990):

This order of Morning and Evening Prayer is designed to allow Scripture to stimulate and express worship of the God of whom Scripture speaks ... the form consists primarily of psalms and canticles which are intended to be recited slowly, quietly and reflectively, so that they may become part of us and give voice to our own prayer.

It is not simply a question of the reading and absorbing of scripture by the clergy and others who take part in the daily prayer of the church, or of the hearing and expounding of readings at the Sunday Eucharist, but also of a more allusive use for all worshippers. In the alternative Eucharistic prayers of the 1982 Liturgy there is a sustained effort to work scriptural allusions and symbols into the liturgical poetry: in Prayer II we have 'now we know only in part, then we shall be fully known' (1 Cor 13), in Prayer III 'Christ the Reconciler of the world' (2 Cor 5), in Prayer IV many allusions to the stories of resurrection appearances in the gospel tradition. All of this can only be the product of a church which is, in practice, rooted in the scriptures and which is nourished and sustained in that rootedness by its entire liturgical life.

Second, although neither the Canons nor the authorised services enjoin a particular form of belief about the Eucharist, they clearly teach it to be central to the life of our church. Thus in the order for The Administration of Holy Communion from the Reserved Sacrament (when the minister is a deacon or lay person) the minister says, standing at the altar, 'We remember in prayer those who celebrated the Eucharist at ... (here naming the congregation and the service at which the elements were consecrated) with whom we now share in communion through this consecrated bread and wine.' The thanksgiving prayers provided for use by the minister also imply a certain form of belief: 'God of love we draw near with awe and reverence to

the mystery of our Saviour's body and blood ... Grant us to receive the Holy One and to be hallowed by the Holy Spirit.'

Third, all of our liturgies, apart from their inclusion of the catholic creeds, include a great deal of language heavily pregnant with theology and doctrine. A very striking instance of this is provided by one of the prayers in the 1929 Prayer Book Burial Office (included also in the Revised Funeral Rites of 1987):

O God, the king of saints, we praise and glorify your holy name for all your servants who have finished their course in your faith and fear: for the blessed Virgin Mary; for the holy patriarchs, prophets, apostles, and martyrs; and for all your other righteous servants, known to us and unknown; and we pray that, encouraged by their examples, aided by their prayers, and strengthened by their fellowship, we also may be partakers of the inheritance of the saints in light; through the merits of your Son Jesus Christ our Lord. **Amen.**

This prayer certainly articulates a very clear doctrine of both the communion of saints and of the intercession of the saints. In the Prayer Book and 1970 Liturgy we find, in the Cranmerian language so constitutive of the whole Anglican family of liturgies, a determination to hold before the worshippers key matters of belief which are understood to be agreeable to God's word. A good example is found in the Prayer of Consecration which is common to these two liturgies:

All glory and thanksgiving be to thee, Almighty God, our heavenly Father, for that thou of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption; who, by his own oblation of himself once offered, made a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memorial of that his precious death and sacrifice until his coming again.

In the Ordinal for Presbyters (1984) we find the statement: 'The ministerial priesthood and the priesthood of all believers are related. Each in its proper way partakes of the one priesthood of Christ.' To tease out the meanings borne by these words the believer has to resort to Holy Scripture, to become aware of developing ideas about priesthood in tradition and in the Lutheran reformation and so on. In the 1982 Liturgy the basic Eucharistic



prayer states that 'in Christ your Son our life and yours are brought together in a wonderful exchange.' This is echoed in Eucharistic Prayer II, in the words 'In Christ your Son, the life of heaven and earth were joined.' Here the worshipper is brought into contact with the Fathers and the development of doctrine on the natures and person of Jesus Christ in the first four centuries of the church's life. We have returned to the central Canonical affirmation with which we began: the teaching of the Scottish Episcopal Church is 'grounded on revelation and reason, on the Holy Scriptures and the Fathers.'

## 5. Ministry

### ***Ordained Ministers: the Threefold Ministry***

The Scottish Episcopal Church affirms a threefold ministry of bishops, priests and deacons. These are affirmed as being 'inviolable' and 'of Divine Institution' in Canon 1, Section 1. The tasks of these ministers are set out in the 1984 Scottish Ordinal, which is universally employed in our ordination services. In broad outline, these tasks are as follows.

All candidates for ordination affirm that they will be diligent in their exercise of their new ministry, teaching the Christian faith and upholding catholic doctrine founded on the Scriptures: that they will devote themselves to prayer, to reading the Scriptures, and to study; and that they will offer an example of obedience to the way of Christ through their dealings with others and through their personal lives.

In addition:

*Bishops* are affirmed as following in the succession of the Apostles. They oversee and care for the Church and are required to be attentive to the Holy Spirit. They ordain new ministers, guiding and serving the priests and deacons of their diocese. They teach, by the authority of their Lord, and are required to know and be known by their flock. They preside over the offerings of the Church and call all 'to be of one mind and purpose', thereby serving as a means of unity. They are to encourage all the baptised in their gifts and ministries, and to show mercy and compassion to all.

*Priests* share in the priestly ministry of their Bishops, serving and sustaining the community of the faithful. They are to pray and care for those in their charge: to proclaim the coming of the Kingdom: to call sinners to repentance and to absolve them in God's name; and to preside at the Eucharist. They are to respect the leadership of their Bishops and be guided by them, and in turn to lead their people in mission.

*Deacons* share with Bishops and Priests in the ministry of word and sacrament and in works of love. They are to be signs of humility, bearing witness thereby to Christ. They are to care for those in need, serving God and creation. They, too, are to respect the direction and leadership of their Bishops.

In affirming the importance of our Churches' threefold ministry, we should note these affirmations of what bishops, priests and deacons are,

and of what tasks they fulfil. However, we should also note that the understanding of these affirmations changes through time. In the past, a Bishop may have been seen primarily as an authority-figure, responsible for Church governance in the company of his fellow-bishops. Priests exercised authority locally, through delegation of such authority from the Bishop; whilst deacons were, effectively, serving a short term of apprenticeship before becoming priests. However, changes in the understanding of the function of Bishops, Priests and Deacons have been in the air over the last 20-30 years. The most significant changes, in each case, appear to be as follows.

Bishops have a role in the governance of the Church, and relate directly to their clergy through the processes of instituting and licensing ministers. They also exercise their authority within and through Synodical processes. In this context, the lone, authoritarian figure which a Bishop might have been imagined to be has become, rather, a convener in Council, taking decisions and enacting policy in accordance with the will of those Church representatives present. This, it might be urged, is simply the democratisation of the Church, in accordance with the prevailing political view of the 'best' form of government. (It should be noted, however, that the practice of voting by houses in Synod gives to Bishops (as also to clergy and laity) the power of veto in significant debates.)

Priesthood appears to be increasingly understood in a sacramental way: the main Sunday service at most churches now is Eucharistic, and there has been a marked decline in the provision of, and attendance at, matins and evensong. Moreover, with the increasing professionalisation of care work, notice clearly has had to be taken of best practice in the wider context in order to ensure that clergy could exercise their ministry in the most effective way possible. Further, the SEC has adopted a set of 'Guidelines' for the professional conduct of its clergy.

The idea of a 'distinctive diaconate' has begun to emerge. It is increasingly recognised that the role of a deacon can be seen as rather more than simply a transitional stage to the priesthood, and that the tasks (liturgical and otherwise) falling to deacons can and should be re-assessed. For example, noting the role of a deacon as a 'proclaimer', some have urged that this ministry should have a distinctive 'outward-facing' role within the Church. It may very well be that increased contact with Porvoo Communion churches such as the Church of Sweden, where the order of deacon stands distinct and priests and bishops do not have also to be deacons, will prompt further reflection and change.

### ***Ordained Ministers: Further Characteristics***

In considering the ordained ministry in the Scottish Episcopal Church we should note as distinctive its openness to women and men in all three of its aspects. Whilst women deacons are generally recognised throughout the Anglican Communion, the decisions of our General Synod in 1992 and 2003 to admit women, respectively, to priestly and to Episcopal orders, mark distinctive differences between the SEC and some other Anglican provinces.

In addition to their ministry in local Churches, many clergy undertake diocesan and provincial roles. Among the most significant of these are the Dean of a diocese (who assists and deputises for the Bishop in most aspects of Diocesan life), the Canons of a Cathedral (who may have a role as advisers or assistants to the Bishop), and the Conveners and members of Provincial Boards and Committees.

The increasing prevalence of part-time stipendiary ministers and non-stipendiary ministry (NSM) within the Scottish Episcopal Church should also be noted (indeed, non-stipendiary ministers have formed the bulk of those currently training for ordained ministry in recent years). Whilst there are no doctrinal differences between the orders of stipendiary and non-stipendiary ministers, there are very often differences in responsibility for the practice and oversight of ministry and mission: the equality of order does not lead automatically to an equality of responsibility. Some find the differentiation between the two on grounds of whether or not stipends are received to be an awkward convention, and prefer the term self-supporting minister (SSM) to NSM. Others opt for the title Minister in Secular Employment (MSE), in order to emphasise that the main focus of their ministry is in the workplace, rather than in the local church context. For convenience, the term NSM is used hereafter, but its alternatives should be noted.

Ordained stipendiary ministers, whether in a local church or in a rôle such as chaplain to a university, hospital, or prison, are licensed by the diocesan bishop. Canon 14 provides also for non-stipendiary clergy to hold a commission (when the cleric is actively involved in church worship and pastoral duties), which requires the cleric to attend Diocesan Synods (at which they have a vote): a warrant (when the cleric has little or no pastoral responsibility), which does not require attendance at Diocesan Synods; or permission to officiate (when the cleric is authorised to work for a limited period in a specified sphere of duty).

A further category of ordained ministry is that of the Ordained Local Minister (OLM). Some Anglican Provinces have in recent years been experimenting extensively with this form of ministry. Candidates for ordained ministry emerge from, and are trained (at least partly) within, their local context: on ordination, their license or commission is geographically restricted to the Church which has called them. This apparent constraint of diaconal and presbyteral orders is novel (such orders have hitherto been seen as of universal validity in the denomination which has conferred them), and it has not been uncontroversial. In Scotland, a few OLM candidates have emerged and been trained in the context of Local Collaborative Ministry projects (see below).

### ***Lay Ministries***

In addition to the ministry of those who have been ordained, it is recognised within the Scottish Episcopal Church that all its members, by virtue of their baptism, are called to some form of ministry within the Church, and that that ministry will vary from individual to individual according to the time and gifts which each is able to offer to the Church community. This realisation undergirds the report 'Journey of the Baptised', received by General Synod in 2003. In some cases, this involves a refocusing that sees 'ministry' as being enacted in the rich variety of contexts in which people find themselves on a day-to-day basis: in others, it may involve lay people playing an active role in worship through reading, preaching, leading intercessions, assisting with the chalice at communion, and so on. (This active involvement of lay people – often, many lay people – in the liturgy may be accounted another distinguishing feature of the SEC.)

A number of initiatives have served this building-up of the ministry of all members of the Church. Local Collaborative Ministry projects form teams of people to train together for ministerial tasks in their local Church. The Congregational Development phase of the Mission 21 programme offers resources for members of congregations learning together. And the report 'New Century, New Directions', which has devolved many aspects of ministerial training to the dioceses of the SEC, also urges a redistribution of resources towards the building up of lay learning projects.

At the present time, however, there is only one canonically-recognised form of lay ministry in the SEC, and that is the ministry of Lay Reader. Canon 20 governs the appointment of Lay Readers. Appendix 19 to the Code of Canons states that Lay Readers should be regular communicants of the SEC, and that they should declare their adherence 'to the doctrine of

that Church as set forth in the Scottish Book of Common Prayer and of the Ordering of Bishops, Priests, and Deacons, and in the other authorised liturgical formularies of that Church'. They are to abide by this doctrine in their teaching, to promote peace and unity in the Church, to conduct themselves appropriately, to work under clerical direction, and to submit themselves to the provisions of Canon 20. The role and function of each individual Lay Reader is generally elaborated from this basis, and is likely to involve teaching, leading liturgical (non- Eucharistic) worship, and other tasks as determined locally and as appropriate to the gifts of each Lay Reader.

Other forms of informally-constituted Lay Ministry are, or have been, widespread. Eucharistic Assistants are licensed by the Bishop to assist with the Chalice at Communion Services. Lay Elders have been appointed at some Churches, and charged with tasks such as taking Communion to the housebound. Recent work in the SEC points towards the development of new categories of Lay Ministry, for example Pastoral Assistant. As these categories become clearer it is likely that the roles to be fulfilled by those bearing such titles will become clearer and that training for them to provincially-recognised criteria will come about.

***Trends in Numbers of Ministers***

At the end of 2006, the numbers of ministers in each of the formal categories mentioned above were as follows.

Stipendiary ministers	172
Commissions	135
Warrants	164
Permissions to Officiate	44
Lay Readers	85

It may be noted that the non-stipendiary priests in the various categories above outnumber their stipendiary colleagues by a ratio of 2:1, and that there are twice as many stipendiary ordained ministers as Lay Readers. (The latter stands in marked contrast to the situation in the Church of England, in which there are now more Lay Readers than stipendiary priests.)

Comparable figures for clergy for 2000 are:

Stipendiary ministers	180
Commissions	115
Warrants	107
Permissions to Officiate	37

Going back a further five years, in 1995 there were 230 stipendiary clergy.

It is, of course, dangerous to extrapolate on the basis of just two or three data-points; but it is probably not uncontroversial to observe that the number of stipendiary clergy is in decline, and the number of non-stipendiary clergy is increasing. It is likely that these twin tendencies will continue in the future, although the rate of change is difficult to predict.

### ***Conclusions***

In general, three observations may be made concerning the state of ministry in our Church.

(a) The Scottish Episcopal Church is firmly committed to the historic three-fold ministry. However, some changes may be noted in the precise roles and functions of bishops, priests and deacons in the SEC.

(b) The ratio of non-stipendiary to stipendiary ordained ministers is increasing, and it is highly likely that it will continue to increase. It is also likely that there will be increasing numbers of part-stipendiary clergy.

(c) There is a single kind of lay ministry currently recognised across the Province: that of Lay Reader. However, it is likely that emphasis on the ministries of all the baptised will result in this changing. It is possible that more Lay Readers will be licensed, and it is likely that a variety of other lay ministries will be affirmed.

## 6. A Note of Caution

Since the 1950s the Episcopal Church has become a more diverse and less coherent Anglican community in Scotland. This has culminated in our own day in a strong understanding of itself as open and inclusive – a vision closely associated in the public mind with Richard Holloway, Primus from 1992 to 2000. There are many positive aspects to this change; but inevitably other strands in the story of our Church have been obscured by this development. This section of our essay therefore sounds a note of caution in trying to describe briefly what we might be in danger of undervaluing, or even losing.

In the period of rapid change which has characterised the last half-century, the emphasis on finding an ecclesiology which is informed by secular and political models such as democracy, although laudable, is in danger of obscuring what must always lie at the heart of any Church – the inner life of spirituality and prayer, which forms the foundational dynamic of what it is to be the Church as an instrument of transformation *within* culture.

The Episcopal Church has often shone where congregations have had a strong sacramental discipline, and where priest and people together sought to be expressions of the Body of Christ blessed and broken in and for the world. How far do our present Church structures either disclose or serve such a Christ-centred and sacramental ecclesiology? On the face of it, Synodical governance sits uncomfortably with this model.

For example, in 2003 the General Synod overwhelmingly approved 'The Journey of the Baptised', a document which declares that *all* those who are baptised share in responsibility for ministry and mission within the Body of Christ, both in the local Church and beyond. It is arguable that this reclamation of the over-arching significance of Baptism may well have brought about a diminution in our recognition of the generosity of sacramental theology as the continuing outpouring of God's grace in the Body of Christ, for example in confirmation and ordination. But why not have both?

Our church not only lives in the middle of bewildering change, which creates institutional anxieties: it also faces a tension between the momentum towards democracy and the desire not to lose touch with our roots. The choices we face are often confusing: what to treasure of the ancient foundations of belief and practice, what to abandon, what insights of contemporary life to embrace as of God, what to resist as being inimical to



the Gospel? Is there a 'truth' that is propositional and fundamental, or is the emphasis of our culture on provisionality leading us to hold that all 'truths' are negotiable? The tensions arising from these questions can and do lead to acute conflict. At its worst, the Church becomes fearful, fractious, uncharitable; but at its best, it becomes honest, open, struggling for faithfulness. The contention of this section of the essay is that we can and must live with our Church's fragility, and maybe even rejoice in the paradoxical strength of that fragility. Above all, we should never lose sight, in the midst of change and conflicting aspirations, of the idea that we are a community gathered around abiding divine realities, a human community with divine life coursing through its veins, a Eucharistic community blessed and broken for the life of the world.

## 7. Worship

Most Scottish Episcopalians would have a sense that their worship is 'liturgical', that is to say that it is participatory and that it follows 'set forms' laid down by authority. This liturgical tradition is characterised by a variety of modern and traditional language services, an ongoing commitment to traditional and modern Anglican liturgical music, the maintenance of choral celebrations of matins, evensong and Eucharist in a number of cathedrals and other churches, and opportunities for experimentation and risk-taking throughout the Church. All this makes for an open and exciting approach to liturgy in all its forms, which in turn generates a lively interest in, and ownership of, our liturgies by Church members.

Any attempt to discuss what might be distinctive about this liturgical worship must also take into account at least its immediate Anglican context. Like all Anglican Churches, the Scottish Episcopal Church has been heavily indebted to the liturgical language and forms we know as 'Cranmerian'. Within current practice these are best seen in Matins and Evensong from the Scottish Prayer Book of 1929, and in the Scottish Liturgy for the Eucharist of 1970. Both of these have their origin in the liturgical reforms which took place in mid-sixteenth century England, and which led to the Prayer Books of 1549 and 1552. It is, of course, true that there is a particularly Scottish flavour to this tradition, especially in the Eucharist, which derives from the ill-fated Scottish Prayer Book of 1637 and subsequent revisions to its Eucharistic rite, especially in the 18<sup>th</sup> century. The rite for the Eucharist in that book owed much to the 1549 Book of Common Prayer and already emphasised the epiclesis (the invocation of the Holy Spirit) in line with Scottish interest in Orthodox tradition – a prominent feature of Scottish Eucharistic liturgies which has persisted to our own day, and which is extremely evident in the shaping of the Eucharistic prayers in the 1982 Scottish Liturgy. Nevertheless, as long as the Prayer Book held sole sway in our churches, it would be hard to argue for anything hugely different from the liturgy of the Church of England. Moreover, for a variety of reasons, many Episcopal churches in Scotland used the Communion Office from the English Book of Common Prayer of 1662, and a slightly adapted version of that Office was included in the 1929 Scottish Prayer Book as an alternative to the Scottish Liturgy for those congregations which preferred the English service.

In common with all parts of the Anglican Communion, and indeed with the Western church as a whole, the Scottish Episcopal Church has undergone a period of liturgical reform in the last quarter or so of the twentieth century. In Scotland, this process has been consistently marked by

experimentation (for example, the 1977 Experimental Liturgy or 'wee orange book') and explicit canonical provision for the authorisation of experimental liturgies. It is also noteworthy that serious attempts have been made by the Provincial Liturgy Committee to consult with local congregations and worshippers on such experimental texts, in order to avoid an entirely 'top-down' approach to the creation of new liturgies. The whole process has involved major departures from the Prayer Book tradition, and so has changed the relation of our main liturgies to those of the Church of England. Apart from the Ordinal and the new Initiation Rites, the new services are intended to be extremely flexible, with an absolute minimum of rubrical provision. It is perhaps this reluctance to fix anything too firmly which has prevented the church so far from producing anything like a new prayer book (though there are hints in the first decade of the 21<sup>st</sup> century that the church may be changing its mind about this). This is very different from the corresponding liturgies in the Church of England as they were found first in the Alternative Service Book and more recently in Common Worship. More fundamentally, perhaps, the 1982 Liturgy for the Eucharist, and especially its alternative seasonal Eucharistic prayers, have moved away from the narrative shape of the Prayer Book and modern variants thereof which have so characterised the Church of England, towards a far more contemplative, symbolic and poetic approach. The new forms for Morning and Evening Prayer represent a radical departure from the Prayer Book tradition. They are far more attuned to the seasons and far more selective in their use of the psalter and scripture than the Prayer Book: Gospel canticles are reduced to one per office: the Apostles' Creed is omitted. On the other hand this simplification is counter-balanced by more elaborate provision for antiphons on the canticles and opening psalmody (this had begun in a modest way in the 1929 Prayer Book for the Venite at Morning Prayer), the use of psalm prayers and the provision of a wider range of biblical canticles. How far this is distinctively Scottish Episcopalian, or how far it is an expression of the desire of the church's liturgical authorities, informed by recent scholarship, to move away from a 'monastic' to a 'cathedral' style of daily office, is hard to decide.

It was mentioned earlier that so far the church has not produced a new Scottish Prayer Book. This is certainly distinctive, but it may not be so in a particularly positive sense. It is hard to escape the suspicion that there is in the early years of the twenty-first century a lack of certainty as to where the church's identity lies in these matters, reflected in a fear of fixing the new services for the significant length of time a new prayer book would require. On the other hand, the Church of England has produced two new books in twenty years – the tiny Scottish Episcopal Church simply could not afford to do anything like that!

## **8. Conclusion**

As we have seen, the Scottish Episcopal Church is a numerically small church with a distinguished history, deeply Scottish and yet a part of the Anglican Communion with broad and complex roots in its theological and liturgical past. Though modest in size, it enjoys a freedom, structural flexibility and an intellectual voice in the nation that are greater than numbers might suggest. To this extent, paradoxically, our small size and freedom from worldly structures are assets of considerable worth.

### ***A Minority Witness***

We have already referred to the consecration of Bishop Seabury. On that occasion, the English majority were unable to act, and the action of the Scottish Episcopate effectively launched the world-wide Anglican Communion. Two and a half centuries later, this Communion is in danger of being split asunder by a number of contentious issues, perhaps especially the ordination of gay clergy who live openly in same-sex relationships. In the debates surrounding these issues, it is not unusual to hear some groupings with the Communion appealing to their numerical strength, either implicitly or explicitly, as proof of their rightness. The SEC, together with other minorities within the world-wide Anglican communion, has a calling in this situation especially to witness to the Christ outside the camp – reminding our brothers and sisters that, in the economy of God, numbers may be a weakness.

### ***Limited Resources***

The very limitations of resources can give rise to freedom – for example, freedom to experiment with forms of ministry, which, as we have seen, is already happening. At the same time, these limitations are placing stresses on the practicalities of training and employment of the stipendiary ministry and how this is to be integrated into the wider theological resources available in Scotland, within both churches and the higher education sector.

In most dioceses it seems unlikely that even the vestiges of a system of local charges, each with its own priest, can survive for very much longer, resources being too slight and often numbers too few. Proposals such as those embodied in the ill-fated SCIFU discussions are now clearly unrealistic, yet the Episcopal Church does not have to fall prey to the weaknesses of a 'sect'. Even with its modest size, it can be present in society, both liturgically and pastorally, as an authentic sacramental expression of a universal claim to truth, acknowledged within the complex claims of our contemporary multi-cultural and multi-faith society.

### ***Engaging with Twenty-First Century Society***

The Scottish Episcopal Church today needs to be acutely aware of the changing face of Scotland as a multi-cultural society of many faith traditions and with a growing sense of its political independence. Richard Holloway, in his recent television series *The Sword and the Cross* on the history of Christian Scotland, remarks:

Certainly, since the 1960s, the tide has been going out on Scottish Christianity. Today, Scotland is a plural, largely secular society, in which the Churches have to take their chances, just like any other organisation.

If this is indeed the case, the Episcopal Church is well placed to adapt to a new relationship with the society in which it exists and which it serves – one not of dominance or decree, but of friendship and a loving toleration grounded on revelation and reason, on the Holy Scriptures and tradition. Such adaptation, if entered upon willingly and constructively, will entertain new possibilities of liturgical practice and theological reflection. It can enable a realistic notion of mission to move on with a proper sense of tradition but without nostalgic and unrealistic obsessions with the cultural past.

## Further Reading

D.M. Bertie, *Scottish Episcopal Clergy 1689-2000* (T & T Clark, 2000)

The essential reference book about every clergyman who has ministered in Scotland, and which also contains a short history of every congregation, showing the many changes that have occurred.

Ecclesiastical Law and the Code of Canons (Scottish Episcopal Church, 2004)

The 38 page introduction to the Code of Canons describes when, and often why, the many changes have been made, especially the large number since 1972. It defines the why and wherefore of the SEC's view of itself.

F. Goldie, *A Short History of the Episcopal Church in Scotland* (Revised edition, St Andrew Press, 1976)

Now rather dated in its approach, this is a traditional history of events in the SEC up to 1974.

Richard Holloway, *The Sword and the Cross: Four Turbulent Episodes in the History of Christian Scotland* (Saint Andrew Press, 2003)

Although not specifically about the Episcopal Church, this provides an accessible and lively introduction to how we have reached the present position in Scotland.

Edward Luscombe, *Steps to Freedom, Laurencekirk 1804* (Scottish Episcopal Church, 2004)

How and why the SEC accepted the 39 Articles of the Church of England, and the SEC's relationship with Anglicanism.

Edward Luscombe, *The Scottish Episcopal Church in the Twentieth Century* (Scottish Episcopal Church, 1996)

This history gives a full account of all the different trends and events of the SEC in the last century.

Allan Maclean, 'Episcopal Worship in the Nineteenth and Twentieth Centuries', in D. Forrester and D. Murray, *Studies in the History of Worship in Scotland* (2nd edition, T&T Clark, 1996)

This chapter includes a description of the making and use of the 1929 Scottish Book of Common Prayer which dominated the ecclesiology of the SEC until the 1970s and 1980s.

Allan Maclean, 'Episcopalians', in Colin MacLean and Kenneth Veitch *Religion, Scottish Life and Society*, Volume 12 (John Donald, 2006)

This is an ethnological history of the SEC, concerned with identity and what it meant and what it felt like to be a Scottish Episcopalian, with a very full chapter on the era 1965-2000 'Era of Radical Change'.

John Henry Newman, *An Essay on the Development of Doctrine*

A classic essay, which examines the ways in which Church doctrine can change through time, and attempts to distinguish between genuine development and corruption.

Michael Ramsey, *The Gospel and the Catholic Church*

Gavin White, *The Scottish Episcopal Church, A New History* (Scottish Episcopal Church, 1998)

A collection of essays on various aspects of the history of the SEC from 1750 to 1950, largely sourced from the weekly newspapers of the SEC, and with an interesting revisionist approach.

Rowan Williams, *Lost Icons: Reflections on Cultural Bereavement* (Morehouse Publishing, 2000)

This is a useful reflection on the inarticulacy of contemporary culture and the role of the churches within that.

Rowan Williams, *Archbishop's Reflections on the Anglican Communion 27<sup>th</sup>* June 2006.

See [www.cofe.anglican.org/news/pr6706.html](http://www.cofe.anglican.org/news/pr6706.html) (accessed 5.ii.07)

Much important information about the Scottish Episcopal Church may be found on our website ([www.scottishepiscopal.com](http://www.scottishepiscopal.com)). The liturgies referred to in this essay may be downloaded from this site.