

PRIME MINISTER

VISIT TO HOLYROODHOUSE AND GENERAL ASSEMBLY OF THE CHURCH OF
SCOTLAND (20/21 MAY)

This trip involves six events including your speech at the General Assembly on Saturday morning. The detailed programme is at flag A.

There is always full media coverage for the General Assembly and this is being stepped up because of your visit. You will be on camera for the whole of your speech to the General Assembly. A detailed media note is at flag B.

As you know, these various events are part of what amounts to a state occasion in Edinburgh, and the Palace authorities have provided copies of the various ceremonial Orders as follows:

- The Ceremony of the Keys (Order No. 2) - flag C
- Opening of the General Assembly (Order No.4 and Schedules) - flag D

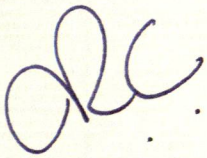
These indicate your position when the Guard of Honour is being inspected, your place in the Royal Gallery, and other details.

- The Garden Party (Order No. 5) - flag E.

The Scottish Office have provided the following briefing:

- Background notes on the Church of Scotland - flag F.
- Notes on the lunch and dinner guests - flag G
- Guest list for Reception and Ceremony of the Keys - flag H
- Order of Proceedings at the General Assembly - flag I

- Personality notes on a number of people whom you will be meeting - flag J
- Some background notes on a number of current policy issues - flag K.

A handwritten signature in blue ink, appearing to be 'RC' or similar initials, with a small dot below it.

ROBIN CATFORD

19 May 1988

PRIME MINISTER'S VISIT TO SCOTLAND

FOR GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND

FRIDAY 20 - SATURDAY 21 MAY

FRIDAY 20 MAY

1515 Depart No.10 for RAF Northolt

1555 Take off by HS 125

1710 Arrive Turnhouse Airport, Edinburgh

Drive to Holyroodhouse

c1730 Arrive Holyroodhouse
Met by Mr. Charles Fraser, The Purse Bearer

Change
(Dress: Black Tie & Decs/long dress (without gloves))

1930 Dinner in Household Dining Room

c2100 Ceremony of the Keys

followed by

Reception for approximately 300 guests

Overnight at Holyroodhouse

THEIR GRACES' ENGAGEMENTS

ORDER NO 2

PRESENTATION OF THE CITY KEYS

FRIDAY 20th MAY 1988

DRESS: Black Tie and Decorations
(AsDC in uniform)

PROCEDURE PRIOR TO CEREMONY

8.30 pm Withdraw from Dining Room.

Keys' Guests arrive in the Throne Room and are welcomed by the Suite.

9.05 pm An ADC collects House Guests from West Drawing Room and conducts them to the Throne Room where they stand on the window side of the Room. The ADC then joins the Lord Provost's Party in the East Drawing Room.

9.10 pm Their Graces and Suite form up at the top of the Grand Staircase as follows:-

ADC
Pursuivants and Heralds
Lord Lyon King of Arms

Mace

Purse Bearer

Her Grace
Lady in Waiting
Extra Lady in Waiting
ADC

His Grace
Chaplain

The Lord Advocate

9.10 pm The Constable on duty at the entrance to the Palace must ensure that no guests are allowed up any staircase from this point until the Ceremony of the Keys is concluded.

ORDER NO 2

PRESENTATION CEREMONY

9.15 pm Fanfare played by the State Trumpeters of Scotland; both doors of the Throne Room are opened and His Grace's Party, preceded by an ADC, enters from the West Door; the Lord Provost's Party, preceded by an ADC, enters from the East Door. Both Parties wheel simultaneously and proceed towards each other in the usual manner until they meet face to face in front of the fireplace - being some three feet apart.

The final position of Her Grace is two paces behind and one pace to the left of His Grace, and the Purse Bearer is to His Grace's right.

The Lord Lyon and the Mace are in the centre of the room, facing the fireplace. The Purse Bearer then signals for the playing of the National Anthem.

The Purse Bearer then addresses His Grace thus:-

"The Lord Provost awaits your Grace".

His Grace bows to the Lord Provost, who bows in reply and then the Lord Provost addresses His Grace as follows:-

"Your Grace

We have the honour to await upon Your Grace as Her Majesty's Commissioner to the General Assembly of the Church of Scotland.

We congratulate you on your appointment to that High Office and we welcome you and Her Grace most cordially.

We hope that the civic arrangements we have made will be acceptable to you and will ensure your comfort and convenience during your term of Office.

We assure you of our loyalty to Her Majesty and in token of the loyalty I surrender to you the Keys of Edinburgh, the Capital City of Scotland."

On conclusion he hands the Keys to His Grace who replies as follows:-

"My Lord Provost

In the name of Her Majesty The Queen, whom I have the honour to represent, I accept of you these Keys as the symbol of possession of the good Town of Edinburgh.

I will gladly and faithfully convey to her Majesty the assurance you have given me of your loyalty and devotion to Her Majesty's person and Throne.

For the kind words and friendly welcome you have given to my wife and me, I thank you on behalf of us both. We gratefully acknowledge the goodwill and kindness with which we have been received in the proud and ancient Capital of Scotland, and will endeavour, for our part, to strengthen the esteem which you and your Predecessors have so readily accorded to those who have had the honour of representing the Sovereign of this Realm.

ORDER NO 2

And now I gladly return to you the Keys of your City, knowing as I do full well that they could not be in safer or more trusty keeping."

His Grace hands back the keys.

CONCLUSION

The Purse Bearer then says:-

"You have His Grace's Leave to withdraw."

Each takes two steps backwards. The Purse Bearer moves back to his position just in front of His Grace. The AsDC turn to face each other. They then proceed by wheeling left and right respectively to move northwards, preceded by the Lord Lyon. The Mace falls into place behind the left hand ADC and both processions follow simultaneously, dividing near the centre of the room to depart by their respective door.

PROCEDURE AFTER THE PRESENTATION OF THE KEYS

The Lord Provost's Procession, headed by an ADC, proceeds to the Victoria Rooms. The ADC then returns to the West Drawing Room.

The Holyrood Constables will encourage guests to move so that they are equally distributed in the Evening and Morning Drawing Rooms.

The Purse Bearer's Office
May 1988

E

THEIR GRACES' ENGAGEMENTS

ORDER NO 5

DATE: Saturday, 21st May 1988
GARDEN PARTY
TIME: 3.30 pm
DRESS: Morning Coat AsDC No 1 Dress

Remarks

At approximately 3.15 pm Their Graces, accompanied by the Purse Bearer and Lady-in-Waiting, will join the Suite in the Equerries' Room. There will be present: The Moderator and Mrs James Whyte, The Dean of the Chapel Royal and Mrs Robin Barbour, The Very Rev Professor Duncan Shaw and the Principal Clerk and Mrs James Weatherhead.

At 3.30 pm precisely Their Graces, The Purse Bearer and Lady-in-Waiting will leave by the Equerries' entrance and will stand for "God Save the Queen" in the following order: The Purse Bearer on the right; His Grace one yard in front of the Purse Bearer on his left; Her Grace on His Grace's left; Lady-in-Waiting to the left of Her Grace one yard behind.

The National Anthem completed, the Purse Bearer accompanying His Grace, and the Lady-in-Waiting accompanying Her Grace will proceed to meet Garden Party guests. It should be noted that the occasion is far less formal than the Royal Garden Party and there are no queues of people. The Holyrood High Constables in uniform form circles around Their Graces and people are brought up by those mentioned as being in the Equerries' Room and are presented. Ideally there should be no queues for this and His Grace and Her Grace (preferably going in slightly different directions) should make progress through the grounds meeting people as they go. Particular effort should be made to ensure that Their Graces meet guests from abroad.

The Suite should make every effort to see that House Guests meet as many people as possible.

Between 4.30 and 5 pm, depending on the weather, the Purse Bearer and the Lady-in-Waiting should have ensured that Their Graces are in the vicinity of the Equerries' entrance, the Constables having by that time paraded around the entrance. His Grace should then lead Her Grace up the steps of the entrance in the same order as at the commencement of the Garden Party. Their Graces, the Purse Bearer and the Lady-in-Waiting should stand for "God Save the Queen" and then, perhaps waving to the guests, withdraw through the Equerries' entrance.

GENERAL ASSEMBLY 1988
GUEST LIST FOR LUNCHEON ON SATURDAY 21 MARCH 1988

The house guests for dinner on Friday 20 May, plus the following:-

The Very Rev Dr and Mrs George Reid (Past Moderator).

Mr Kenneth Scott (Assistant Private Secretary, Buckingham Palace).

The Earl of Lauderdale.

The Rev George and Mrs Rollo (Minister of St Giles' Parish Church, Elgin).

Mr and Mrs Peter Fraser (Solicitor-General for Scotland).

1988 GENERAL ASSEMBLY 1988

Guests for luncheon on Saturday 21 May

*a. The Very Rev Dr and Mrs George Reid

Dr Reid (78) was Moderator of the General Assembly, 1973-74. Served as Chaplain to 3 Battalion, Scots Guards, 1940-45. Later Minister at Churches in East Lothian, Edinburgh, Glasgow and Aberdeen; Chaplain to The Queen in Scotland, 1969-80. Recreations: golf, bird-watching, painting.

*b. The Earl of Lauderdale (77) is the Hereditary Bearer of the National Flag of Scotland. As Mr Patrick Maitland he was MP for Lanark, 1951-59.

c. The Rev George and Mrs Rollo

Mr Rollo is the Minister of the Lord High Commissioner's home church, St Giles, Elgin.

Note: The guests at luncheon will include the overnight house guests, ie Dr and Mrs Shaw, Mr and Mrs Rifkind, Sir William and Lady Heseltine, and the Lady Margaret Colville; together with Mr Kenneth Scott, Assistant Private Secretary, Buckingham Palace, and Mr Peter Fraser, Solicitor General for Scotland, and Mrs Fraser).

*Additional information in "Who's Who" (extracts attached).

Background Notes:

THE CHURCH OF SCOTLAND

Like other branches of the Universal Church, the Church of Scotland can trace its beginnings to the dawn of Christianity and particularly to the first evangelising journeys of St. Ninian and St. Columba in Scotland, in the fifth and sixth centuries respectively.

The emergence of the Kirk as a distinctive national church with special responsibility for the spiritual welfare of all the people dates from the Reformation of 1560, after which the present system of Presbyterian government was gradually evolved.

Under Presbyterianism, a system of courts or councils replaces the hierarchy of priests, bishops, etc.

In addition to Financial Boards, such as the Committee of Management, the Deacons' Court or the Congregational Board, each congregation has a Kirk Session consisting of specially chosen men and women, known as elders, who have responsibility for the spiritual oversight of the local congregation and parish.

The next court is the Presbytery, which is responsible for an area which may be made up of a certain number of parishes and which consists of all the ministers within the bounds entitled to membership of Presbytery plus an equal number of elders, there being at least one from every charge. This court has wide powers of oversight and ensures that the Word of God is purely preached within its bounds, the Sacraments administered and discipline maintained.

One stage higher than the Presbytery is the Provincial Synod which consists of a number of Presbyteries within its 'province'. This court oversees the work of Presbyteries and can act as a court of appeal against decisions by Presbyteries.

The Supreme Court is the General Assembly which meets in Edinburgh in May every year and consists of approximately one third of the ministers of the Church plus an equal number of elders, appointed by Presbyteries.

The Assembly is presided over by a Moderator elected on the nomination of a special committee. Since all ministers in the Church of Scotland enjoy equal status, the moderator is in no way the 'head of the Church', but technically 'primus inter pares', that is to say first among equals.

Though the Moderator's technical function as chairman of the Assembly ceases with the close of the Assembly, he/she carries through in the succeeding 12 months an extensive programme of visits to Presbyteries to encourage ministers and congregations in their work and witness. In recent years it has also become traditional for Moderators to undertake overseas tours to see the work of missionaries or to visit Service men and women in overseas units.

While the principal work of pastoral care, evangelism and Christian education is the responsibility of local ministers and congregations, they are helped in that work and are enabled to share in the extension of it beyond their own parish by committees of the General Assembly who report every year on their work and seek approval for future policy.

Fact Sheet

Notes for Writers and Broadcasters

CHURCH OF SCOTLAND 'STYLE'

Church affairs can be a complex subject for writers and broadcasters. Specialised words and jargon phrases present pitfalls for even the best informed.

The following is a rough guide to practice in the Church of Scotland prepared by the Church of Scotland Press Office. We do not regard it as comprehensive, but hope it will provide at least rule-of-thumb assistance in covering church news.

MINISTERS

In the Presbyterian system of Church government used by the Church of Scotland, there is no hierarchy of persons. All ministers are of equal status (Moderators are "first among equals") and are known as "ministers". Terms like "clergy" or "vicars", are out of place in Church of Scotland terminology.

When writing or speaking about ministers, it is normal practice to describe them in the first reference as, for example, "the Rev(erend) Joe/Joan Soap" and thereafter simply as "Mr./Mrs. Soap". If the minister should be a Doctor of Divinity (D.D.) or a Doctor of Philosophy (Ph.D.) or a Doctor of Medicine the correct style would be "the Rev. Dr. Joe Soap" on the first mention and "Dr. Soap" afterwards.

Ministers, male and female, should never be described as "Reverend Soap". This is an Americanism, out of place in Church of Scotland usage.

LAITY

Watch out for the use of "laity" or "layman" or "laywoman" in the Church of Scotland. These terms are often used to describe the ordinary members of the church as opposed to ministerial members. This is accurate in general terms and acceptable in colloquial speech but in Presbyterianism elders are "ordained" to their office and are therefore not strictly "lay" members.

CHURCH

The word "church" needs to be used with care. It can mean a building, a Christian denomination, a community of believers, or even the whole body of Christian denominations. In practice, however, "church" with a lower case "c" usually means a building while with a capital "C" it refers to a denomination such as the "Church of Scotland".

Avoid referring to specific congregations of the Church of Scotland as for example "St. Jean's Church of Scotland". The correct style is "St. Jean's Parish Church" as all Church of Scotland churches in Scotland are "parish churches". If, however, it is felt necessary to identify the church as belonging to the Church of Scotland it would be better to refer to "the Church of Scotland parish of St. Jean's". This style comes easier if linked to the name of the minister, e.g., "the Rev. Joe Soap, minister of the Church of Scotland parish of St. Jean's".

KIRK

Like "church", "kirk" has many meanings, as well as being a convenient headline word for "church" so the same general usage applies. While it may legitimately be used in headlines without the definite article to describe someone or something to do with a church (e.g. Kirk Report) the use of the capital "K" is usually taken to mean that the 'Kirk' concerned is the Church of Scotland.

Please see over

Fact Sheet

COMMITTEES

The Church of Scotland has numerous committees, many of whom publish reports and comments on current events. Avoid attributing statements by committees to "the Church of Scotland" or to "the Kirk". In the Church of Scotland only the General Assembly, the Supreme Court, can speak "for the Church of Scotland". Everything else—statements by committees, conveners of committees, individual ministers or members and even Moderators, is no more than "a Church view" unless, of course, an Assembly decision is quoted on the matter under discussion.

Similar care is needed when attributing statements to "Life and Work" the official journal of the Church of Scotland. Its editorials, for example, (unless specifically quoting findings of the General Assembly) reflect the editorial view and not necessarily "the Church of Scotland". Headings should therefore include such qualifications as "Kirk magazine says . . ." or "Church paper calls for . . ." etc.

MODERATORS

"The Moderator of the General Assembly of the Church of Scotland" is a long title but necessary in order to distinguish the Moderator of the Assembly, the Supreme Court, from the Moderators of the lower courts such as Synods and Presbyteries. It is incorrect to refer to the "Moderator of the Church of Scotland".

The minister appointed to be the Moderator of the General Assembly has the courtesy title of "Right Reverend" during a term of office (one year from the installation ceremony at the opening of the General Assembly) and "Very Reverend" after that.

LORD HIGH COMMISSIONER

The Lord High Commissioner to (not of) the General Assembly is the representative appointed by the Queen to attend the annual General Assembly on her behalf and subsequently to report to her on the proceedings. He (or she) does not open or close the Assembly. He or she merely attends the opening. As Lord High Commissioner, he or she has no direct role in the work of the Assembly.

"HEAD OF THE CHURCH"

Jesus Christ is the "Sole King and Head of the Church of Scotland", so it is quite wrong to describe the Moderator of the General Assembly, the Lord High Commissioner or indeed the Sovereign as "head" of the Church.

"HEADQUARTERS" OF THE CHURCH

The administrative offices of the Church of Scotland are at 121 George Street, Edinburgh, but these should not be described as the "headquarters" or "HQ" as the central authority of the church is vested in the annual meeting of the General Assembly and not in any suite of offices. The premises at 121 George Street are accurately described as simply "the offices of the Church of Scotland".

STATUS OF THE CHURCH

The Church of Scotland is the Established or National Church of Scotland. Its establishment, however, is quite different from its sister National Church south of the border, the Church of England.

In its Constitution, approved by Church and Parliament, the Church of Scotland enjoys complete independence from the State in spiritual matters. It claims, therefore, to be both a "national" and a "free" Church. This distinction needs to be noted when dealing with statements from England where a distinction is drawn between the Church of England and the Free (i.e. non-established or non-conformist) Churches, in which latter category the Church of Scotland is sometimes erroneously included.

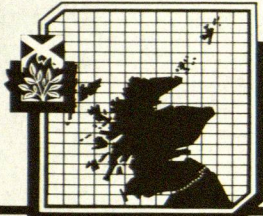
The Sovereign herself has no formal position in the Church of Scotland though she can attend the General Assembly in a non-participatory manner and when unable to be present in person she is represented by a Lord High Commissioner (see above).

Fact Sheet



The Church
of Scotland

General Assembly



The Church
of Scotland

General Assembly

The Church's parliament — its supreme court — its annual business meeting — these are among the terms which might be used to describe the General Assembly of the Church of Scotland when it meets annually in Edinburgh.

*For newcomers or visitors it can be a complex, sometimes puzzling event to follow. This feature with its accompanying artist's impression of an ordinary working session of the Assembly has been prepared to help any who may be attending for the first time or watching the proceedings on television. Cross references to the illustration are shown in **bold type**.*

GENERAL ASSEMBLIES have been held at least annually since the Reformation in 1560. In the early years, the Assembly was held in cities other than Edinburgh and sometimes more than once a year. In modern times, however, the pattern has been established of an annual Assembly in May in Edinburgh.

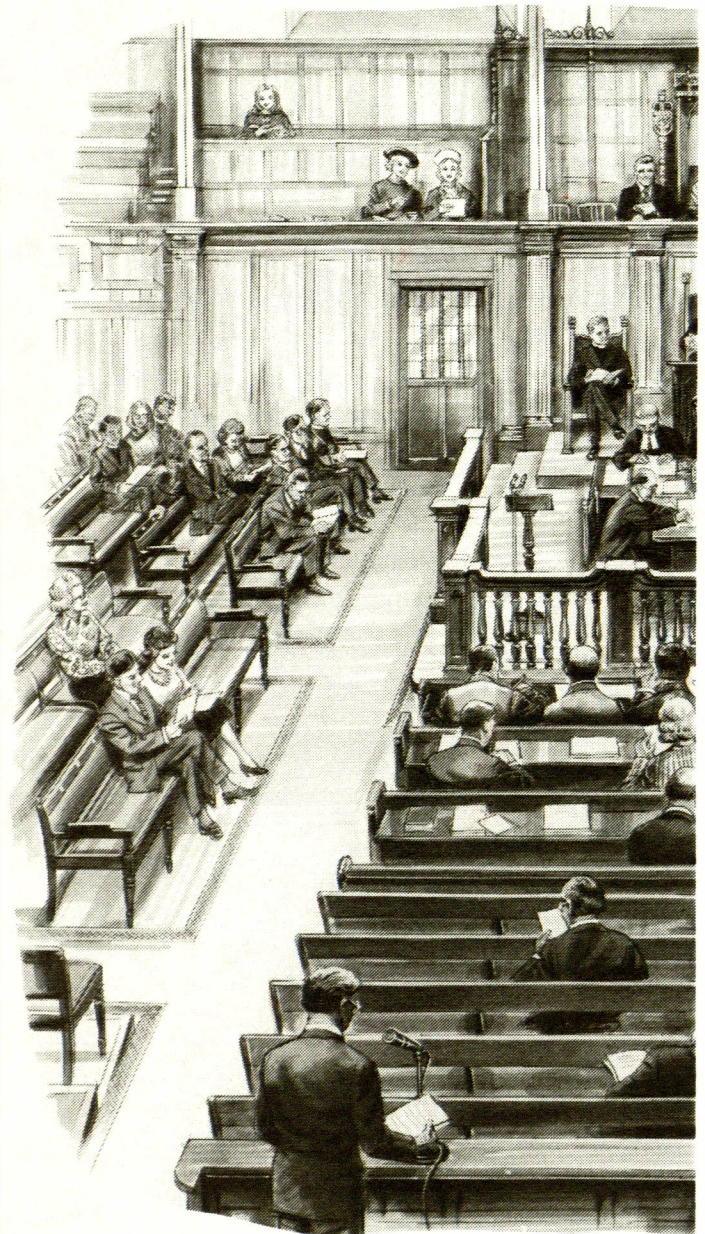
To the onlooker there appear, at first sight, to be two "chairs" from which a chairman might conduct the business — one, rather like a throne and the other immediately below but surrounded by other chairs and official-looking tables. The first is indeed throne as it is occupied by the **Lord High Commissioner** who takes the Queen's place as her personal representative at the Assembly, while the other is the chair of the **Moderator** of the Assembly.

A closer inspection of the Hall shows that the gallery in which the Lord High Commissioner sits with the **Purse Bearer** carrying his royal commission; his personal **Chaplain** and other members of his **suite** have no access to the body of the hall. This is a significant and deliberate design as it symbolises the unique relationship between the Church of Scotland and the State in which the Church carries the responsibility of being the National, Established church North of the Border yet remaining independent and free from any kind of interference by civil authorities.

The **Moderator** who occupies the other central chair is the elected chairman of the Assembly and it is under his guidance that the Assembly proceeds. The choice of Moderator — traditionally a minister but an office also open to an elder — is delegated to a special committee whose recommendation is brought to the Assembly for approval at the beginning of the Assembly.

Because the Assembly is the highest court in the Presbyterian structure of the Church of Scotland, the office of "Moderator of the General Assembly" is the highest *honour* the Church can bestow on an individual minister, but in relation to other ministers he is "primus inter pares" (first among equals), and he has no executive power in the Church. (After the Assembly, the Moderator undertakes a heavy tour of duty in which he undertakes numerous representative functions on behalf of the Assembly and the Church as a whole.)

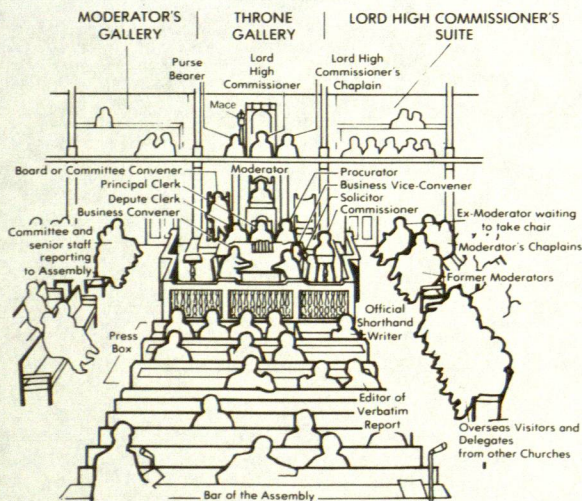
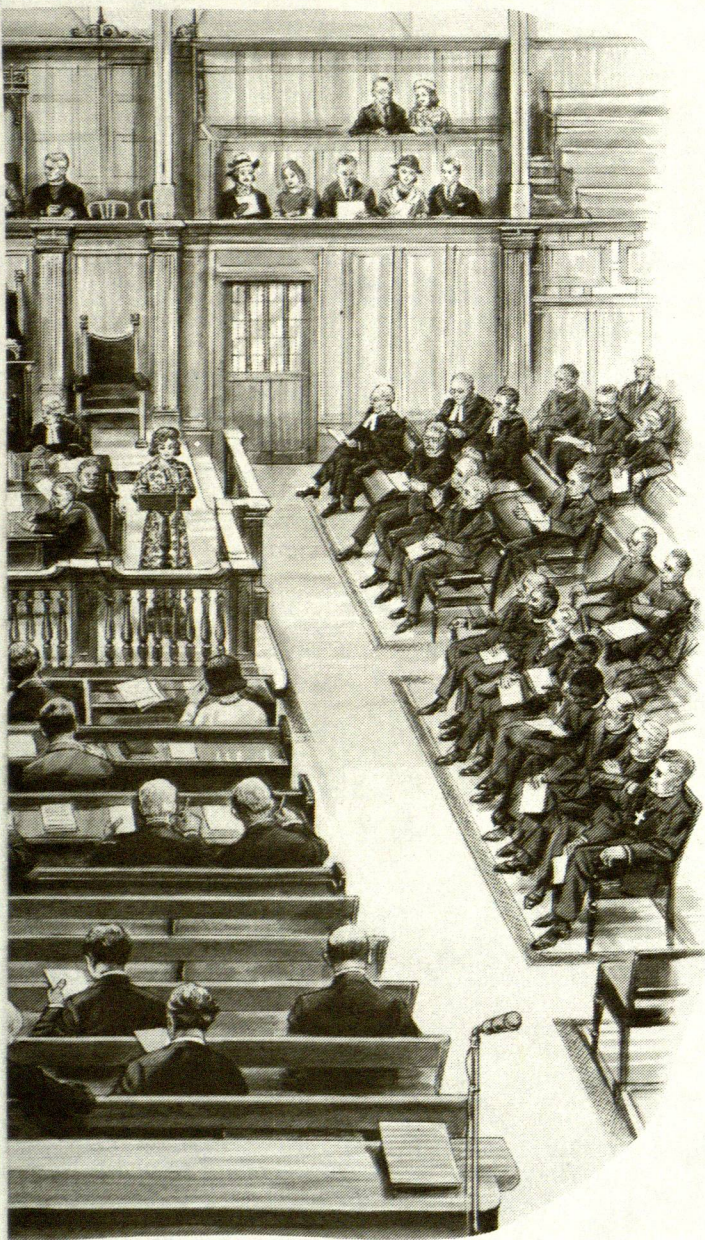
To assist him in the very daunting task of chairing and guiding the Assembly, the Moderator has the help of several officials. Sitting immediately below him is the **Principal Clerk**, the full-time officer of the Court who is responsible for



the organisation of the Assembly and the carrying out of its decisions. During the Assembly, the Principal Clerk is assisted by the **Depute Clerk** who sits on his right. To the left of the Principal Clerk is the **Procurator** of the Church of Scotland, clearly identifiable in his legal wig and gown. The Procurator is available to give advice, if required, on legal matters.

Because of the sheer volume of business (the Assembly regularly sits in the evenings) the Moderator cannot undertake to chair every session and for that reason **former Moderators** share the burden. One can usually be seen sitting in the front bench to the Moderator's left waiting to take the chair. The Moderator is also assisted in a variety of duties by his two **Chaplains** who can also be seen in the benches to his left. The Moderator is also given welcome moral support from his own family seated in the **Moderator's Gallery** along from the Lord High Commissioner.

The members of the Assembly are ministers and elders (men and women) who are technically called **Commissioners** because they are "commissioned" to attend by the Presby-



teries of the Church. They are not mandated to vote in any particular way on behalf of their home congregations or Presbyteries. They are more like Members of Parliament entrusted to vote according to their own judgment. At no time do the ministerial members meet independently of the elders — both have equal votes on all matters, including doctrinal issues. The approximate number of Commissioners is 1200 — 600 ministers and an equal number of elders.

In addition to Commissioners, the Assembly is also attended by a number of **delegates and visitors** from other churches at home and overseas. These visitors are allocated seats near the centre of the Hall. They are free to take part in the debates but they do not have a vote.

The responsibility for arranging the order of business lies with the Business Committee whose **Convener** and **Vice-Convener** sit at the central table in front of the Assembly Clerks. Also seated at this table is the **Solicitor** of the Church.

Much of the Assembly's business consists of receiving reports from its various Boards and Committees who give an account of themselves through printed reports in the "blue book" volume of reports. This book, usually running to more than 500 pages of small print, is the essential handbook for all Commissioners as it also contains the "Proposed Deliverances" or draft resolutions of the Assembly.

Typically, when a Board or Committee presents its report, the Convener (usually a parish minister who undertakes this work in addition to his parochial duties, but sometimes an elder) makes a speech up to 10 minutes long in which he will draw attention to particularly important parts of the printed report. Then from a seat to the Moderator's right he listens to the debate, moving forward from time to time to the lectern, to answer Commissioners' questions or comments. As the subjects covered can be very extensive and detailed, the Convener will sometimes turn to members of his **departmental staff** sitting on his right.

At the conclusion of the debate, the Moderator calls attention to the list of "Proposed Deliverances" and invites the Assembly to approve the printed resolution. It is at this point that any Commissioner has the right to challenge the wording of the Deliverance and make a speech suggesting his own alternative wording or, as sometimes happens, asking for its complete deletion.

At the end of this process, the "Proposed Deliverances" are agreed and they become the finding of the Assembly on that particular subject. The deliverances are sometimes of a domestic nature to the running of the Church and become binding on the court or committee named in the text. In other debates, the deliverance will sum up the Assembly's view on some national or international matter. As there is no higher court than the General Assembly, that view then becomes the official view of the Church of Scotland on the particular topic under discussion.

Occasionally, the General Assembly as the supreme court is required to sit in judgment on a "case" affecting either an individual, a congregation or a court. A typical "case" would be an appeal by a congregation against a decision by a Presbytery to unite it with a neighbouring church. In these instances, the parties who are making the appeal will appear "**at the Bar**" and will present their case to the Commissioners under the careful chairmanship of the Moderator. At the end of the appeal there will be a debate in which the members of Assembly will discuss whether or not to grant the appeal. The Assembly's decision is final.

All these proceedings are followed closely by reporters from newspapers, radio and TV stations seated in the **Press Box** and by TV cameras installed in the public galleries. The General Assembly is an open court (unless it votes otherwise) and members of the public are free to sit in the gallery provided.

A formal record of proceedings is prepared by the editor of the **Verbatim Account** using notes taken by the official **Shorthand Writers** who work from a corner of the Press Box.

Background Notes:

THE OFFICE OF MODERATOR

In the Church of Scotland, like all Presbyterian Churches, there is parity, or equality of rank of ministers, the highest office being Moderator of the General Assembly. Moderators are "first among equals". They hold office for one year from the Assembly at which they are elected to the following year when they hand over to their successor.

The function of the Moderator is to preside at the General Assembly and during the year of office to visit the Church at home and overseas taking the greetings of the Assembly and encouraging ministers and members in their work and to represent the Church of Scotland on national occasions.

On formal occasions the Moderator may wear 18th century court dress with lace. It has no religious significance. The use of court dress dates from the sixteenth century, when the Moderator was required to attend the Scottish Court at the Palace of Holyroodhouse, Edinburgh. The use of court dress with lace was subsequently adopted as the regular dress for Moderators.

The lace worn as part of the Moderatorial formal dress was made by members of the Edinburgh Lace Club, who in 1983, presented the set to the Moderator. It comprises two lace cuffs and the distinctive jabot. The design features a Buckinghamshire close diamond pattern. Previously, it was made by the women in Chingleput, an Indian country town 35 miles from Madras. They were taught by Church of Scotland missionaries in a school which is now part of the Church of North India.

The Moderator also wears, as a symbol of office, a large amethyst ring inscribed with the Burning Bush emblem of the Church of Scotland. The ring was gifted by the Rev. Dr. Mitford Mitchell who thought it would be a "nice gesture" if it was handed down from Moderator to Moderator. Dr. Mitchell was Moderator of the pre-union Church of Scotland in 1907 and was chaplain to both Queen Victoria and Edward VII.

NOTES FOR WRITERS AND SUB-EDITORS: It is incorrect to describe the Moderator as "head" of the Church of Scotland. Jesus Christ is the sole King and head of the Church.

The Moderator's correct title is "Moderator of the General Assembly of the Church of Scotland".

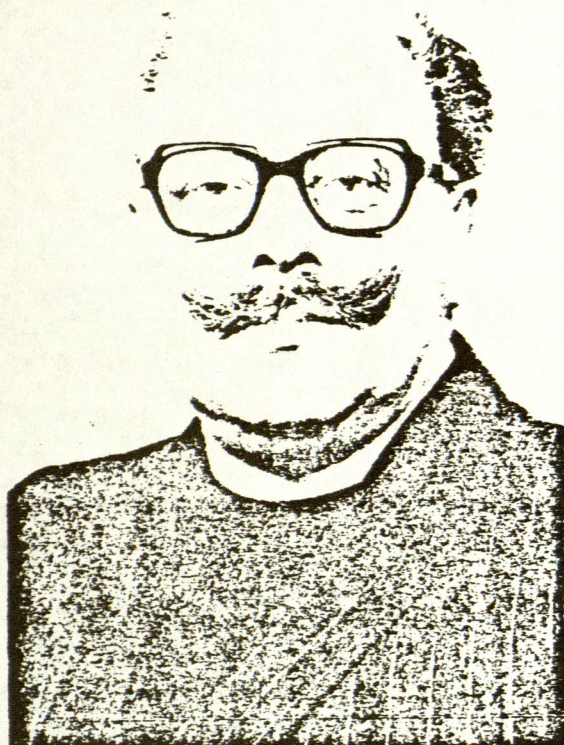
During the year of office the Moderator has the courtesy title of "Right Reverend" and "Very Reverend" thereafter.

When writing or speaking about the Moderator it is sufficient, after initial identification, to refer to "Moderator" and then (if desired) by name using the appropriate personal style e.g. "Dr. . .", "Mr./Mrs. . .", or "Professor. . .".

Fact Sheet

Moderator of the General Assembly of The Church of Scotland

The Right Rev. Dr. Duncan Shaw



The Moderator of the 1987 General Assembly of the Church of Scotland is the Right Reverend Dr. Duncan Shaw, since 1959 minister of Craigenlinny, Edinburgh, an authority on sixteenth century history and European church history from 1930.

Dr. Shaw was born in Edinburgh in 1925, the eldest of five children of Neil Shaw a master carpenter and joiner. He was educated at the University of Edinburgh following war service in India and the Far East with the Royal Electrical and Mechanical Engineers, as a Warrant Officer Class I.

Before volunteering for the army, he was a law apprentice but in 1947 embarked on studies for the ministry. His disappointment at the results of the Yalta and Potsdam conferences moved him to a close involvement in the churches of Eastern and Western Europe from student days which prepared him for many tasks, particularly many years of devoted commitment to the Conference of European Churches, as a member of the Advisory and many other committees. He played a leading role in the organisation of the last Assembly, in 1986, at Stirling.

In 1962, Dr. Shaw graduated PhD in the Faculty of Arts in Edinburgh and in 1969 an honorary doctorate was conferred on him by the Comenius Faculty of Theology, Prague.

In 1955, he married Ilse Peiter of Dusseldorf whom he met through church youth work. They have three children: Hedda, an accountant, born in 1955, who is married with a son and a twin son and daughter and Erika, a graduate in graphic design, now a civil servant, and Neil, a chartered surveyor and company director, twins born on either side of midnight, February 26/27, 1958. Mrs. Shaw is an accountant with a post-graduate certificate in community education.

From 1966 to 1971, Dr. Shaw was the Scottish representative of Aktion Suehnezeichen, a Berlin based Christian organisation promoting reconciliation between Germany and its former enemies. In 1976, he led the Church of Scotland delegation to the Evangelical United Churches in the German Democratic Republic.

His contribution to European understanding has been recognised by a number of awards: the Bundesverdienstkreuz Erster Klasse by the President of the Federal Republic of Germany, the Patriarchal Cross by the Patriarch of the Romanian Orthodox Church and honorary membership of the United Church of Berlin-Brandenburg.

He has been a visiting lecturer in universities all over the world, participated at the founding Calvin Congress in 1974 and was the only invited Scottish participant at the International Historical Congress in Erfurt to mark the 500th Anniversary of the birth of Luther in 1983.

Dr. Shaw served as a Trustee of the National Museum of Antiquities until its absorption in the National Museums of Scotland. He has held office in almost all of the Scottish historical learned societies and in 1980 founded the Scottish Society for Reformation History.

He has been Secretary of the General Council of the University of Edinburgh since 1965. A former chairman of the Board of Saint Andrew Press, he also administers the Edina Press Edinburgh, as editorial director.

His contribution to the work of the Most Venerable Order of St. John, as a Knight of Justice, was recognised by his appointment, in 1986, as Chancellor of Scotland and Lieutenant and Deputy to the Prior of Scotland, the Right Honorable the Viscount of Arbuthnott, Lord High Commissioner to the General Assemblies of 1986 and 1987.

Dr. Shaw's community involvements include service as a magistrate and he is a member of the Chairman's Committee of the Scottish District Courts Association.

He has produced a number of books, including *The General Assemblies of the Church of Scotland: their origins and development, 1560-1600* (1964); *Reformation and Revolution. Essays presented to . . . Hugh Watt* (1967); *John Knox. A Quatercentenary Reappraisal* (1975); *Renaissance and Reformation: Essays in Honour of Gordon Donaldson* (1983).

Dr. Shaw's two ministries in Edinburgh - the first at the former parish of St. Margaret, an area of social deprivation - and his present parish in a former church extension charge - have focused on parishes with particular needs.

NOTES FOR WRITERS, BROADCASTERS AND SPEAKERS

1. During his term of office from the General Assembly of 1987 until he hands over to his successor at the Assembly of 1988, Dr. Shaw carries the courtesy title of "Right Reverend".

Thereafter he will have the title "Very Reverend".

2. When writing about or introducing the Moderator, the first reference should give his full courtesy title, "the Right Reverend Dr. Duncan Shaw, Moderator of the General Assembly of the Church of Scotland" but subsequent references are simply "Dr. Shaw" or "Moderator" NOT "Reverend Shaw".
3. In speech, the correct form of address is simply "Moderator".
4. The office of Moderator is the highest honour the Church of Scotland can bestow on a minister.

In rank and precedence the Moderator comes next to the Lord Chancellor of Great Britain and before the Prime Minister and the Dukes. (During the sitting of the General Assembly, the Lord High Commissioner, the Queen's representative at the Assembly, ranks next to the Sovereign, the Duke of Edinburgh and the Duke of Rothesay and before the rest of the Royal Family).

Moderator of the General Assembly of The Church of Scotland

The Rt. Rev. Professor James Aitken Whyte, M.A., LL.D.

The Moderator of the 1988 General Assembly of the Church of Scotland is the Right Reverend James Aitken Whyte, Professor-Emeritus of Practical Theology and Christian Ethics in the University of St. Andrews.

Professor Whyte, who retired from his Chair in 1987, was born in Leith, the second son of Andrew Whyte and Barbara Janet Pittillo Aitken. He was educated at Daniel Stewart's College, Edinburgh (1926-1937: Dux and Gold Medallist, 1937), and at the University of Edinburgh, where he graduated M.A. with first-class Honours in Philosophy in 1942, and proceeded to the Faculty of Divinity, New College, where he was Junior Cunningham Prizeman in 1945.

For three years, until 1948, Professor Whyte was a Chaplain to the Forces, serving with units of the Lowland Brigade and the RAMC, and, for most of his service, with the Scots Guards, in Scotland, in Italy and at the Guards' Depot, Caterham.

In 1948 he took up his first charge as a parish minister at Dunollie Road, Oban where he remained until, in 1954, he was called to the charge of Mayfield North, Edinburgh. In 1958 the congregations of Mayfield North and Fountainhall Road united under his ministry. In the same year he was appointed to the Chair of Practical Theology and Christian Ethics in St. Andrews. From 1968 until 1972 he was Dean of the Faculty of Divinity, and between 1978 and 1982 Principal of St. Mary's College. Since he retired from his Chair, he has resumed parish work as part-time Associate Minister in Hope Park Church, St. Andrews.

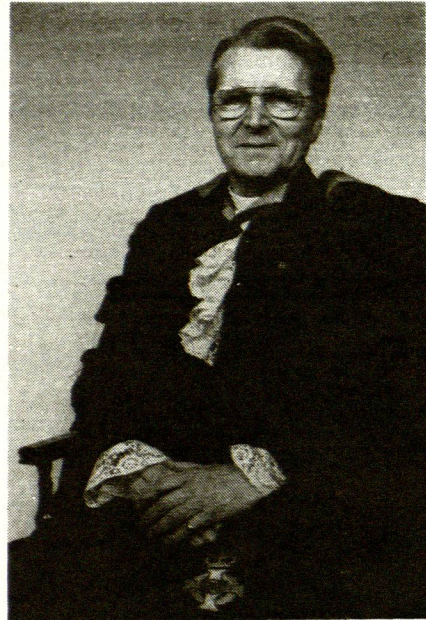
Professor Whyte has been much in demand as a guest lecturer, not only as a theologian, but as an authority on worship and church architecture, which are particular areas of interest. He was guest lecturer at the Institute for the Study of Worship and Religious Architecture in Birmingham University, and has been Kerr Lecturer at the University of Glasgow and Croall Lecturer in Edinburgh.

He has been president of the Society for the Study of Theology and a vice-president of the Scottish Association for Counselling. He has for some years been president of the Christian Education Movement in Scotland and is at present chairman of the Scottish Pastoral Education Group and of the Harry Guntrip Memorial Trust.

Professor Whyte has been active in the ecumenical movement and for four years was convener of the General Assembly's Inter-Church Relations Committee. He has represented the Kirk at the Uniting General Council of the World Alliance of Reformed Churches, on the British Council of Churches and on the Multilateral Church Conversation. He was Convener of the Conversation with the Congregational Union of Scotland. He was local organiser for the World Alliance of Reformed Churches Centennial Consultation at St. Andrews in 1977. He has recently been a member of the Working-Party of the Project of the Churches on Human Rights and Responsibilities in the United Kingdom and the Republic of Ireland. He is a member of the Special Commission on the Ethics of Investment and Banking, which reported to the General Assembly of 1988. He has served for many years on the Education for the Ministry Committee, and in recent years has been much involved in the education of Auxiliary Ministers.

Professor Whyte has taken an active part in the work of Presbytery and Synod, having been Moderator of the Presbytery of St. Andrews and, in 1987-88, of the Synod of Fife.

In 1981 he was awarded an Honorary LL.D. by the University of Dundee.



In 1942 he married Elizabeth Wilson Mill, whose father, the Rev. George S. Mill, served as a missionary in Kalimpong, India, and later as a parish minister at Garvald, Alves and Ruthven. They have two sons and one daughter, all married, and six grandchildren.

Professor Whyte has contributed articles to learned Dictionaries and Journals, and chapters to composite volumes such as *Towards a Church Architecture*, *Preparing for the Ministry of the 1970s*, and *Studies in the History of Worship in Scotland*. He was one of the editors of *Worship Now*, and currently chairs the editorial panel for a new volume of *Worship Now*, which it is hoped will be published in the autumn of 1988.

NOTES FOR WRITERS, BROADCASTERS AND SPEAKERS

1. During his term of office from the General Assembly of 1988 until he hands over to his successor at the Assembly of 1989, Professor Whyte carries the courtesy title of "Right Reverend".

Thereafter he will have the title "Very Reverend".

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CHURCH OF SCOTLAND · PUBLICITY FACT SHEET

Background Notes:

THE OFFICE OF LORD HIGH COMMISSIONER

The office of Lord High Commissioner has its origin in the period of history known as the Reformation in the 16th century. The Scottish Reformation resulted in the Presbyterian form of Church Government, which maintained the Church's right to meet in General Assembly without being summoned by the Sovereign. A compromise between Crown and Church was established about the year 1560 whereby Mary, Queen of Scots, could send a Commissioner to observe the proceedings of the Church of Scotland in General Assembly. It was not, however, until after the departure of James VI to England in 1603 that the appointment of a Lord High Commissioner became invariable.

In 1960, the Queen became the first reigning monarch since the Union of the Crowns in 1603 to attend a sitting of the General Assembly when she came to the special Assembly in October that year to mark the fourth centenary of the Reformation. She returned in 1969 to attend a normal sitting of the Assembly in May and again in 1977 as part of her Silver Jubilee celebrations.

In the absence of the Sovereign, successive Lord High Commissioners have continued to represent the Queen at the Assembly and to report to her at its conclusion.

During his period of office the Lord High Commissioner is granted the dignity and courtesy of the Crown (he is addressed as "Your Grace" as is his Lady, that being the title by which the Scots King was addressed prior to the Union of the Crowns), and he ranks next to the Queen and the Duke of Edinburgh and before the rest of the Royal Family. (It is customary for gentlemen to bow and ladies to curtsy on first meeting Their Graces, on parting from Their Graces, and when recognising their presence in public places.)

During his period of office the Lord High Commissioner and his suite are granted the privilege of living at the Palace of Holyroodhouse, Edinburgh, to which he invites distinguished guests to stay and where he offers hospitality to those who have contributed to the life of Scotland at banquets, dinner parties, luncheon parties and receptions within the Palace, and at a Garden Party in the Palace gardens.

The formal opening of the Assembly is a ceremonial State occasion.

An important aspect of a Lord High Commissioner's duties is the visitation of schools, hospitals, etc. thus focusing attention, through the presence of the Sovereign's representative, on aspects of Scottish contemporary life.

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GENERAL ASSEMBLY 1988
GUEST LIST FOR DINNER ON FRIDAY 20 MAY 1988

a. House guests

The Prime Minister and Mr Thatcher.

The Retiring Moderator: The Rt Rev Dr Duncan Shaw and Mrs Shaw.

The Rt Hon Malcolm Rifkind and Mrs Rifkind.

Sir William and Lady Heseltine.

The Lady Margaret Colville.

b. Others

The Lord Provost of Edinburgh and Mr McLaughlin.

The Rev Tom and Mrs Scott (Administrator, Strathcarron Hospice, Denny).

The Rev James and Mrs Weatherhead (Principal Clerk to the General Assembly).

Mr and Mrs Russell Hillhouse (Permanent Under Secretary of State, Scottish Office).

The Lord and Lady Goold.

1988 GENERAL ASSEMBLY

Guests for dinner on Friday 20 May

*a. The Rt Rev Dr Duncan Shaw (retiring Moderator) and Mrs Shaw
Dr Shaw (63) retires as Moderator on the following day at the end of his year of office. Thereafter he has the courtesy title of "Very Reverend". Dr Shaw has been Minister of Craigentiny, Edinburgh, since 1959 and is an authority on XVI century history and European church history from 1930. He returned last month from the longest tour of Europe by a Moderator when he visited the Scots kirks in Amsterdam, Rotterdam and Paris as well as meeting congregations in Poland, Romania, the Soviet Union, Czechoslovakia, Hungary, and East and West Germany. In Leningrad he preached as part of the celebrations to mark the millennium of the Greek Orthodox Church. More information on Dr Shaw is contained in the note (already supplied) and in the attached profile of him in "Life and Work" last year. Mrs Ilse Shaw, who comes from Dusseldorf, is an accountant with a post-graduate certificate in community education. They have 3 (grown up) children.

*b. The Lady Margaret Colville, who lives near Stockbridge, Hants, was Lady in Waiting to The Queen when Princess Elizabeth, Duchess of Edinburgh, 1946-49.

c. The Lord Provost of Edinburgh (Mrs Eleanor McLaughlin) and Mr McLaughlin

Mrs McLaughlin has just become the city's first woman Lord Provost following the district council elections on 5 May. After leaving school she entered agricultural research as a seed analyst. She has served on the district council for 14 years, and has 2 grown up daughters and a son. An article on the new Lord Provost in "The Scotsman" is attached. Mr McLaughlin is a builder.

d. The Rev Tom and Mrs Scott

Mr Scott (56) has been Administrator of Strathcarron Hospice, Denny, near Stirling (which the Lord High Commissioner will visit on Tuesday 24 May) since 1979. He was Chaplain, Heriot-Watt University 1966-79; Chairman, Edinburgh Council of Social Service 1974-77; and Chairman, Joint Committee on Alcohol Related Problems, Lothian Health Board and Social Work Department 1978-81. Recreation: fishing.

*e. The Rev James and Mrs Weatherhead

Mr Weatherhead (57) has been Principal Clerk, General Assembly of the Church of Scotland, since 1985. Formerly Minister at Ayr, 1960-62; Rothesay, 1962-69, and Montrose, 1969-85. Convener, Business Committee of General Assembly, 1981-84. Member, Broadcasting Council for Scotland, BBC, 1978-1982. Recreations: sailing, music.

*Additional information in "Who's Who" (extracts attached).

*f. Mr and Mrs Russell Hillhouse

Mr Hillhouse (50) was appointed Permanent Under-Secretary of State, Scottish Office, in April. [Mrs Hillhouse is a leading anti-smoking campaigner.]

The remaining dinner guests will be,

Mr and Mrs Rifkind
Sir William and Lady Heseltine
Lord and Lady Goid.

*Additional information in "Who's Who" (extracts attached).

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GUEST LIST FOR RECEPTION AND CEREMONY OF THE KEYS

20 May 1988

The Lord & Lady Provost, City Chambers, Edinburgh EH1 1PL

Councillors:

Convener: Lothian Region: Mr & Mrs James Cook (as above)

The Lord Advocate & Lady Cameron of Lochbroom, 5/7 Regent Rd.

The Solicitor General & Mrs Peter Fraser, 5/7 Regent Rd. EH7

Lord & Lady James Douglas-Hamilton, The House of Commons,
SW1A 0PW

The Earl & Countess of Dundee, Birkhill, Cupar, Fife

The Earl & Countess of Erroll, Wolverton Farm, Basingstoke, RG26

The Duke & Duchess of Argyll, Inveraray Castle, Argyll

The Lord Lyon & Mrs Malcolm Innes of Edingight, 35 Inverleith Row
EH3

Marchmont Herald: (will not attend) Major D M Maitland-Titterton

Albany Herald: Mr & Mrs John Spens, The Old Manse, Gartocharn,
Alexandria, Dunbartonshire

Rothesay Herald: Sir Crispin and Lady Agnew of Lochnaw,
6 Palmerston Rd., EH9 1TN

Dingwall Pursuivant: Mr & Mrs Charles Burnett, 3 Hermitage Terr.
EH10 4RP

Kintyre Pursuivant: Mr & Mrs John George, 115 Henderson Row,
EH3 5BB

Unicorn Pursuivant: Mr & Mrs Alastair Campbell of Airs Ygr.
Inverawe Barn, Taynuilt PA35

Lyon Clerk: Mr & Mrs C G W Roads, 9 Denham Green Pl. EH5 3PA

Vice-Admiral & Mrs J C K Slater, Maritime HQ, Pitreavie, KY11

Air Vice-Marshal & Mrs D C G Brook, RAF Pitreavie, Dunfermline

Lt-Gen & Mrs J R A MacMillan, GOC Scotland, Army HQ, EH1 2YX

(ADC to GOC) Capt Peter Hobbs, Army HQ, The Castle, EH1 2YX

(Flag Lt.) Lt Robert Hall RN, Maritime HQ, Pitreavie KY11

(Flt.Lt) Lt Nigel Beet RAF, Pitreavie, Dunfermline KY11

KEYS
20 MAY

Cmdr & Mrs Richard Waller, Maritime HQ Pitreavie, Dunfermline KY11

Lt-Col & Mrs Allister Thom, Army HQ Scotland, EH1 2YT

Major M W H Cran, HQ Lowlands, The Castle, Edinburgh EH1 2YT

Brigadier & Mrs Michael Thomson, HQ Lowlands, The Castle EH1 2YT

(CO Gordon Highlanders): Lt-Col J M W Stenhouse, Fort George,
Ardesier

LHC LIST:

Mr & Mrs John Ashworth, c/o Chivas Bros. Renfrew Rd. Paisley

Mr & Mrs David Bowes Lyon, Herriot Water, Midlothian

Mr & Mrs W Brown, Scottish Television PLC, Cowcaddens, Glasgow

Sir William & Lady Coats, The Cottage, Symington, Ayrshire KA10

Mr & Mrs A R Cole-Hamilton, Fairways, 26 Lady Margaret Drive,
Troon, KA2 4BN

Mr & Mrs R L Christie, 45 Forest Road, Aberdeen AB2 4BN

Mr & Mrs Graham Good, 22 Gladstone Place, Queen's Cross, Aberdeen
AB2 0BY

Dr & Mrs G Hadley, Grampian Regional Council, Woodhill House,
Aberdeen AB9 2LO

Mr & Mrs David Laird, West Memus, by Forfar, Angus DD8 3TY

Chief Constable & Mrs A G Lynn, Grampian Police HQ, Queen St.
Aberdeen

Mr & Mrs Alex Mair, 66 Rubislaw Den South, Aberdeen AB2 6AX

Dr & Mrs Calum Macleod, 6 Westfield Terrace, Aberdeen AB2 4RU

Sir David & Lady McNee, 68 Kelvin Court, Gt. Western Rd.
Glasgow G12 0AG

Mr & Mrs D Ross-Stewart, Blacket House, 13 Blacket Pl. EH9 1RN

Sir Jamie & Lady Stormonth Darling, Chapelhill, Dirleton,

Mr & Mrs G N J Smart, Kinnaber House, Hillside, Montrose

Mr & Mrs R Stewart, Ardean, Dollar, Clackmannanshire

Mr & Mrs Neil Shaw, Donkyl, Preston, Nr Duns TD11 3TG

Mr & Mrs Neil Welling, Blenheim House, 568 Dawsheath Rd. Hadleigh
Essex

Lt-Col & Mrs G S Johnston, Pendennis, Forteath Avenue, Elgin

LHC list cont'd:

Mr & Mrs Alexander Ramsay, 216 N Deeside Rd. Pitfodels, AB1

(Church list)

(Dean of Chapel Royal) Very Rev Prof Robin & Mrs Barbour,
Fincastle, Pitlochry, Perthshire

(Dean of Thistle) Very Rev Prof John & Mrs McIntyre,
22/4 Minto Street, EH9 7RQ

The Rev Charles & Mrs Robertson, Manse of the Canongate, EH8

The Rev Gillesabuig & Mrs Macmillan, St Giles' Cathedral, EH1

(Principal Clerk) Rev James & Mrs Weatherhead, 121 George St. EH2

(Deputy Clerk): Rev A G & Mrs Macgillivray, 7 Greenfield Cres.
Balerno EH14

(C of S Solicitor): Mr & Mrs R A Paterson, 121 George St. EH2

(C of S Treasurer): Mr & Mrs W G P College, 14 Braidhills Rd.
EH10

(The Moderator): The Rt Rev Dr Duncan & Mrs Shaw,
c/o 121 George Street, EH2 4YN

(C of S Procurator): Mr & Mrs George Penrose, 5 Cobden Rd. EH9

(Business Cmtte): Rev & Mrs W B R Macmillan, 371 Blackness Rd.
Dundee DD2

(Ret'd Principal Clerk): Rev D F M & Mrs Macdonald, 29 Auchin-
gramont Rd. Hamilton ML3 6JP

Rev & Mrs H N M McIntosh, 1 Forth Crescent, Stirling

Mrs M Carr & guest, 18 Castlelaw Crescent, Bilston EH25 8SW

(Past Moderators): Very Rev Prof Robert & Mrs Craig, West Port,
Falkland KY7 7BL

The Very Rev & Mrs W B Johnston, The Manse, Colinton EH13 0JR

The Very Rev & Mrs John Paterson, 8 Buchanan Street, Milngavie
G62 8DD

The Very Rev & Mrs David Smith, 34 Airthrey Rd. Stirling FK9

(Senior Chaplain to Moderator) Mr & Mrs William Smith,
2/12 Succoth Court, EH12 6BZ

(Junior Chaplain) Frau Pastorin Ann Schreiter, c/o 121 George St.

(High Constables): Dr & Mrs John Matthews, 3 Succoth Gdns, EH12
(Moderator)

KEYS
20 MAY

Mr & Mrs Lowrie Sleigh, 5 West Coates Rd. EH12 (Master of Horse)

Mr & Mrs J M Davidson, 66 Barnton Park Cres. EH4 6EN
(Capt of the Guard)

Mr & Mrs D C Jackson, 1 Redholm Greenheads Rd. North Berwick EH39
(Past Moderator)

Ivor Guild Esq WS, 16 Charlotte Square, EH2 (Bailie Abbey Court)

Dr & Mrs Henry Gebbie, 38 Palmerston Place, EH3
(Palace Apothecary)

Dr and Mrs David Illingworth, 19 Napier Rod. EH10 5AZ
(Ret'd Apothecary)

The Secretary of State & Mrs Malcolm Rifkind, The Scottish Office,
Whitehall, SW1A 2AU

Mr & Mrs Peter Millar, Berriedale, Cramond Rd. North, EH4
(Deputy Keeper of the Signet)

Mr & Mrs Andrew Kerr, 16 Ann Street, EH4 (Clerk to WS Society)

Mr & Mrs W Drysdale, 33 Charlotte Square, EH2
(Sec: Consular Corps)

Prof & Mrs A C Kennedy, 16 Boclair Cres. Bearsden G61
(President: Royal College/Physicians Glasgow)

Mr & Mrs T J McNair, 8 Learmonth Terrace, EH4
(President: Royal College/Surgeons Edinburgh)

Prof & Mrs M F Oliver, Borley Mill House, Pencaitland EH31
(President: Royal College/Physicians Edin')

Mr & Mrs Geoffrey Stell, Beechmount, Borrowstown, Bo'ness
(Royal Comm. Ancient Monuments) EH51

Prof & Mrs A J Youngson, The White House, Scawby, Nr Brigg
(Fine Art Comm.) DN20 9DW

Mr & Mrs William Hughes, The Elms, 12 Camelon Rd. Falkirk
(Chairman: CBI Scotland) FK1 5RX

Mr & Mrs R R Hillhouse, c/o New St Andrew's House, EH1 3SY
(New Under Secretary, Scottish Office)

CONSULAR CORPS:

Mr & Mrs Graeme South, Hobart House, 80 Hanover St. EH2
(Australia)

Consul-General Jean Pierre Lacroix, 11 Randolph Cres.
(France) EH3 7TT

Consul-General & Mrs Dag Mork Ulnes, 86 George St. EH2 3BU
(Norway)

Consul-General Manuel & Mrs Bravo, 63 N. Castle St. EH2
(Spain)

Consul-General & Mrs Douglas Jones, 3 Regent Terr. EH7 5BW
(USA)

Consul-General Rodolfo Buonavita, 2 Melville Cres. EH3 7HW
(Italy)

Consul Matti & Mrs Koiranen, 56 George St., EH2 2LR
(Finland)

Mr & Mrs Finn Andersen, 3 Doune Terr. EH3 (Director: Danish
Cultural Institute)

Mr & Mrs A Bourdon, 13 Randolph Cres., EH3 (Vice-Consul
& Director, French Institute)

Consul-General & Mrs Karol Rodek, 2 Kinnear Rd. Edinburgh 3
(Poland)

Lt-Col & Mrs Donald Wickes, 11 Bonaly Cres. EH13
(Superintendent, Palace of Holyroodhouse)

Mrs Charles A Fraser, Shepherd House, Inveresk EH21

Mr & Mrs Menzies Campbell (Liberal MP, Fife)
34 Dundas Street, EH3 6JN

Mr Kenneth Scott, Buckingham Palace, London SW1

DEAN OF THE THISTLE LIST:

Mr & Mrs A B McIntyre, 59 Morningside Park, EH10 5EZ

Professor & Mrs L G Whitby, 51 Dick Place, EH10 2JA

Professor & Mrs E McGirr, Anchorage House, Orchard Avenue,
Bothwell, Lanarks, G71 8NF

Mr and Mrs A B McIntyre, 13 Struan Drive, Inverkeithing KY11 1AR

The Rt Hon Lord & Lady Emslie (President Court of Session)
47 Heriot Row, Edinburgh, EH3

The Rt Hon Lord & Lady Ross (Lord Justice Clerk)
33 Lauder Road, EH9 1RL

The Hon Lord & Lady Prosser, 7 Randolph Cres. EH3

The Hon Lord & Lady Clyde, 9 Heriot Row, EH3
Mr & Mrs David Hope, c/o Faculty of Advocates, Parliament House,
EH1
Mr & Mrs Harry More-Gordon, Manor House, Inveresk, Musselburgh
Mr & Mrs Hamish Robertson, 14 Maviestown Rd. Dollar FK14 7HG
Mr & Mrs W D C Semple, Director of Education, LRC,
40 Torphichen Street, EH3 8JJ
Mr & Mrs J Walker, Melford, Aberlour AB3 9PB
(Snr. Director, Walkers Shortbread Ltd.)
Mr & Mrs G A B Haggart, Tigh a'Gniubhais, Achintore Rd.
Fort William PH33 6RN (MD: British Alcan Highland Smelters Ltd)
Mr & Mrs R M Scott, 9 Cleveden Crescent, Glasgow, G12 0PB
(Managing Director MSA, Britain, Ltd.)
Mr & Mrs David Stevenson, Springhill, Langholm, DG13 0LP
(Scottish Tourist Board)
Mr & Mrs Colin Brown, Ardlui, Grysse Rd. Kilmacolm, PA13 4BA
(Chairman: Stock Exchange Scottish Unit)
Mr & Mrs Donald Newton, 14 Napier Rd. Killearn, G63 9PA
(Senior Principal, National Savings Bank)
Mr & Mrs Robert Brodie, 45 Stirling Rd. Edinburgh EH5 2AB
(Solicitor: Scottish Office)
Mr & Mrs Loudon Hamilton, 5 Belgrave Rd. EH15 2HE
(Deputy Secy. Scottish Office)
Mr & Mrs R A Bennett, 46 Cammo Road, Edinburgh, EH4
(Vice President: VAT Tribunals)
Sir James Marjoribanks, 13 Regent Terrace, EH7
Mrs Robert Reid, 33 Regent Terrace, EH7
Mr & Mrs C. Chalmers, 34 Regent Terrace, EH7
Mr & Mrs Bruce Ballantyne, Westwood, Innerleithen, Peebles
Miss Fiona Ross-Farrow, 3 Young Street, EH2
Miss Hazel Thomlinson, 23 Howe Street, EH3
Cmdr. Anthony Quade, 4 Bramble Drive, EH4
Mr & Mrs Malcolm McCreath, 253 Colinton Road, EH14
Mr G A Kingsnorth, 7 Braehead Grove, EH4

- Mr & Mrs D J McKichan, Invermay, 7 Queen St. Helensburgh
- Mr & Mrs D J McMicking, 10 Albert Terrace, EH10
- Mr & Mrs Robert Smith, Buckrigg, Nr. Beattock
Mr & Mrs Peter de Vink, Cotswold, 46 Barnton Avenue, EH4
- Mr & Mrs R A Hammond-Chambers, Grange Dell, Penicuik
- Mr & Mrs J T Laurensen, Hill House, Kirknewton
- Mr & Mrs D J Hardie, Chesterhill, Humbie, East Lothian
- Mr & Mrs A L Murray, 33 Inverleith Gardens, EH3 5PR
(Keeper of Records)
- Mr & Mrs David Essery, 41 Minto Street, EH9 2BR
(Under Secretary, Scottish Office)
- Mr & Mrs Andrew Howie, Newmill House, Dunlop, Kilmarnock, KA3
(Chairman: Scot. Milk Marketing Board)
- Sir Frederick & Lady O'Brien, 22 Arboretum Road, EH3 5PW
(Sheriff Principal, Lothian & Borders)
- Sheriff Principal & Mrs R R Taylor, 51 Northumberland St. EH3
(Tayside Central & Fife)
- Miss I D Walkingshaw, 2 Galahill, Lammerlaws, Burntisland, KY3
(Regional Crn. Fife Children's Panel)
- Mr & Mrs Jock Smith, 28 Blackhouse Terr. Peterhead
(President: Law Society)
- Mr & Mrs L C Rutherford, 12 Bedford Place, Alloa FK10 1LJ
(Managing Director: J A Weir Ltd.)
- Mr & Mrs D J Swinbanks, Drumfin, Tobermory, Isle of Mull
(Director: Knotless Fishing Tackle Ltd.)
- Mr & Mrs Patrick Cadell, 11a Tipperlinn Road, EH10 5ET
(LHC Archivist)
- Mr & Mrs Michael Fass, 20 Fountainhall Road, EH9 2NN
- Mr Herrick Bunney, 3 Upper Coltbridge Terr. EH12
(Organist St Giles)
- The Rev Alexander & Mrs Cunningham, 103 Glenmavis Rd. Airdrie ML6
(Presbytery Clerk Glasgow)
- Mr Raymond Scott & guest, 62 Sydney Terr. EH7 (Session Clerk)
- The Rev Angus and Mrs Haddow, 27 Ramsay Gdns, Aberdeen AB1 7AE
(Presbytery Clerk Aberdeen)

Mr & Mrs Lachlan MacKenzie, 24 Bruntsfield Pl., Edinburgh

Mr & Mrs Angus Grossart, 48 Queen Street, Edinburgh EH2

Mr & Mrs Magnus Linklater, c/o Scotsman Publications, North Bridge
Edinburgh EH1

Mr & Mrs Richard Calvocoressi, c/o Gallery of Modern Art,
Belford Road, EH4

Mr & Mrs Timothy Clifford, c/o National Gallery of Scotland,
The Mound, EH2 2EL

Mr & Mrs R N M MacLean, 12 Chalmers Crescent, EH9 1TS

Mr D C Monro, 12 Derby Street, EH6 4SH

Mr & Mrs Martin Leslie, c/o Balmoral Estates, Braemar

(Moderator's list)

Mr & Mrs Douglas Greig, 48 Corstorphine Hill Ave., EH12

Mr Neil Shaw, 4 Sydney Terrace, EH7

Miss Erika Shaw (as above)

Colonel & Mrs C H K Corsar, 11 Ainslie Place, EH3

The Revd. Ian & Mrs Brady, 23 Manse Road, Corstorphine EH12

Lord Edward Manners, 6 St Bernards Crescent, EH4

Mr & Mrs H. Crawford, 24 Minto Street, Edinburgh, EH9

Miss Chris Brown, 121 George Street, Edinburgh, EH2

(Secretary of State's list)

The Rev. William & Mrs Ramsay, The Manse, Duddingston

Mr and Mrs Alistair Paisley, 13 Baberton Crescent, Edinburgh

Mr & Mrs Graeme H Menzies, The Whins, Buckstone Park,
Edinburgh

Mr Graeme Carter, Special Adviser to the Secretary of State,
St. Andrews House.

Mr & Mrs David Crawley, 10 West Caiystane Road, Edinburgh

Mr Reo and Mr Andros Stakis, Aytoun Road, Glasgow

**BACKGROUND NOTES ON ISSUES FEATURED IN PRESS RELEASES
ABOUT REPORTS TO THE ASSEMBLY**

- A. The prison population.
- B. School Boards (Scotland) Bill
- C. Community charge
- D. Ravenscraig
- E. Distribution of income in Scotland
- F. Control of the media
- G. The Funding of the National Health Service
- H. University posts in Theology

THE PRISON POPULATION

Background

The Church and Nation Committee's report makes the following recommendations intended to reduce the prison population:-

- a. a Commission of Enquiry into sentencing policy;
- b. the removal from prison of fine defaulters, non-violent remand prisoners, juveniles, pregnant women and those serving sentences of less than 6 months;
- c. greater use of non-custodial sentences including the development of the probation system.

The report's objective of reducing the prison population is in line with Government policy but its recommendations provide no practical suggestions for bringing this about beyond those which are already being actively pursued by the Government.

Line to take:

1. The Government shares the Committee's concern over the size of the prison population and agrees that imprisonment should be used only when no other sentence is appropriate. We have therefore taken steps, as the Committee have recognised, to ensure that a range of effective and credible disposals are available to enable offenders to be dealt with in the community whenever possible. Local authorities are now being offered 100 per cent funding from 1 April 1989 for community service schemes so that even greater use may be made of community service orders. We hope also to see greater use of probation orders now that our Criminal Justice (Scotland) Act 1986 has reduced the minimum period to 6 months, and we have asked the review on parole and related matters in Scotland chaired by Lord Kincaig to look at the option of suspended or part suspended sentences.
2. Other action has helped reduce the prison population. In 1987 remands were down 7.8 per cent, under 21's down 10 per cent, and fine defaulters down 12.5 per cent: the experimental introduction by this Government of fines officers who help to ensure the payment of fines has no doubt helped and is at present being evaluated.
3. In view of the various steps currently being taken on a number of fronts and, in particular, the review being undertaken by Lord Kincaig which will look in a comprehensive way at the manner in which custodial sentences imposed by the courts can be modified, we see no useful purpose in setting up any further review of sentencing at this time. [We understand that the Home Secretary shares this view for England and Wales.]

SCHOOL BOARDS (SCOTLAND) BILL

Background Note

The Bill establishes Boards with a majority of parent members for every public primary and secondary school. It gives Boards a common basic set of functions and enables them to take on others under delegation from their education authorities.

The Education Committee's comments on costs are based on a misreading of the Financial and Explanatory Memorandum. (This says that the costs of implementation will be small compared with overall expenditure on school education and that there will be offsetting savings from the abolition of school councils.) The Committee is right to say that there is no provision for guaranteed church representation on Boards for non-denominational schools. The Government intends to issue guidance asking Boards to consider church representation when choosing co-opted members. The decision whether to have church representation (and which church to represent) should, however, be for local determination. Amendments in the terms proposed by the church have been tabled for the Committee Stage of the Bill which is now in progress.

Line to take

Welcome church support for Government's purpose of increasing parental involvement in schools. Note that amendments in terms proposed by the church are to be discussed during Committee proceedings on the Bill.



COMMUNITY CHARGE

Background

1. The report of the Church of Scotland's Church and Nation Committee to the General Assembly claims that the community charge is less fair than domestic rates because it takes no real account of ability of pay. It asks for a review of the minimum 20% payment, and a more sensitive rebate scheme to assist those on low incomes.

2. The Committee does not support "direct action" (eg non-payment) but urges church members and congregations to support and assist those who will be significantly worse off under the community charge.

Line to take

Domestic rates are basically unfair because many people pay nothing at all towards the cost of the local services from which they are able to benefit. The community charge will be much fairer because almost all adults will have to pay something.

The community charge rebate scheme will ensure that for very many people payments reflect ability to pay. The minimum 20% payment will be taken into account in setting the level of income support; but the minimum payment is central to the key objective of increasing local accountability. Those whose incomes are above the income support level will receive rebates on a sliding scale according to their income. The recently announced extension of the rebate scheme means that it will now benefit a larger group of low earners than previously proposed and will give larger rebates to all of those who would have benefited. Our estimates suggest that, in Scotland, almost one in three of all community charge payers will get a rebate to help them.

The absence of support for direct action is to be welcomed. The Church and Nation Committee are right to recognise that such action would cause hardship to individuals and deny funds to local authorities. Moreover it would not actually prevent introduction of the new system.

RAVENS CRAIG

Background

1. The Church and Nation Committee's report calls on the government to rethink the privatisation of British Steel and either retain public ownership; or sell Ravenscraig, Dalzell and Shotton as a separate group; or install a finishing plant at Ravenscraig.
2. The Government announced the intention to privatise the British Steel Corporation (BSC) on 3 December 1987. The British Steel Bill is currently before Parliament and is expected to receive Royal Assent before the Summer Recess, enabling flotation to take place at an appropriate point from late November onwards. BSC is to be privatised as a single entity as recommended by the Government's merchant bank advisers.
3. BSC has made clear that it will have a need for steelmaking at Ravenscraig and for plate rolling at the associated Dalzell plate mill for at least 7 years to the end of 1994. Some Scottish interests have advocated breaking up BSC and selling off Ravenscraig with Dalzell and Shotton works (in North Wales) as a self-contained operation, but this has received little support. The grouping is thought unlikely to be viable in the medium term.
4. The comments in the Church of Scotland report on Ravenscraig that 220,000 jobs in Scotland are dependent on steel are misleading.

Line to Take

The Government are convinced that it is best for the long-term prospects of the steel industry to privatise British Steel as a single entity. Separate privatisation of Ravenscraig is not in the interests of its workforce. The Government looked at various options, including the break-up of the Corporation, before taking their decision. What is needed is a strong industry to fight off foreign competition. There are no proposals to close Ravenscraig. BSC has indicated a continuing requirement for steelmaking there for at least 7 years.

DISTRIBUTION OF INCOME IN SCOTLAND: BACKGROUND NOTE

1. There is no information on the distribution of wealth in Scotland and similarly information on the distribution is limited.

2. Information on average gross weekly income per household (ie pre-tax original income plus cash benefits) in Scotland is available from the Family Expenditure Surveys. This source shows that during the late 1970's Scottish gross weekly household income approached or exceeded the UK level with Scotland's ranking among the 11 UK standard regions being second or third. A sharp deterioration was evident in the early 1980s and by 1983/84, the trough year, Scotland was ranked seventh and household income had slipped to less than 92 per cent of the UK total. The figure for 1985/86 had improved marginally to 93 per cent of the UK total and Scotland's ranking has improved slightly to fifth - a ranking little different from a decade earlier.

3. Comparisons of percentages of households in Scotland and the UK earning less than half the UK average for household income give some indication of the prevalence of low income in Scotland. In 1985/86, the proportion of households with income less than half the national average at 38.7 per cent, was some 17 percentage points higher than 11 years earlier. The number of low income households in the UK has also increased during the period 1974/75 to 1985/86, but the increase has been less rapid than in Scotland and as a consequence the Scottish/UK differential has worsened.

4. Scottish incomes are more dependent on earnings and social security benefits and less on other forms of income such as investment income and pension income. This may partly explain the widening differential among Scottish and UK low income families. Over the period there has been a more pronounced fall in male employment and a less pronounced increase in female employment in Scotland than in the UK. It is likely that much of the fall in male employment has taken place in low earning occupations. The composition of the Family Expenditure Survey sample in Scotland has seen an increase in the numbers of unemployed people relative to the numbers of unemployed people in the UK sample.

TABLE 1: PERCENTAGE OF HOUSEHOLDS WITH APPROXIMATELY HALF NATIONAL AVERAGE GROSS WEEKLY HOUSEHOLD INCOME, SCOTLAND AND UK, 1974/75 - 1985/86

% of households with income below approximately one half of national average weekly income	1974/75 (income less than £30)	1976/77 (income less than £40)	1978/79 (income less than £60)	1980/81 (income less than £80)	1982/83 (income less than £100)	1983/84 (income less than £100)	1984/85 (income less than £100)	1985/86 (income less than £125)
(a) % UK households	22.7	22.9	28.1	28.5	31.6	32.0	29.4	34.4
(b) % Scottish households	22.1	24.4	26.3	29.3	26.4	37.4	32.2	38.7
(c) Scotland as a percentage of UK	97.4	106.6	93.6	102.8	115.2	116.9	109.5	112.8

Source: Family Expenditure Surveys

- 1 Income levels chosen reflect the nearest published threshold to one-half of average UK incomes.
- 2 The estimates relate to averages of two years, and are subject to significant sampling error.

LINE TO TAKE

[The report 'Just Sharing' by a working party, set up by the Church and Nation Committee of the Church of Scotland states that in 1985 nearly 32 per cent of the population of Scotland lived in poverty, or on the margins of poverty. Living in poverty, as defined by the Report, is defined as having incomes less than 140 per cent of supplementary benefit level].

The government share the Church of Scotland's concern for the poor and disadvantaged in our society. The best way of improving the lot of the least well-off is to build a strong economy, creating the income and wealth with which to help the poor. The current strength of the economy has allowed a 40 per cent increase in real terms in the social security budget since the Government took office and this figure is planned to increase further in real terms by 1990-91.

It is somewhat anomalous to use any multiple of supplementary benefit as a measure of low income or poverty. This means that the number of families on low incomes is apparently increased if, as it has done, the Government increases the level of benefits. What surely matters is absolute, not relative, standards of living. In the UK as a whole, all parts of the income distribution have increased their standard of living since 1978/9. For example, after the 1988 Budget tax cuts, the real take home pay for a married man on half male average earnings will have risen 21½ per cent over the period 1978/79 to 1988/89.

CONTROL OF THE MEDIA

Background

There is a reference in the report of the Church and Nation Committee to security issues, on which it argues that truth and freedom have been hard won and should not be allowed to disappear through apathy or disregard. The report notes with concern "the increasing use of the law in controlling media output" and states that "freedom of expression has traditionally been very highly prized in Britain and must be maintained at all costs".

Line to take

The Government fully support the right to freedom of speech, and believe that there is a corresponding duty to exercise that right responsibly in the wider interests of the nation.

THE FUNDING OF THE NATIONAL HEALTH SERVICE

BACKGROUND NOTE

1. The Rev Maxwell Craig, Convener of the Church and Nation Committee has written to the Press and to Scottish Office Ministers expressing his Committee's concern about the Government's health policy. Mr Craig's main concern is that, whatever the increases in spending which have taken place under the present Government, they are not enough. He was also concerned that increased spending on the NHS should take place rather than tax cuts. In his response Mr Forsyth pointed out that tax cuts and increased public spending need not be incompatible if the economy is growing.

2. The arguments put forward by the Church and Nation Committee are broadly similar to many others received by the Scottish Office over the last few months.

LINE TO TAKE

The Government have shown their commitment to the health service in Scotland by increasing spending by 28% in real terms (which will rise to no less than 32% once Parliament has approved additional finance for Review Body pay awards). This has permitted more patients to be treated, more nurses to be employed and many new medical techniques to be introduced. The Government's forward spending plans include further major increases in spending on the health service.

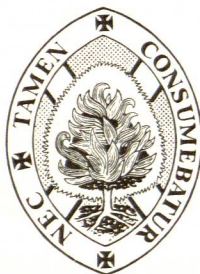
UNIVERSITY POSTS IN THEOLOGY

The Church of Scotland are concerned that the (DES) Education Reform Bill will prejudice their statutory role in consenting to any proposed abolition of certain university posts in theology.

The Church is concerned by the provisions in the Bill which place a duty on University Commissioners (appointed under the Bill to implement abolition to tenure) to ensure that the statutes of each university enable dismissal of any member of the university's academic staff by reason of redundancy, that is because the university intends to cease to provide, or to provide to a lesser degree, a particular course. The Church feels that these new provisions for dismissal of staff will prejudice its statutory role in relation to the Theology posts covered by the 1932 Act. Accordingly, their proposed amendment to Clause 174 of the Bill saves the existing statutory rights of the Church and specifies that the Commissioners must include in any university statutes which they amend, the same provisions for the rights of the Church of Scotland as are contained in the existing legislation (in effect, the rights of consultation and consent).

Line to Take

The amendment is being considered, by DES. If it is rejected, it will be up to the Commissioners (of whom there will be one from Scotland) to consider the circumstances of particular posts in individual universities. The Commissioners would be expected to consult the Church on any relevant amendments to the ordinances of the ancient Scottish universities. Amendments to ordinances will need the approval of the Privy Council, when there would be a further opportunity for consultation. So there seems ample opportunity for the Church to be consulted and to comment to both the Commissioners and the Privy Council, and there does not seem any reason in principle to enshrine further specific statutory safeguards for the church - or other similar interests which have in the past been involved in appointments to academic posts.



The Church of Scotland

GENERAL ASSEMBLY 1988

Saturday, 21st May—Friday, 27th May

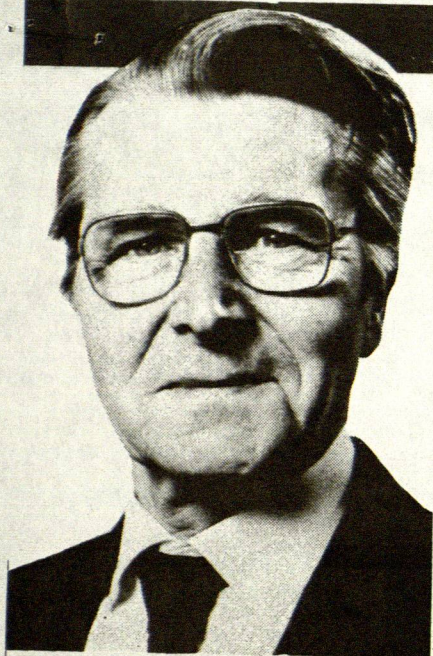
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Profile of the Moderator-designate



James Whyte: sharp, crisp, and stimulating

I DROVE to St Andrews "by the Northern Sea" on a dull March Monday morning.

There were only a few worshippers about on the Old Course, and not much obvious colour even on a clear day. Sea, sky, and stones seemed different densities of grey rather than contrasting colours.

And Scotland's oldest university shows more mind and character than flamboyance.

I found the Moderator-designate at home in a severely graceful stone terrace near Hope Park Church, where he has been a member for 30 years and is now (having retired last year as Professor of Practical Theology and Christian Ethics in the university) an associate minister.

But we shall find him sharp, rather than severe, and never dull. Only people slow in the uptake, or insensitive to well-shaped words and well-formed ideas, could ever find him colourless.

Realism

He will hardly be flamboyant: but no-one will mistake the equable tones and urbane style for lack of feeling. He is 68, and neither looks nor "thinks" his age.

Of course I am biased, for the best of reasons. No Moderator-designate for years comes to the job with such a file of elegant but powerful contributions in *Life and Work* to his credit.

Most of them reflect his power to write, think and lead in inter-Church relations with a realism and precision of meaning which most ecumenical enthusiasts seem to eschew. He neither minces words nor fudges meaning and (in a way that perhaps only Professor Alec Cheyne also seems to do) helps define common ground in ecumenical and doctrinal matters for conservatives and liberals within our own Church.

But it was this university intellectual who wrote one of the simplest letters in *Life and Work* to put into words what many other people wanted to hear and wished they could say: a plea from the heart against the "no letters please" formula in death notices.

However, Jim Whyte has never been a remote intellectual, any more than as Inter-Church Relations convener he was remote from the pews and Presbyteries.

He had two parish ministries and a spell as an Army chaplain behind him when he came to St Andrews 30 years ago, "persuaded to apply" for his Chair at a time when he had reckoned he was likely to be settling into his "big ministry" in South Edinburgh — one he had expected (if spared) to last 25 years or so.

Strictly speaking, he is neither a St Andrews nor an Edinburgh man, but a Leither. His father was a provision merchant in Pitt Street and he was baptised in the Kirkgate Church (UF of the UP tradition).

His parents belonged to the Leith generation that grumbled mightily over annexation by Edinburgh, though they sent him inland and uphill to school at Daniel Stewart's College, where he was dux in 1937.

But from his home in South Trinity Road he went to Sunday school in Inverleith and came under the influence of the

Rev Dr Arthur Cowan who seemed "distant and awesome to the child" but proved warm and encouraging to the first communicant. "Ministers could then have still a certain remoteness," he says, "in a way that's not true today." And yes, he says, it's a good thing that's gone.

What drew him towards the ministry, however, was even more the camps, enthusiasm and ethos of the Scottish Schoolboys Club, led by Stanley Nairn. "He and others — Neil Campbell and Roy Hogg — made it come alive for me. Stanley Nairn was a genius."

The movement, linked to a concept of leadership in boys' clubs, was liberal but enthusiastic. This led on naturally to the Student Christian Movement. Jim Whyte says he "owes the SC [undying] gratitude." He was much involved in it — and there he met the girl who was to become his wife.

Pacifism

Despite some misgivings from his parents (and the Stewart's assumption that the brightest of the bright should head for the Civil Service) he became a candidate for the ministry, though by processes he finds hard to define or even precisely remember, and at Edinburgh University moved from classics to philosophy, in which he took a First.

He stayed on at Edinburgh in divinity, but some of his ideas were changing. As a candidate for the ministry, advised to complete the course, he was not called up.

To begin with he had been so inclined to pacifism that he might, if faced with the choice, have declared himself a conscientious objector. "At that time I was pacifist," he says, "with pink politics."

But he had been influenced not only by events but by the great American theologian Reinhold Niebuhr, a realist as well as a liberal. "I stopped being a pacifist."

"Pacifism turned a blind eye to Hitler," he says now. "It refused to see what the nature of Nazism was in the 1930s — that nature was too unacceptable for it to see."

As James Whyte moved towards the ministry he chose among three possibilities:

Sartorial note

After consultations with an advisory committee — "I took counsel," he says — James Whyte proposes to reverse some of the changes in Moderatorial costume which Duncan Shaw introduced last year — but only some, and only some of the time.

Back will come the swallow-tail coat and the lace, but there is to be no reprieve for the breeches, silk (or whatever) stockings, tricorn hat, and buckled shoes.

But the formal dress will only be worn for fairly formal occasions. He thinks there are occasions when a Moderator "needs to be recognised", but "quite frequently" expects to wear a three-piece suit with a stock. In his "compromise" costume the coat and lace jabot will be worn with black trousers.

work with the Iona Community, a college teaching post in philosophy at Calcutta (for he had married into the Indian missionary tradition), and the Forces.

He chose the Army, and for three years was a chaplain — and here I had another surprise as great as the one over pacifism — with the Guards. His service included a time with the 1st Battalion Scots Guards in Trieste, then fiercely disputed between Italy and Yugoslavia, and at the Guards depot, Caterham.

His first civilian ministry was six years at what was then Dunollie Road Church in Oban, later Christ's Church, and now part of Oban's single town parish — a development which, when I mentioned it, didn't spark off any sign of enthusiasm.

But in 1954 he moved to Edinburgh, to what (still very vigorous) we think of today simply as Mayfield, though then known as Mayfield North.

“Great ministry”

It was from there that the unplanned call came to the St Andrews Chair which was to be his “great ministry”, and where he considers his great achievement was to establish Practical Theology as an academic discipline — taught not only to divinity students but also as an MA honours subject.

It looks the kind of move which enriches the wider Church and the universities, but I couldn't get him to agree that it's what the universities need today or that the trend away from translations from parishes to Chairs has opened up a gap between the universities and Church life.

“Too much can be made of this,” he told me. “If you look at the people teaching in the divinity faculties you will find that most of those teaching are not out of touch with the Church. They are members of Presbytery, in their local congregations, associated with their kirk sessions, taking elders' districts.”

He also argues: “There was a time when it was much easier for parish ministers to be learned men — for example, in one case, acting as an external examiner in theology. That doesn't happen now — at least it's much more difficult when there is so much rushing about and no small, quiet parishes.”

“You can exaggerate the hiatus between the Church and the universities,” he told

Family note

James Whyte remembers his wedding anniversary when others keep an Independence Day! On July 4 1942, the day after he graduated, he married Elisabeth Mill, daughter of a distinguished Kalimpong missionary.

They have two sons and a daughter — all married with children — and six grandchildren. Their elder son, Martin, lectures in geology at Sheffield. Their daughter Lesley lives in the suburbs of Brussels where her husband works as a TV producer with the European Parliament. She is research assistant to an MEP. The Whytes' younger son David, a librarian, works as editor in the Reference Systems Unit at Glasgow University.

Elisabeth Whyte is an elder — and perhaps the first Moderator's wife who has previously been a commissioner to the General Assembly.

me — and told me vigorously, with much evidence of Communion-card-carrying scholars and professorial organists, or Sunday school leaders, sustaining the kirks (and the other denominations, too) in St Andrews.

From Jim Whyte, at least, we shall not hear the argument that the Church's problems of alienation and indifference are any greater in the universities than anywhere else: He might even (so it seemed to me) argue that its relevance is more widely recognised there than elsewhere.

However, he says that the more important question is “How secular is Scotland” and that “there is a good deal more support for the Church, and more friendliness and good will among those who are not Church members than we commonly realise.” That was what he emphasised in response to my probes about the universities and the Church.

In some things St Andrews may go its own way. It is the senior Scottish university, but a bit apart — and not only geographically.

St Mary's College (the divinity school where James Whyte was principal from 1978 to 1982) has never had a large “catchment area” for students, and for

many years has had a high proportion of post-graduates.

The divinity faculty adapted to St Andrews conditions in teaching theology for Arts degrees. And when I asked if he thought the divinity faculty was viable at a time of uncertain outlook in the universities I got a hopeful answer — and an assurance that St Andrews was certainly not the most vulnerable of the Scottish universities.

But we shall not have a Moderator preoccupied with university affairs. We shall certainly get a crispness both in thought and style, and perhaps some unexpected rapport — as happened with Tom Torrance, a very different kind of academic — between a professorial Moderator and the people in the sessions and the pews who have an instinctive suspicion of what patronising committees and officials tell them is good for them.

No-one (least of all James Whyte) wishes to exaggerate what a Moderator can do or ought to attempt. One must wait and see how far the fatigues of the Moderatorial treadmill and the restraints of the office deny the Church full benefit of his sharpness of mind (and occasionally of tongue) or what might seem rather agreeable and stimulating contradictions.

Liberal

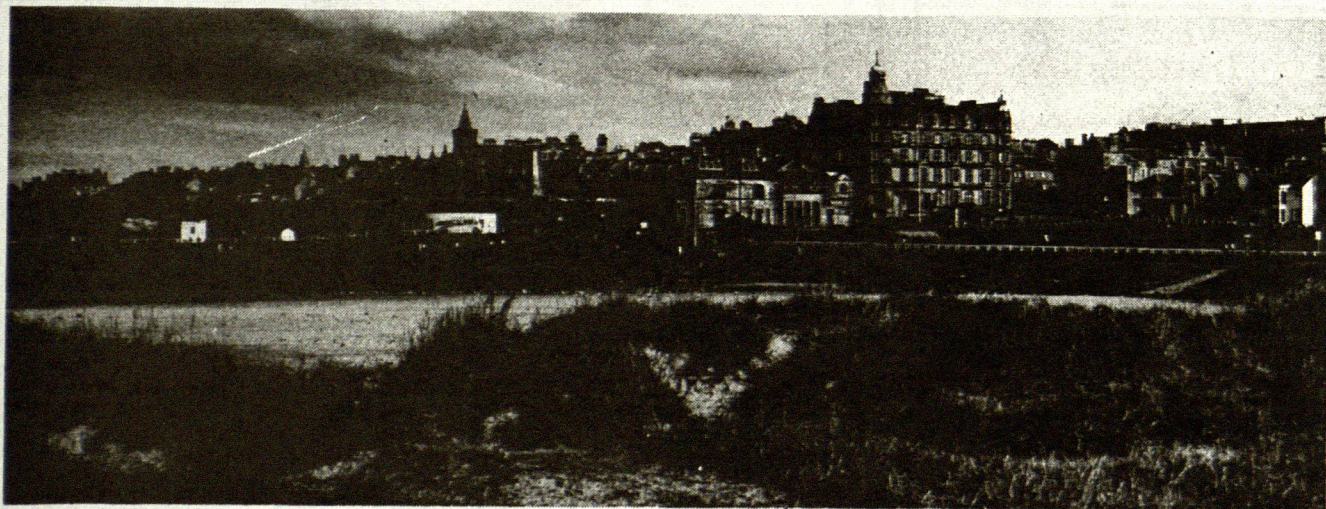
Here is a Moderator who (as he told me) would like to “marginalise sectarianism” and who once (as he recounted in *Life and Work*) shared in a Roman Catholic Communion which was the Lord's Supper and not the Church's. “We had intended not to receive, but the Spirit compelled us.”

But here, too, is the most devastating critic of the Multilateral Conversation — “almost every cliché in the ecumenical book and none of them is true” — and of more pretentious ecumenical ambiguities like those of the WCC's “Baptism, Eucharist and Ministry”.

He is a Protestant not afraid to think or sound like one, but a liberal who wants an “open Church” and who can apply Reformation doctrines of grace and of justification by faith in situations where more cautious Protestants would hesitate.

So, for example, it was in the Nelson case, in which circumstances made Jim

Continued over



Town, gown, and golf contribute to this panorama of St Andrews, with the Royal and Ancient clubhouse in the centre. Professor Whyte lives in a secluded terrace behind the buildings towards the centre-right of the picture, having moved from the South Street house he occupied when he held his Chair.

Whyte the "dissenter and complainant" against a Presbytery vote. That was not just a personal matter to him, but a theological one.

I don't quite know how serious he was when he said: "I suppose I'm really an old UP man after all."

It seemed to me a shrewd enough verdict, for the United Presbyterians of the 19th century, heirs of the seceders' tradition but pioneers of new thinking, opened up the Church: to new trends in architecture and music as well as new ideas and experiments, right for their time and place, in encouraging the ministry of all believers and moving away from clericalism. They were an "open Church".

Encouraging

It's not wise to take historical parallels too far; and James Whyte's Moderatorial thoughts will be of present problems and future hopes.

He will be encouraging but "won't tell untruths".

He will be well aware of what he calls "the patchiness of the Kirk" and the problems of morale in some country parishes and some "former Church Extension charges".

Now and then we may get glimpses of very decided views on reaction and obscurantism in parts of the World Church, including Rome, or on liturgical enthusiasts in our own who try to convince young ministers that certain styles of worship are "correct".

He will be earnest, concerned, anxious to encourage (and anxious too, to have the help in his tours and engagements of his wife Elisabeth, who has recently been recovering from serious illness). I just hope he will not keep himself on too tight a rein.

There were gleams of spring sunlight when I drove away from St Andrews the other day, lightening and brightening the shades of stone and sky and Northern Sea. A few gleams of the distinctive style of James Whyte would lighten and brighten the Kirk.

R. D. KERNOHAN

Travelling time

Professor Whyte's main overseas visits during his Moderatorial year will be to South India and to Australia, where he is anxious to affirm the Kirk's traditional affinities with both the Uniting Church (which absorbed the majority of Presbyterians) and the continuing Presbyterian Church, which retained some historic Scots churches and a major presence in New South Wales.

At home he is due to tour the Presbyteries of Jedburgh, Greenock, Kirkcaldy, and Ross, as well as "the Presbytery of England", including the Channel Islands. He will add the English tour on to the London visits now customary around St Andrew's Day.

TIME TO PRAY

Some prayers during a General Assembly

Communion

Our God,
this is the moment
when by Bread and Wine
we receive Your love and life in Christ.

This is the moment
When by Bread and Wine
we are held together as one people.

Here is the heart of the Assembly,
here is the meaning of our work.

Reception of delegates and visitors

God, Father of us all,
we see in them
Your Church world-wide,
crossing all our barriers of race and denomination.

It humbles us to sense their spirituality,
to know that they pray for us.
It is our work and privilege
to pray for them.

Youth night

Lord Jesus Christ,
You were a young man.
You would enjoy this —
You are enjoying it!

Thank You for their energy and singing,
for their enthusiasm and fun,
for their sense of justice and caring.

They speak the language of their generation,
and they are speaking Your language.

Presentation of professors, ministers, missionaries and agents

Our God,
You have touched their lives,
and they have responded
to their various calls.
They are a sign that You are a living God.

You are with them in their new service,
and You will strengthen them
in all the way ahead.

Roll of deceased ministers

God our Father,
Some we have known,
they were our fellow-workers and friends,
we remember their lives and faithful service.

We remember thankfully
office-bearers and all members of the Church
who have died within the year.

All worked in building Your Kingdom on earth
and now they know Your Kingdom in Heaven,
and we are in living fellowship with them.

May we be faithful to You
in our time.

Going home

Our God,
we have been on the mountain top,
we have had a glimpse of Your Church,
its wideness and all its work.

Now we go back to our parishes,
or wherever we serve You.
Help us not to despair
of how little we can do,
but to trust what You can do.

WHO'S WHO 1988

SHAW, Rt. Rev. Duncan, JP; PhD; Moderator of the General Assembly of the Church of Scotland, May 1987-May 1988 (designation subseq. Very Rev.); Minister of the parish of Craigenfinny, Edinburgh, since 1959; b 27 Jan. 1925; s of Neil Shaw (Mac Gille Sheathanaich), master carpenter, and Mary Thompson Borthwick; m 1955, Ilse, d of Robert Peiter and Luise Else Mattig, Dusseldorf; one s two d. Educ: Univ. of Edinburgh (PhD; Sen. Hume Brown Prizeman for Scottish History, 1965). Served REME, TA (WR), 1943-47. Minister of parish of St Margaret, Edinburgh, 1951-59. Scottish Rep. of Aktion Zühnezeichen, Berlin, 1966-71; Chm. of Bd, St Andrew Press, 1967-74; Editorial Dir, Edina Press, Edinburgh, 1974-; Trustee, Nat. Museum of Antiquities of Scotland, 1974-85; Founder and Chm. of Council, Scottish Soc. for Reformation History, 1980-. Univ. of Edinburgh: Sec. of Gen. Council, 1965-; Visiting Fellow, Inst. for Advanced Studies in the Humanities, 1975; part-time Lectr in Theological German, Faculty of Divinity, 1975-81. Guest Prof., Lancaster Theolog. Seminary and Vis. Lectr, Princeton Theolog. Seminary, USA, 1967; Hastie Lectr in Divinity, Univ. of Glasgow, 1968-71; Visiting Lecturer: Univ. of Munich, 1980; Univ. of Heidelberg, 1983; McGill Univ., Montreal, 1984. Member of Advisory Committee: Christian Peace Conf., Prague, 1960-68; Conf. of European Churches, 1970-86 (acted as Gen. Sec., 1971). Hon. Mem., United Church of Berlin Brandenburg, 1969; Mem. of Cons. Cttee, Selly Oak Colls, Birmingham, 1976-; Moderator, Presbytery of Edinburgh, 1978. JP 1974. KJStJ 1983; Chancellor of Scotland, Order of St John, 1986-. ThDr *hc*, Comenius Faculty of Theology, Prague, 1969; Patriarchal Cross of Romanian Orthodox Church, 1978; Order of St Sergius, second class, Russian Orthodox Church, 1987. Holds orders from FRG and Malta. *Publications*: The General Assemblies of the Church of Scotland 1560-1600: their Origins and Development, 1964; (contrib. and ed) Reformation and Revolution: Essays presented to Principal Emeritus Hugh Watt, 1967; Inauguration of Ministers in Scotland 1560-1600, 1968; (contrib. and ed) John Knox: A Quartercentenary Reappraisal, 1975; Knox and Mary, Queen of Scots; (contrib. foreword and supervised translation) Zwingli's Thought: New Perspectives (by G. W. Locher), 1981; (contrib. and ed with I. B. Cowan) The Renaissance and Reformation in Scotland: Essays in Honour of Gordon Donaldson, 1983; contribs to learned jls, particularly to Records of Scottish Church History Soc. *Address*: 4 Sydney Terrace, Edinburgh EH7 6SL. T: 031-669 1089.

**COLVILLE, Lady Margaret; b 20 July 1918; d of 4th Earl of Ellesmere; m 1948, Sir John Rupert Colville, *qv*; two s one d. Served War of 1939-45 in ATS (Junior Subaltern), Lady in Waiting to the Princess Elizabeth, Duchess of Edinburgh, 1946-49. *Address*: The Close, Broughton, near Stockbridge, Hants. T: Romsey 301331.
*See also Duke of Sutherland.***

WEATHERHEAD, Rev. James Leslie; Principal Clerk, General Assembly of Church of Scotland, since 1985; b 29 March 1931; s of Leslie Binnie Weatherhead, MBE, MM and Janet Hood Arnot Smith or Weatherhead; m 1962, Dr Anne Elizabeth Shepherd; two s. Educ: High Sch., Dundee; Univ. of Edinburgh (MA, LLB; Senior Pres. Students' Repr. Council, 1953-54); New Coll., Univ. of Edinburgh (Pres., Univ. Union, 1959-60). Temp. Acting Sub-Lieut RNVR (Nat. Service), 1955-56. Licensed by Presb. of Dundee, 1960; ordained by Presb. of Ayr, 1960; Asst Minister, Auld Kirk of Ayr, 1960-62; Minister, Trinity Church, Rothesay, 1962-69; Minister, Old Church, Montrose, 1969-85. Convener, Business Cttee of Gen. Assembly, 1981-84. Mem., Broadcasting Council for Scotland, BBC, 1978-82. *Recreations*: sailing, music. *Address*: (home) 28 Castle Terrace, Edinburgh EH1 2EL. T: 031-228 6460; (office) Church of Scotland Offices, 121 George Street, Edinburgh EH2 4YN. T: 031-225 5722. *Club*: RNVR Yacht.

HILLHOUSE, Robert Russell; Under Secretary, Scottish Education Department, since 1985; b 23 April 1938; s of Robert Hillhouse and Jean Russell; m 1966, Alison Janet Fraser; two d. Educ: Hutchesons' Grammar Sch., Glasgow; Glasgow Univ. (MA). Scottish Education Dept, 1962; HM Treasury, 1971; Asst Secretary, Scottish Office, 1974; Scottish Home and Health Dept, 1977; Under Sec. (Principal Finance Officer), Scottish Office, 1980. *Recreation*: making music. *Address*: 48 Dregghorn Loan, Colinton, Edinburgh. T: 031-441 1587.

**REID, Very Rev. George Thomson Henderson, MC 1945; Chaplain to the Queen in Scotland, 1969-80, Extra Chaplain since 1980; b 31 March 1910; s of Rev. David Reid, DD; m 1938, Anne Guillard Watt, d of late Principal Very Rev. Hugh Watt, DD, Edinburgh; three s one d. Educ: George Watson's Boys' Coll.; Univ. of Edinburgh, MA 1932, BD 1935, Edinburgh. Served as Chaplain to 3rd Bn Scots Guards, 1940-45, Sen. Chaplain to 15th (S) Div., 1945. Minister at: Port Seton, E Lothian, 1935-38; Juniper Green, Edinburgh, 1938-49; Claremont Church, Glasgow, 1949-55; West Church of St Andrew, Aberdeen, 1955-75. Moderator of the General Assembly of the Church of Scotland, 1973-74. Hon. DD Aberdeen, 1969. *Recreations*: golf, bird-watching, painting. *Address*: 33 Westgarth Avenue, Colinton, Edinburgh.
*See also Prof. J. K. S. Reid.***

**LAUDERDALE, 17th Earl of, *cr* 1624; Patrick Francis Maitland; Baron Maitland, 1590; Viscount Lauderdale, 1616; Viscount Maitland, Baron Thirlestane and Boltoun, 1624; Bt of Nova Scotia, 1680; Hereditary Bearer of the National Flag of Scotland, 1790 and 1952; b 17 March 1911; s of Reverend Hon. Sydney G. W. Maitland and Ella Frances (*née* Richards); S brother, 1968; m 1936, Stanka, d of Professor Milivoje Lozanitch, Belgrade Univ.; two s two d. Educ: Lancing Coll., Sussex; Brasenose Coll., Oxford. BA Hons Oxon, 1933; Journalist 1933-59. Apts include: Balkans and Danubian Corresp., The Times, 1939-41; Special Corresp. Washington, News Chronicle, 1941; War Corresp., Pacific, Australia, New Zealand, News Chronicle, 1941-43. Foreign Office, 1943-45. MP (U) for Lanark Div. of Lanarks, 1951-Sept. 1959 (except for period May-Dec. 1957 when Ind. C). Founder and Chairman, Expanding Commonwealth Group, House of Commons, 1955-59; re-elected Chairman, Nov. 1959. Chm., Sub-Cttee on Energy, Transport and Res., House of Lords Select Cttee on EEC Affairs, 1974-79. Director: Elf-Aquitaine (UK) Holdings; Harwich International Terminal (Holdings). Editor of The Fleet Street Letter Service, and of The Whitehall Letter, 1945-58. Mem., Coll. of Guardians of National Shrine of Our Lady of Walsingham, Norfolk, 1955-82 (Guardian Emeritus, 1982-). President, The Church Union, 1956-61. FRGS. *Publications*: European Dateline, 1945; Task for Giants, 1957. *Heir*: s The Master of Lauderdale, Viscount Maitland, *qv*. *Address*: 10 Ovington Square, SW3 1LH. T: 01-589 7451; 12 St Vincent Street, Edinburgh. T: 031-556 5692. *Clubs*: New (Edinburgh); Royal Scottish Automobile (Glasgow).
*See also R. W. P. H. Hay.***

Moderator-to-be denies Leftism

By BERNARD KERNAN

THE Moderator-Designate of the General Assembly of the Church of Scotland yesterday denied that the Church was Left-wing, and defended the Church's right to become involved in controversial social issues.

The Rev Prof James Aitken Whyte said the Church was one of the bodies still in touch with people in the parishes and "aware of where the shoes are pinching for the under-privileged."

"The Church criticises any government. It just so happens we have had one party in power in the UK for a long time now, so it tends to appear as if the Church is against the Conservatives."

The Moderator-designate, who was born in Edinburgh, said there was a strong tradition in Scotland of the Church speaking to the powers that be.

He said the Church was concerned about the possible unfair affects on the Scottish people of issues like the poll tax, but stressed that opposition should be law abiding.

He defended the Church and Nation Committee, who had produced recent reports on current social problems and maintained that the studies

were responsible and well-informed.

Violence in society, he believed, was a very real problem. He felt that tendencies towards fanaticism were deeply



Prof Whyte: "The Church criticises any government."

disturbing and deeply un-Christian.

Prof Whyte hoped that during his year as Moderator he could encourage local parishes to take their own initiative. Too often, he said, the Church was seen as a pyramid with ideas flowing from the top.

"I want to see the life of the Church growing from below and not always requiring direction from above," he added.

A woman of substance

SOMEONE with seafarers in her background, community politics in her blood, and society's most defenceless in her mind, will today don the heavy chain of office to become Edinburgh's first woman Lord Provost.

Eleanor McLaughlin was born and brought up in the Pilton area of the city and today it will be those from that part of town attending her inauguration who will give her most pleasure. The irony is that many of these same activists will be among those who last entered the public galleries of the city chambers to protest in support of a previous hard-line Left-wing regime, since ousted.

So where do McLaughlin's allegiances lie - with the pomp of office, or the cries of the critics? The answer seems to be both ways. Past years have seen Labour embarrassed about how to handle the ceremonial aspects of power. This time the trappings of the past will be adopted intact, and then turned into a working-class celebration. The chains of office (probably the depute's set, since they are not only lighter but also older, and therefore more authentic) will be worn, and the title used will be Lord Provost.

Lothian Regional Council Labour group leader John Mulvey, speaking as both a political and personal friend, said: "Eleanor was involved in community politics long before it became fashionable and the Liberals claimed to have invented it. She has maintained these contacts ever since. When she says she will take the awe out of the office I believe it, and yet she will not demean the office in any way."

Having given up the slightly polite pretence, carried on in recent weeks, of not really wanting this job, she said: "I didn't expect this attention to be so prolonged, but once the curiosity value wears off I have every intention of enjoying it."

However, there will remain a tough, political underpinning: "As far as being the Lord Provost is concerned, most importantly I have been asked to chair the council. After 14 years here I want to do that. As far as being the civic head of the city is concerned, I want to be someone who is more approachable, and I believe that can be done."

"In this apparently-affluent town there are people suffering from

Robbie Dinwoodie meets the capital's first woman Lord Provost



unemployment and poverty. The only reason I became a councillor in the first place was to change that."

Eleanor McLaughlin traces her family back through her mother's side to fishing people and a great-grandfather who survived the Eyemouth disaster because a bereavement prevented him going to sea that day. Brought up in Pilton, where her parents still live, she was dux of her primary school and moved to Broughton High.

"In those days you passed your

eleven-plus and went where you were told," she said of the time when she was Pilton's first Gala Queen. Leaving school she entered agricultural research as a seed analyst, a period she now sees as a distant irrelevance to the things that shaped her as a politician. There seems precious little vanity even about such fundamentals as her age (48, but 50 according to the Press and she is not prepared to make a fuss to correct it lest she be deemed a "daft woman").

There has been some mirth

around the Chambers at the prospect of her husband Hughie, a physically-imposing builder who helped construct the family home on a self-help scheme in the south-west of the city, being introduced as Lady Provost. Doubts have also been cast, although always off the record, about how appropriate McLaughlin is for the Lord Provostship, not because she is a woman, but because her family is Roman Catholic.

6 In this apparently affluent town there are people suffering from unemployment and poverty. The only reason I became a councillor in the first place was to change that 9

Others are also questioning her stamina, for as a boundless enthusiast unable to spurn an inquiry she allowed the housing convenorship to become too much for her. She promises to pace the top job differently, without letting down her voters back in Muirhouse.

She also plans to bring a new ethos of Scottish womanhood and tradition to the office. Self-evident in her love of bairns - she has two grown-up daughters and a son - one of her first acts after today's council meeting will be to take one of her knitted shawls to a friend in maternity hospital. It will be a ring shawl, a fine, one-ply affair that can be drawn through a wedding ring. She also plans to ring the changes with the food at Edinburgh civic receptions, insisting on Scots fare, and there's also a chance that any music on offer will be local folk music, another passion.

But another passion is horse-racing, and none of her friends in the world of the turf could have given odds nearly 40 years ago that a gala queen from a council house estate would one day be first woman Lord Provost of the capital of Scotland.

“Quintessential individualist” or

A colourful kind of realist

An editorial profile of the Moderator-designate, The Rev. Dr Duncan Shaw

WHEN Duncan Shaw was nominated as the Moderator of this month's General Assembly someone described him as “one of the Kirk's back benchers”. Some much stranger descriptions have also been heard: “quintessential individualist” is a slight adaptation I make of one of the most vivid.

Perhaps Duncan Shaw is more of a cross-bencher than a back-bencher, although at times in Edinburgh Presbytery he has seemed almost a recognised Leader of the Opposition. For it is difficult to fit him into any neat party category either in Church or State. He is a personality in what sometimes now seems rather a drab and leaderless Kirk; and he has a powerful mind of his own. But he is neither a typical parish minister (if there is such a creature) nor a pioneer of any new style of ministry.

His nomination should perhaps be an occasion for astonishment, but not surprise. The element of surprise probably disappeared well before the nominations for this year as rumours spread of how well his name had been proposed and received when it first, rather unexpectedly, came into the reckoning.

There is certainly no doubt (to judge both from my soundings and from unsolicited reactions) that far, far more people in the Kirk welcome Duncan Shaw's nomination as a breath of fresh air than worry in case it might provoke blasts of hot air.

Edinburgh man

There are some Moderators who, within the bounds of protocol and Christian humility, have set their sights on the job. There are a larger number who have, without pushing in any way, been well aware of their prospects. Duncan Shaw belongs to a third group who have the “greatness” — for it is still a great office — thrust upon them even when individuality and a readiness to be awkward might have seemed to rule them out.

Despite his Islay ancestry — his father had some Gaelic — he is very much an Edinburgh Moderator without being an “establishment” one. Although a remarkable network of contacts and interests probably makes him more familiar with more European countries than anyone else in the Kirk, almost his whole life has been spent in or around Edinburgh, except for two pre-ordination spells as locum in vacant Mull and Shetland parishes and the wartime Army service which took him to

Burma and India with the Royal Electrical and Mechanical Engineers. He ended up as a sergeant-major — a “W.O.I.” in Army jargon — and has never lost the bearing and word of command that go with the rank.

His grandfather was a tailor, his father a carpenter. But for the war he would probably have been an Edinburgh solicitor. He went from school at Broughton in Edinburgh and Lasswade into a lawyer's office and although his family was strongly attached to the Church — his grandfather was an elder at the Guthrie Memorial in Easter Road — it was not till he was in the army that his thoughts turned to the ministry.

“There was never a time”, he says, “when I didn't believe in God or that God had a purpose for me”. But it was during that progress from the lawyer's office via the barrack-room to the sergeant-major's office that he began to think about “what a broken world it is”.

It was a “traumatic experience,” he says,

Sartorial note

Duncan Shaw has a sense of history and tradition, but he is by no means an uncritical enthusiast for particular traditions — including the moderatorial garb which seems to have recently revived unkind comparisons with the style of Dick Turpin and Long John Silver. He winces at references to the Moderator's “uniform” or “costume”.

I asked him to say in his own words what he proposed to do and why. Would he wear the breeches, the lace, the buckled shoes, and the tricorne hat? If he did, would he keep them only for formal occasions only? If he didn't, would he have any innovations of his own?

His reply was: “I cannot do better than quote the words of Robert Bruce, the Moderator of the General Assembly of 1587. The Lord ‘pulls off him all those old clothes that he had put on at court, and He rubs off all the manners that might have hindered the execution of his calling’.”

But see news pages and editorial comment.



for someone brought up with his solid family and Church background to encounter the unhappiness of divorce cases in the lawyer's office and the confusion of so many people he met in the Army (where, in the absence of a chaplain, he tried his hand at a “padre's hour”).

To him the ministry “has always been an attempt to sit where people sit, and find out what their gropings and strivings really are”. The ministry of the Gospel means helping people to find purpose in life, developing “a capacity to cope with problems and their opportunities”.

After the war he studied arts and divinity at Edinburgh. A few years later he took his doctorate in the Faculty of Arts and was widely recognised as a historian and scholar of distinction, especially after the publication of his book, *The early General Assemblies of the Church of Scotland, 1560-1600*.

When he was ordained it was to St Margaret's in Dumbiedykes, an area of Edinburgh under the shadow of the Salisbury Crags where the urban clearances have long since seen the parish partitioned between Canongate and Kirk o' Field. After eight years there he went in 1959 to his present charge of St Christopher's, the parish church of Craightenny.

The name may not convey all it ought, even to some people elsewhere in Edinburgh. To find it, take the Portobello road at Jock's Lodge and then turn into an area where the council houses have given way to small but neat bungalows, with a few older terraces, in one of which is the manse.

Landmarks

Fifty years ago when the church was built it was a more bustling area with young families. Today the Kirk Year Book records a membership of 347 with 14 elders, a Sunday school of 23. But the kirk is still at the heart of a community that (as you discover when you suddenly come to the shore at Seafield) is close both to Leith and Portobello but not part of either.

It's an area with two landmarks. One is the extraordinary Miller family memorial by the mid-Victorian sculptor Catley, a neo-classical extravaganza, with biblical bas-reliefs, known as “the Craightenny Marbles”.

The other is the red-brick church, set in the spacious style of the 1930's but now involved in a different kind of Church “extension”; for the ministry to and of the congregation still extends well beyond

those on the roll, and beyond those likely to be in church for any but special occasions.

Duncan Shaw is a realist about the condition of the National Church today; but he holds firmly to the concept. It is not merely or even mainly a sense of the history and continuity of the Kirk, though he is intensely attached to its Reformed doctrine and tradition, with some emphases of his own which will seem incisive to those who agree with him and idiosyncratic to those who don't.

"As you know", he told me, "since the union of 1929 the Church has really become a U.F. Church".

I professed to be slower on the uptake than I think I am, and asked him to explain. He is concerned about centralisation in the Church, and radiates a palpable lack of enthusiasm for this or that initiative, process, experiment, or apparatus of encouragement operated from 121 George Street.

Parish problems

He thinks that economic power in the Kirk has moved from the parishes "to the centre", has caustic comments on the system which, he says, encourages conveners to be "promoted" as secretaries of their committees, and deplores a failure to reorganise the Church in the cities to keep some real relation between parish and community boundaries. "Parishes now are often not communities", he says.

But he holds to the concept of the national Church and its parishes. "A lot of people don't understand the concept of a national Church. It's not a question of status but of service and responsibility. It's irreplaceable should there be a reunited Church."

Of Craigentenny he says: "I see myself as having a responsibility for every single person in the parish unless they contract out. And a large number look to me as their minister." They bring their problems "and in some way they belong to the Church. Like the Royal Infirmary, the Church has to be an ever-open door".

He chips in ideas that might even seem at odds with each other, but which reflect contradictions within Scots attitudes to the Kirk. When he reflects on the "U.F. ethos" and the decline of the old teind income he says: "Now one of the things that alienates people is that we're always having to raise money to keep things going. A lot depends

Family note

The Shaws, who have three children and three grandchildren, were married in 1955 in Düsseldorf when Duncan was minister of St Margaret's in the Dumbiedykes. On arrival in Edinburgh, his German wife Ilse had to take over the Presidency of the Woman's Guild and of the Young Wives and Mothers Group, as well as the captaincy of the Guides — training under Miss Morrison Inches of St Giles' — and the leadership of the girls' club, as the deaconess had been assigned to another parish during their honeymoon. Mrs Shaw was president of the Guild in St Margaret's and Craigentenny for a quarter of a century.

Ilse Shaw, with a post-graduate certificate in community education, now works part-time since February looking after the youth centre at Corstorphine. She plans to accom-

pany her husband on some of his moderatorial travels — but not to Latin America.

The Shaws' elder daughter, Hedda, married to a principal in the Department of Agriculture, is on the other side of Edinburgh, a member of St Anne's, Corstorphine.

Erika and Neil are twins. Erika, a gifted artist and designer, is now a civil service executive officer at Meadowbank House, working in the Registers of Scotland. While a student at Dundee, she was severely disabled in a street attack and still cannot walk unaided, though she finished her degree, can drive, and will be ski-ing in the next "Olympics" for the disabled in Innsbruck, having gained a silver medal this year at the Swiss World Championships in Arosa. Neil is a chartered surveyor and an associate director responsible for contracts and costings with the Conran Design Group in London. He is an elder of the Kirk.

on the image-builders of the Church. We've got to think through how we project what the Church is. The purpose of the Church is to create a new people of God. We have to manifest it in the life of the whole community. We're not doing that."

One of the problems he says is that in working-class areas, where the Church should "be a leaven" it hasn't "succeeded in incarnating the Gospel". It has, he thinks, a traditional "approach to the genteel in society; and our gentility is a barrier".

But there is also, he suggests, a problem with the "intellectuals in the Church", as well as one of having too few academics and scientists in the congregations. "The intellectuals in the Church are schizophrenic. Their Christian faith doesn't relate to the other side of their lives. Often they have naive theological attitudes. To incarnate the Gospel in your own life is not merely to seek your own eternal salvation. To be individualistic in your faith is a very dangerous thing."

He can be scathing of other image-builders — for example in religious broadcasting: "A lot of radio and TV is very tangential to the real life of the

Church". He pauses to have a side-swipe at ministers who have "almost a non-historical approach to the Faith" or who aren't well up in theology.

Yet Duncan Shaw can be surprisingly tolerant. He speaks with sympathetic understanding, if not agreement, of people who have problems with Christian doctrine, even with the Divinity of Christ, and who hanker after some "category of supporters" without the obligations of membership.

Indeed his main problem in giving a lead to the Church as Moderator may be to sort out the priorities in his own mind, and decide which audience he most wants to reach: the not-so-genteel, the "schizophrenic" intellectuals, the grass-roots grumblers about centralisation, or the sceptics who still recognise the place of the Church in Scottish life and history. It isn't easy to listen to so many voices and to respond with a clear lead. But Duncan Shaw will certainly try.

New dimension

What mood and style will he strike as Moderator? "It's very difficult to be prophetic", he says, noting that there is likely to be a General Election during his term. "In the event, the Moderator is by virtue of his office emasculated. He has no executive power and, in view of all the official commitments and duties, has little time or opportunities to initiate proposals for change or reform." At most, says Duncan Shaw, he can offer "a word in season".

He will certainly avoid what he calls "the bunker mentality" of some schools of thought in the Church; and although his European interests will give a new and lively ecumenical dimension to his moderatorial years he will not be an enthusiast for the constitution-making of the "organic unity" school.

His own view is that there is no special New Testament warrant for the "threefold ministry" so beloved of the Anglicans, or for Presbyterianism either. "There were at least three structures of the Church in the

Travel note

Duncan Shaw will break new Moderatorial ground by undertaking a visit to Latin America, fitted in with one to the Caribbean for the 150th anniversary celebrations of the Scots Presbyterian presence in Trinidad.

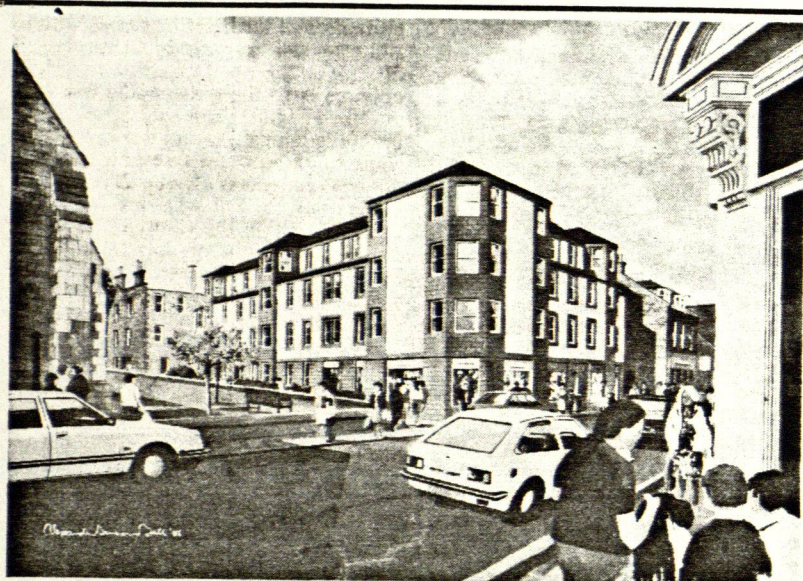
One of his visits will be to the largest and most important country of South America: Brazil, which has several Presbyterian and Reformed Churches. He was willing to go to another South American country. The Kirk's Board of World Mission and Unity advised against it at this stage, but did ask him to go to Nicaragua, the visit to be handled by a Baptist-led Evangelical Committee for Aid to Development.

I asked him if he didn't think there

was a risk of being used as a political pawn on this visit, especially as when we spoke he didn't know exactly which church would be his hosts. However, his view is that he goes where the General Assembly (which ultimately controls its boards) wants him to go and speaks the mind of the Assembly. He says:

"While I do not believe in the infallibility of any General Assembly, as Moderator of the General Assembly of 1987, I am its servant not its 'Leader'! Whatever the forthcoming General Assembly decides, as to what are, in its view, the appropriate steps to be taken to resolve the situation in Nicaragua and in the Central American region generally, I shall seek to do all that I can to convey and interpret the mind of that General Assembly."

— concluded on page 24



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A colourful kind of realist

— from page 15

New Testament", he says, "all working fairly well".

He finds a "complete lack of imagination" in much formal ecumenism and thinks that such committees "generate a life of their own" which has little contact with the real life and needs of the Church.

But he will take his "word in season" to the Presbyteries of Glasgow, St. Andrews, Dumfries and Dunkeld and much further afield — to Latin America and the Caribbean (see separate note), to Atlanta, Georgia in October for the dedication of a new church with a 6000-member congregation, and to Eastern Europe. He plans a tour there which may take in Poland, Romania, and Hungary and will include at least some of the celebrations for the 1000th anniversary of Christianity in Russia and the Ukraine. This will be the natural development of his long interest in Christian contracts across the Iron Curtain, and not least in divided Germany.

He takes an understandable pride in his honorary membership of the Church of Berlin-Brandenburg and his West German *Bundesverdienstkreuz*, though his closest German ties are by marriage.

At one time he also took a leading part in the Christian Peace Conference when that body (since 1968 forced to toe the Soviet Government line) genuinely brought together Western and Eastern Christians of independent outlook, though he already faded out before the C.P.C.'s crisis over the Soviet invasion of Czechoslovakia. He has been a major influence in the affairs of the Conference of European Churches, and holds a Prague doctorate to add to his Edinburgh one.

Across barriers

Even on the eve of his moderatorial year he was ready to risk embarrassment for the sake of learning more and crossing artificial barriers. Earlier this year he took a tourist trip to Albania, the only Communist country which claims to have abolished religion. He had to go in a group and was apparently regarded as a "company director" (which he is through his interest in the Edina Press publishing company) and not as a clergyman. He wanted to "get the feel" of this strange poor country which has apparently eradicated religion — at least in public.

He found it "a sad place", with guides who didn't know much about what lay behind the mosques and churches, closed or ruined, which testify to Albania's pre-Communist history.

An individualist Duncan Shaw may be, but he is both an energetic and a sociable one. He is still, after more than 20 years, secretary of Edinburgh University's general council (made up of all its graduates) and has more than one scholarly ploy of his own to return to. His book on East German theology since the war is, he says, half-written. And he has work in hand on Scots emigration to Prussia and on the records of the General Assemblies from 1560 to 1618.

But for the moment he has other things to think about, and the Kirk has something to look forward to. Duncan Shaw's moderatorial year is not likely to be impersonal, colourless or dull.

R. D. KERNOHAN