

GENERAL SYNOD

**‘OUR FELLOWSHIP IN THE GOSPEL’:
SUMMARY REPORT OF A JOINT STUDY GROUP BETWEEN
THE CHURCH OF ENGLAND AND THE CHURCH OF
SCOTLAND**

1. ‘Our Fellowship in the Gospel’ is the report of an informal study group between the Council for Christian Unity/Faith and Order Advisory Group and the Church of Scotland. The participants who took part from time to time are listed at the end of the report. The conversations paralleled the broader bi-annual bilateral meeting, co-chaired by the Archbishop of York.
2. The report begins by sketching, with broad-brush strokes, each church and its national mission context, by way of introducing it to the other church – two established churches with a nationwide territorial ministry. It then summarises the formal conversations between our two churches (and other partners) that took place during the second half of the twentieth century. It explores the significance for Christian unity of our common baptism into the Body of Christ and sets out a brief theology of partnership based on the New Testament concept of *koinonia* (cf. Philippians 1.5). Finally it lists some modest but practical steps, ‘pathways to partnership’, in order to promote greater recognition of this partnership within our two churches, showing the range of ways in which our churches already consult and work together, and seeking to enhance this cooperation.
3. The General Assembly of the Church of Scotland approved the report and its recommendations when it met in May. The Council for Christian Unity is bringing a short version of the report for debate, but copies of the full report will be available to Synod members on request and the longer version will be put up on the CCU web pages. The report will be introduced by the Chairman of the Council for Christian Unity, the Bishop of Guildford. The Synod will be invited to welcome its recommendations.

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OUR FELLOWSHIP IN THE GOSPEL

REPORT OF THE JOINT STUDY GROUP BETWEEN THE CHURCH OF SCOTLAND AND THE CHURCH OF ENGLAND

**The Council for Christian Unity of the Church of England
The Committee on Ecumenical Relations of the Church of Scotland**

THE SHORT REPORT

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1 INTRODUCTION: THE WORK OF THE JOINT STUDY GROUP

Three major anniversaries have impinged on our thinking as we have been preparing this report for our two Churches. First of all, 2009 saw the 500th anniversary of the birth of the Reformer John Calvin. Events on both sides of the Border involved the Church of Scotland and the Church of England. Second, 2010 is the centenary of the Edinburgh International Missionary Conference, which is often seen as the formal start of the ecumenical movement. Edinburgh 1910 was addressed by the Archbishop of Canterbury, Randall Davidson, and a future Archbishop, William Temple, served in a junior capacity at the conference: it made Temple a lifelong ecumenist. The inseparable biblical connection between mission and unity, that was the motive of Edinburgh 1910, has remained the guiding thread of the ecumenical movement. Third, 2010 has a double significance in Scotland: it is also the 450th anniversary of the start of the Scottish Reformation in 1560. The way that these anniversaries are being marked reveals the complex interconnectedness, the overlapping nature, of the ecumenical movement today. The aim of our report is to strengthen the connection between the Church of Scotland and the Church of England in terms of our common mission.

The Church of Scotland and the Church of England are neighbours on either side of the Border. Each of them is a distinctive expression of the Christian Church, and has its own history, traditions, ways of worship and form of governance. But, because both churches belong to the one Church of Jesus Christ, they have a good deal in common and share a number of important features. The Church of England and the Church of Scotland are good neighbours and work well together in the cause of Christ. They consult each other and exchange courtesies and are colleagues in several ecumenical structures. There is already a sense of fellowship, which both churches value, but we believe that this could be strengthened and developed. The purpose of our report is to propose that deepening of our fellowship and to make some modest but concrete suggestions about how it might be put into practice.

Our two churches are certainly different in various ways. For one thing, our systems of church government are not the same. The Church of Scotland has a Presbyterian polity with a system of church courts and an annual General Assembly, presided over by the Moderator. Our styles of worship are rather different too, though there is range of worship styles in both our churches, from the quite informal to the very liturgical. The interiors of our churches also look different, those of the Church of Scotland being somewhat plainer. We exist almost entirely in separate territories (though there are some Church of Scotland congregations in England).

But our churches also have much in common. We share the faith of the Church through the ages and confess that faith in our worship, teaching and witness. We both treasure the Scriptures as the Word of God; we read and expound them in our worship and seek to be guided by them in the way we order our church affairs. We are both territorial churches with a national mission and ministry and a commitment to bring the ministry of the word, the sacraments of the gospel, and the exercise of pastoral care to every community of the land. We are churches whose centre of gravity is in the parishes and the local community. We are both facing similar challenges in the delivery of our mission and are both influenced by the phenomenon of 'emerging church' and 'fresh expressions of church'. We are both recognised in law, though in different ways: the Church of Scotland describes itself as a national Church, while the Church of England is the established Church in England.

Our histories have been intertwined for centuries, though not always in a happy way. The Church of England almost became Presbyterian at one point in its history, during the Commonwealth; and the Church of Scotland was an episcopally-ordered church on several occasions in the sixteenth and seventeenth centuries. Since those turbulent times, when passions ran high and blood was shed, our nations have lived side by side in one Kingdom. We are united through Crown and Parliament, notwithstanding the fact that recent steps towards constitutional devolution have seen the creation of a Scottish Parliament. Thanks to the ecumenical movement, a deeper mutual understanding, respect and friendship pertains between many churches, including our own. The ecumenical conversations from the 1930s to the 1960s, which we touch on later in this report, did not achieve their aim of bringing our two churches into a relationship of communion, but they did help us to understand each other better and they laid a theological foundation for closer co-operation.

Already each church invites the other to appoint a representative to its governing body, the General Assembly and the General Synod. These representatives are made very welcome and their contributions are appreciated. For some years now there has been a bi-annual bilateral consultation, led on the Anglican side by the Archbishop of York, on a range of matters of common concern, particularly issues of public policy and mission.

Alongside this, for the past ten years, a smaller-scale faith and order consultation has taken place between appointed representatives of our two churches. This meeting began on a bi-annual basis and was intended as an opportunity to compare notes on the various faith and order issues that our churches were dealing with at the time, so that we could both understand each other better and learn from each other's work.

Several years ago, with the support of our appointing bodies, we constituted ourselves as a joint study group, taking as our main area of study the Church as a communion. We deliberately took our cue from St Paul's words in Philippians 1.5, 'your fellowship in the gospel', where Paul refers to the practical expression of the fellowship, communion or partnership (*koinonia*) that the Philippian Christians had given him in his work of spreading the gospel of Christ.¹ We recognised that there is a real, God-given degree of communion between our two churches, one grounded in our confession of the apostolic faith, in a mutually recognised common baptism and in the long-standing practice of inviting each other's communicants to receive Holy Communion at our own eucharistic services.

Soon we felt that we were ready to set ourselves a goal, with certain outcomes, so – once again with the blessing of our sponsoring bodies – we adopted as our goal that of strengthening and enhancing our existing 'fellowship in the gospel'. We recognised that we needed to give that enhanced fellowship a sound theological basis and that we needed to show how it could be expressed in as many practical and realistic ways as possible. We wanted to encourage the public recognition of that strengthened and enhanced relationship by our two churches.

2. WHO ARE WE? INTRODUCING OUR CHURCHES TO EACH OTHER

The Church of Scotland is present in parishes throughout Scotland and it has congregations, traditionally of expatriate Scots, in England, on mainland Europe, in Bermuda, Sri Lanka and in Jerusalem and Tiberias. Altogether it has 1,464 congregations which are grouped geographically into more than forty presbyteries. At the end of 2008 there were 1,165 charges with 969 ministers serving them. There are around 200 vacant charges at any given time. The total membership recorded on the rolls of the Church at the end of 2008 was 471,894. This does not include a large number of adherents who, particularly in the North and North West of Scotland,

belong to a culture in which communicant membership tends to be taken up later in life. Church of Scotland ministers also serve in administration, in work place, hospital, university and college, prison, and forces chaplaincies. There are 45 Auxiliary Ministers and 59 members of the Diaconate. There are around 350 Readers.

An ancient Church

The roots of the Church of Scotland go back to the missionary activity of St Ninian around 400AD and St Columba, who died in 597, and is associated with the founding of Iona Abbey, an ecumenical pilgrimage centre to this day. The Scottish Church was distinctive, celebrating Easter according to the Eastern calendar until the Synod of Whitby in 664 when the western date was adopted, bringing the Church in North Britain into line with the Church in the South.

In the Middle Ages Scotland began to find its identity as a nation, something that was to lead to hundreds of years of tension with England. Under the saintly leadership of Queen Margaret (1046-1093) the Church in Scotland was reformed. It became part of the medieval Catholic Church, as opposed to the Celtic Church which dominated the northern part of the country. Mass was said in Latin rather than the multitude of Gaelic dialects spoken throughout Scotland. The Scottish Church was established with its own hierarchy. It is said that in doing this Queen Margaret was not only trying to unite the Scots, but also to bring unity between England and Scotland after years of bloody conflict. She was canonised by Pope Ambrose in 1250.

A Scottish Church

Despite the influence of Queen Margaret, hostilities continued with England and indeed with the papacy. By the early fourteenth century, the Church in Scotland had been excommunicated by the Pope in Avignon for warring with its neighbour to the South. The result was the most famous document of Scottish history. In 1320, with the support of Scottish clergy, a document was drawn up on behalf of the nobles and barons of Scotland – The Declaration of Arbroath. While it can be dismissed as merely a diplomatic letter to the Pope, justifying the continuing warfare between Scotland and its neighbour when they should have been united in fighting in the Crusades, an examination of the text reveals the document to be the first expression of a contractual monarchy. There was no ‘divine right of kings’ in Scotland. The monarch was there by the choice of the people. This declaration of independence from England, not only sets out the relationship between the Scottish monarch and the people, it was also to give Scotland its particular self-understanding within which the relation between church and state would evolve.

A Reformed Church

By the early sixteenth century, some in Scotland were beginning to find that the doctrines and practices of the medieval Catholic Church, together with papal authority, were no longer meeting their needs. An élite within Scottish society was eager to embrace the modern world. It was a country that was fertile soil for the teachings of the Reformers, first of Martin Luther and then of John Calvin. Scotland was caught in a struggle between England and France, the one Protestant, the other Roman Catholic, to secure marriage with the infant Queen Mary in what became called the ‘rough wooing’. While France triumphed, the intellectual élite, attracted to the thinking of the Reformers and fearing loss of independence to France, brought their influence to bear on the Scottish Parliament. In 1560 the Parliament renounced the Pope’s authority and declared the Mass illegal. John Knox was a colleague of John Calvin in Geneva and learned much from him that would be formative for the development of the Church of Scotland. He returned to Scotland in 1559 when England proved to be too hostile a prospect for him, following the publication of his book *The First Blast of the Trumpet against the Monstrous Regiment² of Women*,

which – though written against Mary of Guise in Scotland and Mary Tudor in England – greatly displeased Elizabeth I. The Church in Scotland began to shape itself as a Presbyterian Church influenced by the Genevan model. The Scots Confession was drawn up in a very few days by Knox and others in 1560. The First Book of Discipline (1560) was followed by the Second (1578). But it would not be until 1690 that the Revolution Settlement would finally establish the Reformed, Presbyterian Church as the Established Church of Scotland. Up to this point the Church of Scotland had retained Episcopalian and Presbyterian elements, with the emphasis falling variously on one more than on the other. Now there came into existence a separate Episcopalian Church. In the century leading up to this point, both the political and religious history of the Scottish people remained turbulent, as the ‘killing times’ put Covenanters (those who had signed the National Covenant in protest at the attempt by Charles I and Archbishop Laud to impose a new liturgy and Prayer Book on the Scottish Church) and Royalists against one another.

A Presbyterian Church

The Covenanters had, through the signing of the Solemn League and Covenant, aligned themselves with the Westminster Parliament. They sent representatives to the Westminster Assembly at which reform of the Church of England was debated. The Scots were disappointed that the model of Presbyterianism in Scotland which was sought for England failed to materialise. The related documents – The Directory for Public Worship, the Westminster Confession of Faith, The Form of Presbyterial Government, the Form Process and two Catechisms – continued to hold significant influence in the Scottish Church. Indeed, the Westminster Confession of Faith remains the Principal Subordinate Standard of the Church of Scotland to this day.

The Church of Scotland is shaped by a hierarchy of courts – the Kirk Session, the Presbytery, the Synod (now defunct) and the General Assembly. Until recently, each court had a Moderator, who was an ordained minister. (Nowadays a deacon or elder can be Moderator of a Church court.) Through this structure, the Church sought to provide for the spiritual needs of the people of Scotland, which included their need for education and health.

An established Church

In 1707 the Union of the Parliaments left the Church’s continuing Scottish governance protected. The British sovereign was obliged to preserve Presbyterian Church government in Scotland (an obligation that is reiterated annually at the General Assembly) and the Church enjoyed exemption from civil oversight in matters of doctrine, discipline and Church government. But turbulence continued both within the Church and between the Church and the civil authorities. In the latter part of the eighteenth and into the nineteenth centuries, there was a period of secessions and disruption. The secessions in the second half of the eighteenth century were all in some way connected to patronage and the ways in which Presbyterians understood the separate jurisdictions of church and state. These fissures came to a head in the Disruption of 1843. At issue was the ‘interference’ by civil authorities in the appointment of a minister to a parish. Thomas Chalmers took a leading role, stating clearly that the only communication between Church and state was that the state had a duty to maintain religion, an Establishment principle along the Geneva model, as distinct from civil involvement in the governance of the Church. A series of court cases in which the civil court, the Court of Session, was deemed to have acted with powers that had never been conferred on it, led to the ‘Protest’ – the sending of a letter to the government setting out the objections to this usurping of the Church’s ‘natural authority’. The Church split over this, but the rupture was about the relation

between Church and state and how the Establishment principle of separate but equal jurisdictions was being honoured by the civil authorities.

A national Church

The first decades of the twentieth century focused on the move to reunite the parties that had split in 1843. The bulk of the Free Church had now become the United Free Church through reunions with earlier secession churches. The United Free Church called for the disestablishment and disendowment of the Church of Scotland. Both churches were committed to the Reformed principle of the religious duty of the civil magistrate but the United Free Church feared a lack of spiritual independence. The problem for the United Free Church was that if the state conferred spiritual independence on the Church through legislation, as the Established Church wanted, that implied subordination of the Church to the State. The United Free Church felt the independence should come about through autonomous action of the Church.

The negotiations came to their fulfilment in the 1921 Church of Scotland Act. Through this Act the Church of Scotland's power to determine its doctrines and purposes was recognised. It was a freedom that few other churches have; to alter its theological self-understanding from time to time without risking civil action from a discontented minority who contest a move away from a single point of revelation. The Church of Scotland has an unprecedented freedom to change enshrined within its constitution. Appended to the 1921 Act were The Declaratory Articles³ which were prepared by the Established Church and had previously been approved by the General Assemblies of both Churches. The Articles make clear the independent jurisdiction of the Church (Article III) and, while maintaining a separate, spiritual duty under God for the civil magistrate, make it clear that that duty does not impinge on the life of the Church, other than to promote its welfare (Article VI).

But the 1921 Act was not a disestablishing Act. Effective disestablishment of the Church of Scotland came about in two separate Acts of Parliament – the Church Patronage (Scotland Act) of 1874 and the Church of Scotland (Property and Endowment) Act of 1925. While vestiges of Establishment remain within the life of the Church of Scotland, there are none that seriously impinge on the Church's legal life except when major constitutional change is discussed e.g. the discussion of the Union Settlement which includes the Act of Settlement. The Church of Scotland is, however, a national church with territorial responsibility, at least for the time being. (Declaratory Article III)

An ecumenical Church

The Articles Declaratory not only state that the Church of Scotland is part of the Holy Catholic or Universal Church (Article I), they also place on the Church 'the obligation to seek and promote union with other Churches in which it finds the Word of God purely preached, the sacraments administered according to Christ's ordinance, and discipline rightly exercised; and it has the right to unite with any such Church without loss of its identity on terms which this Church finds to be consistent with these Articles' (Article VII).

From the later nineteenth century the Church of Scotland has been involved in the modern ecumenical movement. Beginning with the formation of an alliance of Presbyterian Churches (today's World Alliance of Reformed Churches and soon to become the World Communion of Reformed Churches), the Church of Scotland has been a significant player in the formation of the Scottish Churches Council (now Action for Churches Together in Scotland), the British Council of Churches (now Churches Together in Britain and Ireland), the World Council of Churches and the Conference of European Churches. It was an early signatory to the Leuenberg

Concordat which brought into being the fellowship of churches now known as the Community of Protestant Church in Europe. It has encouraged union talks with other churches in the past but has been less willing to approve proposals when they are drawn up. It continues to support the formation of Local Ecumenical Partnerships as part of its overall mission to the people of Scotland.

A Church in transition

Today many aspects of the Church's life are under discussion as the Church seeks to fulfil its mission as a national church within the changed context that is twenty-first century Scotland. Like all churches in the West it is seeking to address a post-modern, secular, multi-cultural and multi-faith society. It is seriously addressing how it can remain present and relevant in areas of profound poverty and in sparsely populated rural areas. And it does so, according to the first Article Declaratory, as part of 'the Holy Catholic or Universal Church; worshipping one God ... in the Trinity of the Father, Son and the Holy Spirit ...; confessing our Lord Jesus Christ ...; glorifying in his cross and resurrection ... trusting the promised renewal and guidance of the Holy Spirit; proclaiming the forgiveness of sins ...; and labouring for the advancement of the Kingdom of God throughout the world: adhering to the Scottish Reformation; receiving the Word of God contained in the Scriptures of the Old and New Testaments as its supreme rule of faith and life; and avowing the fundamental doctrines of the Catholic faith founded thereupon.'

3 WHERE DO WE FIND OURSELVES TODAY? THE CONTEXT OF OUR FELLOWSHIP

The broader context is traced, first for Scotland and then for England. In this section the impact of changing political, industrial, scientific and technological, economic and sociological factors on church and society are assessed. Mention is made of how the churches have grappled with increasing secularisation, pluralism and multiculturalism. It notes the shared concern with issues relating to families, the place of women in church and society and human sexuality. And it notes the development and challenges of ecumenism.

4 WHAT HAVE WE SAID TO EACH OTHER IN ECUMENICAL DIALOGUE? CONVERSATIONS BETWEEN THE CHURCH OF ENGLAND AND THE CHURCH OF SCOTLAND 1932-1966

This section gives an account of the various phases of dialogue involving the two churches, bilaterally and multilaterally, in the earlier part of the 20th century. In addition there is a section which gives details about wider ecumenical developments since 1966. Mention is made of the Anglican-Reformed International Dialogue in which both churches participated and its report *God's Reign and Our Unity* (1984). There is also an interweaving of relations in the Church of Scotland's involvement in the Community of Protestant Churches in Europe as a signatory of the Leuenberg Concordat and the Church of England's agreements with the Evangelical Church of Germany (Meissen), the Nordic and Baltic Lutheran Churches (Porvoo) the French Lutheran and Reformed Churches (Reuilly) and the Anglican-Methodist Covenant. In addition to these bilateral relations, the two churches are also engaged together in the work of the Conference of European Churches and of the World Council of Churches, including the Faith and Order Commission. This section ends by stressing that the purpose of the current talks is not to put the clock back by revamping earlier proposals for unity. The report does not make any proposals for structural change, but encourages the two churches to work together in mission, study and witness on the basis of the extensive theological agreement that clearly already exists.

5 LIVING OUT OUR COMMON BAPTISM: BEING MADE ONE

‘Baptism is the making of the church ... On this, our communions are agreed: “Baptism, by which Christ incorporates us into his life, death and resurrection, is ... in the strictest sense, constitutive of the Church. It is not simply one of the Church’s practices. It is an event in which God, by engaging us to himself, opens to us the life of faith and builds the Church.”’⁴

So begins this section of the report which explores the significance of baptism as dying and rising in Christ and the implications of that for the relationship of Christians to one another and to the Church in each time and place.⁵ Christians are brought into unity with one another, a unity that is not fulfilled in the dividedness of the Church. They have found it hard to accept the ‘freedom that baptism gives us. Baptism brings freedom from all that blocks our relationships to God and to one another, but we tend to keep some of these blockages in place. Unity is possible insofar as, and only insofar as, we open ourselves up to God’s action of making us free.’

Jesus’ parable of the unmerciful slave (Matthew 18:23-35) is used to suggest why dying brings freedom and why Christians find that freedom so hard to accept. Drawing on the writings of Michael Ramsey, the report holds that divisions in the church reveal the various ways in which we have not died, and are therefore not yet free from hurt, self-assertion, the desire to exercise control, and the desire to call in debts. But, if we respond to our divisions by dying to make room for Christ and for one another, the power of God can work in and through us. We become habitable dwellings for the Spirit.

Openness to the process of dying and rising is continual. ‘The invitation is always to make ourselves open, always to die again; we never exhaust our baptism. All of Christian life and the fulcrum of Christian spirituality is the dying and rising with Christ, so as continually to make room for God and for one another. We do not move on to another stage where something different is required.’ In this the role of prayer is vital.

Just as the way to Christian unity can be blocked by the egos of individuals, so too it can be blocked by the ‘corporate egos’ of the denominations. In ecumenism we tend to hold ourselves at the centre of our concerns, and bring both our wisdom and our hurts to the table (both of which need honouring, but both of which get in the way, if we do not know when to get them out of the way). ‘What looks at first sight to be an honourable desire, *viz.*, the desire of both parties to conserve the fullness of their traditions, on further reflection looks to be going in the opposite direction from our baptism. What is Christian about wishing to give nothing up? What is so valuable in each of our own identities that will not be refined by dying and rising?’

The refinement of dying and rising does not come from abandoning the inherited traditions but ‘by going more deeply into them and being challenged by them in the process of discerning what in us needs to die.’ It is by going more deeply into the traditions that ‘the obstacles to the love of God within us’ become apparent. Also, to go more deeply into the traditions is to discover a shared identity with Christ. Moving from baptismal unity to fuller unity on other matters reveals the baptismal truth that we are who we are because ‘we have died with Christ and have been raised with and in him. In this lies our new birth, our new identity, and the basis of our relationship with one another.’

Dying is not about dying to our true selves, only to the baggage that distorts our true selves. Dying is not about ring-fencing aspects of our own identity and identifying in others what (we think) they need to give up. It is not compromise, because

compromise is about exercising a great deal of control and constraint, whereas the argument is that it is control that needs to be given up. And dying is not about shelving our obvious differences and opting for the most accessible common denominators. The process of dying breaks us open. It cuts to the heart of us. It takes us so deeply into ourselves that we begin to know ourselves as God knows us. We begin to see the gap between ourselves as made in our own image, and our true selves as made in the image of God, and as called into God's likeness. We can approach this true understanding not by a shallow shelving of differences, but by a process of going deeply into our traditions until we access the depth of our spirituality. The deeper we go in the tradition in which we are rooted, the more likely the depths discovered will speak to the depths of other traditions.

Here the argument turns to the Cross and the possibility of having to give up what God has given and what is held most dear. The pattern is based on Christ's laying down of his own life, that he might take it up again (John 10:17-18). The resurrection is not a reward, nor does it undo the death. It is the fulfilment of that life and reveals the love of Jesus as redemptive, healing us and making us whole.

This section concludes:

'There is no alternative route to the making of the Church, than the route of baptism. There is no way to fuller unity other than the way of our baptism; the way of dying to our egos – our fears, our grievances, our sense, perhaps even, of what God has entrusted to us – so as to make room for Christ and for one another. There is no way of discerning the forms of our dying outside of the process of prayerful engagement, and little likelihood that we will envisage the forms of our rising ahead of the process of dying. There is no rising without dying, but from dying, expressions of the risen life cannot fail to come, because Christ by his Spirit is able more to dwell in us, and we in him. The very dying promises new life in God's kingdom, which, in its final expression, will be a life of perfect unity.'

6 PARTNERSHIP IN THE GOSPEL: A BIBLICAL MODEL

Partnership in the gospel is a way of living out our baptismal heritage. This section of the report examines the use and meaning of the biblical term *koinonia* – which is often translated as 'fellowship', 'sharing' or 'communion' – and its cognates. The term is examined first in its use in classical texts by Greek philosophers who were dealing with a philosophical context very different from that of Judaism. Paul, however, draws on his Hellenistic Jewish background and makes use of it in his theology. Thus, 'the *koinonia* in the gospel' of believers, as described in Philippians 1.5, involves active, practical participation in Christian life and in this context 'partnership' is a suitable translation of *koinonia*.

In the light of a study of Paul's use of this term in certain key texts, the chapter concludes:

'*Koinonia* in the New Testament is not essentially about God's plan for salvation, or about relationships within the Trinity. Nor does it point to a settled ecclesiology, with specific structures of ministry. Its contextual focus is the local grouping of house churches and their relationships with one another and their responsibilities towards wider mission and the church in Jerusalem in particular. It is concerned with the actual situations and beliefs in action which these groups shared in common. One aspect of the idea, which is particularly useful for ecumenical thinking today, ... is its embodiment of the crossing of boundaries. This practical crossing of boundaries, in the creation of active partnerships between worshipping communities, may be of particular significance to the relationship between our two churches as we seek to build a new partnership in mission across the Border.'

7 PATHWAYS TO PARTNERSHIP: PRACTICAL STEPS

We commend the following modest but practical steps arising out of the relationship between our two churches that is charted in the body of our report. The list that follows is intended to consolidate what is already happening between our churches, to supplement them with some new initiatives and to share our fellowship in the gospel with other partners.

1. Each church should appoint a senior representative to spearhead the enhanced relationship between our churches. These representatives would take part in the various interfaces between the churches and (subject to the appointment process in each church) serve as the representative to each other's governing body as often as convenient. The Church of Scotland has already identified a former Moderator of the General Assembly to fulfil this role. The Archbishops of Canterbury and York have expressed their readiness to appoint a bishop to carry this portfolio and to represent the strengthened relationship between our churches at the annual Ecumenical Bishops' Meeting at Lambeth Palace.
2. The Church of England and the Methodist Church of Great Britain should invite the Church of Scotland to participate in the follow up to the work of the joint Anglican-Methodist working party on the ecclesiological implications of the phenomena of 'emerging church' and 'fresh expressions', alongside the Church of Scotland's possible membership of the Fresh Expressions organisation.
3. Discussions are under way that would enable the Archbishop of Canterbury to be invited to address the General Assembly.
4. Our churches should explore ways in which the St Andrews-tide visit of the Moderator of the General Assembly to London (the Court Visit), which already includes a meeting with the Archbishop of Canterbury, could be made more beneficial to both churches.
5. The bi-annual bilateral and cross-disciplinary consultation (which is co-chaired for the Church of England by the Archbishop of York) is a major plank of our relationship. It would be useful if the two 'senior representatives', referred to above, could be included in the delegations for future meetings.
6. In the area of national mission and public affairs there are already several channels of communication and consultation between our churches (interfaith work; the Mission Theology Advisory Group, MTAG; the RADAR group that scans public affairs on behalf of the churches). We believe that there may be scope for closer consultation on the Church's mission in urban and rural areas and that if a major national issue were to arise, that affected both nations, this should be worked on together.
7. The existing cross-fertilisation between the Church of England's Liturgical Commission and the Church of Scotland's Doctrine and Worship Task Force should be encouraged and the fruits of this consultation should be shared more widely.
8. The bilateral consultation on faith and order between our churches, that has proved so stimulating to both parties, should continue to meet each year. The Scottish Episcopal Church should be involved forthwith. The aim of the consultation is (a) to consult together on our churches' responses to important ecclesiological and missiological texts at the international level, especially those of the WCC's Faith and Order Commission; (b) to share our work on the theological agendas of each of the three churches; (c) to monitor and progress

9. the implementation of the enhanced 'fellowship in the gospel' between our churches.
10. We suggest that this closer three-way working on theological and doctrinal matters should include a combined meeting, say every five years, of the Church of England's Faith and Order Commission, the Church of Scotland's Doctrine and Worship Task Force and the Doctrine Commission of the Scottish Episcopal Church.

MEMBERS OF THE JOINT STUDY GROUP 2000-2009

The following served at various times during the life of the group:

The Church of Scotland

The Rev Tom Macintyre
The Rev Erik Cramb
The Rev Dr Peter Donald
The Rev Dr Alan Falconer
The Very Rev Dr Sheilagh M. Kesting
The Rev Douglas Galbraith
The Rev Dr Angus Morrison
The Rev Nigel Robb
The Rev Dr John L. McPake
The Rev Dr Alison Jack
The Rev Dr Peter McEnhill

The Church of England

The Right Revd Christopher Hill
The Right Revd Martyn Jarrett
The Ven. Canon Dr Joy Tetley
The Revd Canon Peter Fisher
The Revd Dr Jane Freeman
The Revd Dr Harriet Harris
Dr Martin Davie
The Revd Canon Dr Paul Avis

¹ *te koinonia humon eis to euangelion*

² 'Regiment' is here used in the sense of 'rule' which applied to both Scotland and England, both of which were governed by a Catholic Queen – Mary of Guise in Scotland and Mary Tudor in England.

³ <http://www.churchofscotland.org.uk/extranet/xchurchlaw/xchurchlawarticles.htm>

⁴ The Report of the Anglican-Reformed International commission (1981-84), 'God's Reign and Our Unity' Sect. 54 (d). This agreement holds despite elements of the view within each of our communions that baptism, as a mark of the Church, is indicative rather than constitutive of the Church. For discussion of this view amongst the Reformers, see Susan K. Wood, *One Baptism: Ecumenical Dimensions of the Doctrine of Baptism* (Collegeville; Minnesota: Liturgical Press, 2009), pp. 194-7, and Paul Avis, *The Church in the Theology of the Reformers* (Atlanta: John Knox Press, 1981; reprinted Eugene, OR: Wipf and Stock, 2002) ch. 7.

⁵ *Baptism, Eucharist and Ministry* (Geneva, WCC, 1982), 'Baptism' para. 6.

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