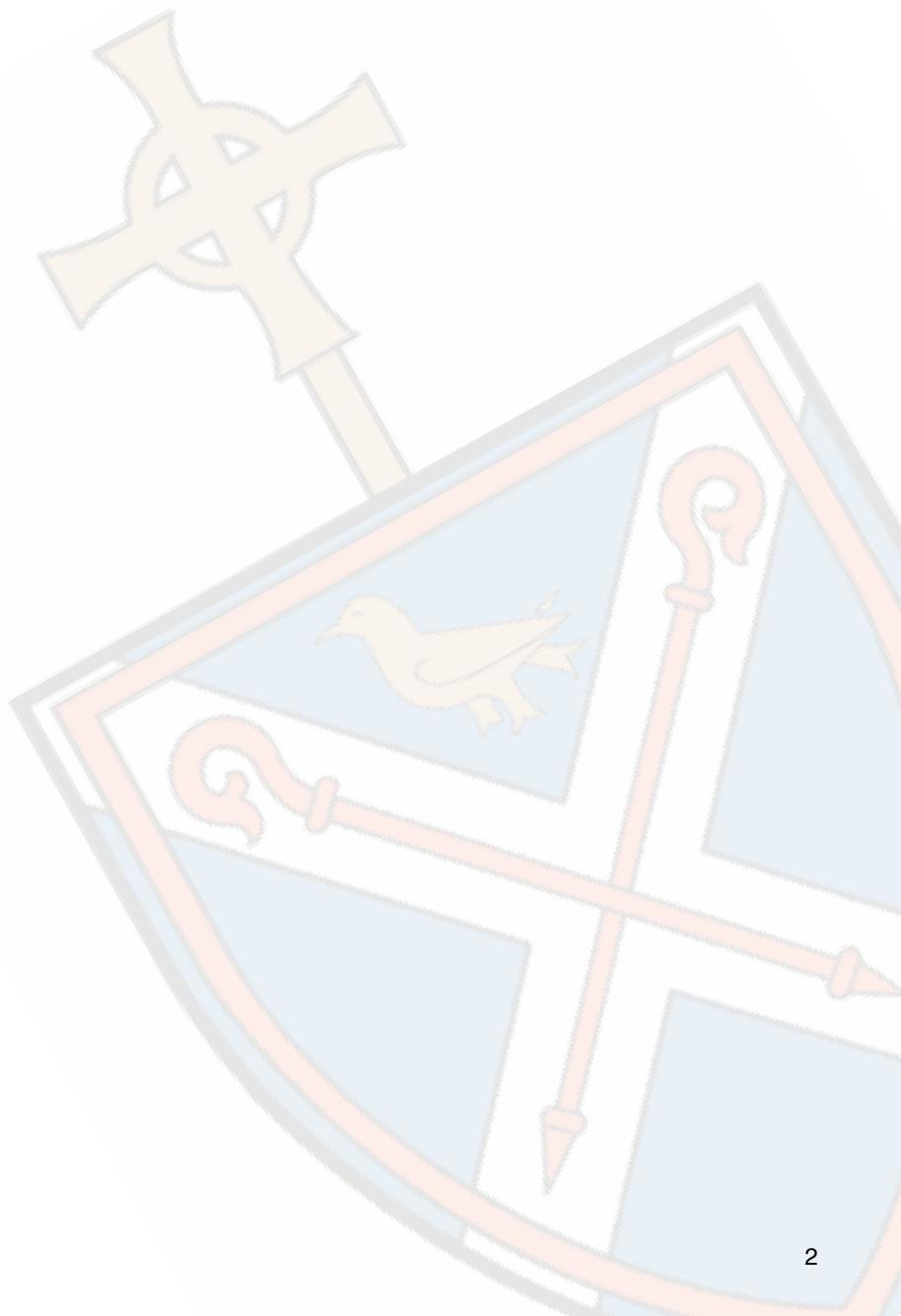


Scottish Catholic Parliamentary Office

ELECTION BRIEFING PACK

Scottish Parliament Election 2026







Pastoral letter

Dear Brothers and Sisters in Christ,

As the 2026 Scottish Parliament Election approaches, we find ourselves at another important moment in our nation's life. Elections are not only political events but opportunities to reflect prayerfully on our responsibilities as citizens and disciples of Jesus Christ. Our participation in public life expresses our love of neighbour and our desire to build a society that honours God through truth, justice, and charity.

The Church and the political community have distinct roles, yet both serve the good of every person. The Church forms consciences through the light of the Gospel, while politics shapes society's structures. When these work together respectfully, society flourishes, especially in its care for the weakest. It is therefore vital that Catholics approach this election with faith-formed minds and hearts moved by charity.

Many in Scotland today face deep vulnerability: unborn children; the elderly; families in poverty; the disabled; those with poor mental health; people suffering addiction; victims of modern slavery; migrants seeking safety; people considering suicide; and victims of crime. They deserve not only compassion but public policies that protect their dignity. We need representatives who act with integrity, value every human life, and prioritise the poorest. Public service is noble when rooted in humility and the common good.

Our elected officials must also defend fundamental freedoms—thought, conscience, and religion—so Scotland remains a place where people can express beliefs openly and respectfully. Public discourse thrives when diverse voices can speak without fear and disagreements are handled with civility. Silencing religious expression deprives society of moral and spiritual richness.

We affirm the rights of parents, who have the God-given responsibility to educate their children, including choosing schools that reflect their convictions. Authorities must safeguard this right and protect Catholic schools, which serve families of all backgrounds and help form young people in faith, virtue, and service. Attempts to marginalise, or remove, these schools would weaken Scotland's educational diversity.

As you prepare to vote, reflect on the principles of Catholic Social Teaching—human dignity, the common good, solidarity, and subsidiarity—which illuminate the key moral issues of our time:

- the protection of life from conception to natural death;
- care for the poor and vulnerable;
- fair and sustainable economic conditions;
- accessible healthcare;
- the elimination of modern slavery;
- the strengthening of marriage and family life;
- care for creation;
- the promotion of peace and support for poorer nations; and
- the defence of religious freedom and conscience.

These are not merely political issues, but moral ones rooted in the Gospel and the Church's commitment to every person's dignity. Study and pray with these principles as you discern your vote. Resources from the Scottish Catholic Parliamentary Office (rcpolitics.org) can help form your conscience, enabling you to seek truth, weigh moral implications, and consider the impact on the vulnerable. Above all, we urge you to use your right to vote.

We pray for respectful and honest conversation throughout this election. Political life must not be poisoned by anger, division, or populist rhetoric. May all debates reflect concern for human dignity and the common good.

We entrust Scotland—its people, leaders, and future—to the care of Our Lady, Queen of Peace. May her intercession guide us toward justice, compassion, and unity. May the Holy Spirit inspire candidates with integrity and humility, and voters with responsibility, prayerfulness, and love of neighbour.

Yours devotedly in Christ,

+ John Keenan, President, Bishop of Paisley
+ Brian McGee, Vice President, Bishop of Argyll and the Isles
+ Andrew McKenzie, Episcopal Secretary, Bishop of Dunkeld
+ Leo Cushley, Archbishop of St Andrews and Edinburgh
+ William Nolan, Archbishop of Glasgow
+ Joseph Toal, Bishop of Motherwell
+ Hugh Gilbert, Bishop of Aberdeen
+ Francis Dougan, Bishop of Galloway

Contents

www.rcpolitics.org

01. Catholic Social Teaching 06

02. Catechism Key Election Topics 08

03. Suggested questions for candidates 16

04. A Prayer for the Election 18

01. Catholic Social Teaching

What is Catholic Social Teaching?

Catholic Social Teaching (CST) is a comprehensive body of doctrine that applies the Gospel message to social, economic, and political life. Through faith the Church has an in-depth knowledge of what it means to be human and can shed light on complex social relations and challenging contemporary issues. The entire body of social doctrine, which finds its source in Revelation and human nature, is contained in the [Compendium of the Social Doctrine of the Church](#).



1. The Dignity of the Human Person

Human dignity is the foundation of a moral society. Every person, made in God's image, has inalienable rights from conception and must never be reduced to a mere means.

This dignity is threatened by abortion, assisted suicide, in-vitro fertilisation, and embryo destruction, all of which we are called to resist.

It also requires opposing torture, unjust war, genocide, racism, human trafficking, poverty, and suffering.

The Church proposes a form of humanism that meets the standards of God's plan of love; an 'integral and solidary humanism capable of creating a new social, economic and political order, founded on the dignity and freedom of every human person, to be brought about in peace, justice and solidarity.'^[1]

[1]Compendium of the Social Doctrine of the Church, 19

2. Subsidiarity

The principle of subsidiarity teaches that higher-level institutions should not take over the responsibilities of smaller communities but support them when needed for the common good.

Human dignity cannot be promoted without supporting families, local groups, and the many social, cultural, and community expressions that enable people to grow.

3. Solidarity

Solidarity expresses the social nature of the human person, recognising the equal dignity of all and our shared path toward unity. It has two dimensions: as a social principle, it calls each person and community to contribute to the common good and reject individualism; as a moral virtue, it is a firm commitment to the good of all, since we share responsibility for one another. In faith, solidarity deepens into gratuity, forgiveness, and reconciliation, seeing every neighbour as the image of God and loving even enemies with self-sacrificing charity.

4. The Common Good

The common good is a central principle of Catholic Social Teaching, referring to the social conditions that enable all people and groups to achieve their fulfilment. It is more than the sum of individual goods; it is a shared good that supports integral human development.

It highlights that human beings are inherently social and flourish in community, guiding the Church's engagement in social, economic, and political life.

Linked to this is the universal destination of goods: the belief that the earth's resources are intended for all and must be shared justly. Each person has a right to the material goods necessary for full human development, and private property carries a social responsibility to benefit others. Flowing from the common good, the preferential option for the poor expresses the Church's special concern for those facing material, spiritual, or cultural poverty.

02. Catechism Key Election Topics



The Right to Life (Abortion)

Human life must be respected and protected absolutely from the moment of conception. From the first moment of his existence, a human being must be recognised as having the rights of a person - among which is the inviolable right of every innocent being to life. Direct abortion, that is to say, abortion willed either as an end or a means, is gravely contrary to the moral law. The inalienable right to life of every innocent human individual is a constitutive element of a civil society and its legislation:

"The inalienable rights of the person must be recognised and respected by civil society and the political authority.

"These human rights depend neither on single individuals nor on parents; nor do they represent a concession made by society and the state; they belong to human nature and are inherent in the person by virtue of the creative act from which the person took his origin.

Among such fundamental rights one should mention in this regard every human being's right to life and physical integrity from the moment of conception until death."

CCC 2270 - 2273

The Right to Life (Assisted Suicide)

Whatever its motives and means, direct euthanasia consists in putting an end to the lives of handicapped, sick, or dying persons. It is morally unacceptable.

Thus, an act or omission which, of itself or by intention, causes death in order to eliminate suffering constitutes a murder gravely contrary to the dignity of the human person and to the respect due to the living God, his Creator.

The error of judgement into which one can fall in good faith does not change the nature of this murderous act, which must always be forbidden and excluded.

CCC 2276 - 2277



Poverty

"The Church's love for the poor . . . is a part of her constant tradition." This love is inspired by the Gospel of the Beatitudes, of the poverty of Jesus, and of his concern for the poor. Love for the poor is even one of the motives for the duty of working so as to "be able to give to those in need". It extends not only to material poverty but also to the many forms of cultural and religious poverty.

Love for the poor is incompatible with immoderate love of riches or their selfish use. St. John Chrysostom vigorously recalls this: "Not to enable the poor to share in our goods is to steal from them and deprive them of life. The goods we possess are not ours, but theirs." When we attend to the needs of those in want, we give them what is theirs, not ours. More than performing works of mercy, we are paying a debt of justice. The works of mercy are charitable actions by which we come to the aid of our neighbour in his spiritual and bodily necessities. Instructing, advising, consoling, and comforting are spiritual works of mercy, as are forgiving and bearing wrongs patiently. The corporal works of mercy consist especially in feeding the hungry, sheltering the homeless, clothing the naked, visiting the sick and imprisoned, and burying the dead. Among all these, giving alms to the poor is one of the chief witnesses to fraternal charity: it is also a work of justice pleasing to God.

CCC 2444 – 2447



Health

Life and physical health are precious gifts entrusted to us by God. We must take reasonable care of them, taking into account the needs of others and the common good.

Concern for the health of its citizens requires that society help in the attainment of living-conditions that allow them to grow and reach maturity: food and clothing, housing, health care, basic education, employment, and social assistance.

CCC 2288

Modern Slavery

The seventh commandment forbids acts or enterprises that for any reason – selfish or ideological, commercial, or totalitarian – lead to the enslavement of human beings, to their being bought, sold and exchanged like merchandise, in disregard for their personal dignity. It is a sin against the dignity of persons and their fundamental rights to reduce them by violence to their productive value or to a source of profit. St. Paul directed a Christian master to treat his Christian slave "no longer as a slave but more than a slave, as a beloved brother, . . . both in the flesh and in the Lord."

CCC 2414

Migrants and Refugees

The more prosperous nations are obliged, to the extent they are able, to welcome the foreigner in search of the security and the means of livelihood which he cannot find in his country of origin. Public authorities should see to it that the natural right is respected that places a guest under the protection of those who receive him.

Political authorities, for the sake of the common good for which they are responsible, may make the exercise of the right to immigrate subject to various juridical conditions, especially with regard to the immigrants' duties toward their country of adoption. Immigrants are obliged to respect with gratitude the material and spiritual heritage of the country that receives them, to obey its laws and to assist in carrying civic burdens.

CCC 2241

The Family

A man and a woman united in marriage, together with their children, form a family. This institution is prior to any recognition by public authority, which has an obligation to recognize it. It should be considered the normal reference point by which the different forms of family relationship are to be evaluated.

CCC 2202

The family is the original cell of social life. It is the natural society in which husband and wife are called to give themselves in love and in the gift of life. Authority, stability, and a life of relationships within the family constitute the foundations for freedom, security, and fraternity within society. The family is the community in which, from childhood, one can learn moral values, begin to honour God, and make good use of freedom. Family life is an initiation into life in society.

CCC 2207



The family must be helped and defended by appropriate social measures. Where families cannot fulfil their responsibilities, other social bodies have the duty of helping them and of supporting the institution of the family. Following the principle of subsidiarity, larger communities should take care not to usurp the family's prerogatives or interfere in its life.

The importance of the family for the life and well-being of society entails a particular responsibility for society to support and strengthen marriage and the family. Civil authority should consider it a grave duty "to acknowledge the true nature of marriage and the family, to protect and foster them, to safeguard public morality, and to promote domestic prosperity".

- The political community has a duty to honour the family, to assist it, and to ensure, especially:
- the freedom to establish a family, have children, and bring them up in keeping with the family's own moral and religious convictions;
- the protection of the stability of the marriage bond and the institution of the family;
- the freedom to profess one's faith, to hand it on, and raise one's children in it, with the necessary means and institutions;
- the right to private property, to free enterprise, to obtain work and housing, and the right to emigrate;
- in keeping with the country's institutions, the right to medical care, assistance for the aged, and family benefits;
- the protection of security and health, especially with respect to dangers like drugs, pornography, alcoholism, etc.;
- the freedom to form associations with other families and so to have representation before civil authority.

CCC 2209 – 2211

Education

As those first responsible for the education of their children, parents have the right to choose a school for them which corresponds to their own convictions. This right is fundamental. As far as possible, parents have the duty of choosing schools that will best help them in their task as Christian educators. Public authorities have the duty of guaranteeing this parental right and of ensuring the concrete conditions for its exercise.

CCC 2229

Work and the Economy

The development of economic activity and growth in production are meant to provide for the needs of human beings. Economic life is not meant solely to multiply goods produced and increase profit or power; it is ordered first of all to the service of persons, of the whole man, and of the entire human community. Economic activity, conducted according to its own proper methods, is to be exercised within the limits of the moral order, in keeping with social justice so as to correspond to God's plan for man.

Human work proceeds directly from persons created in the image of God and called to prolong the work of creation by subduing the earth, both with and for one another. Hence, work is a duty: "If any one will not work, let him not eat." Work honours the Creator's gifts and the talents received from him. It can also be redemptive. By enduring the hardship of work in union with Jesus, the carpenter of Nazareth and the one crucified on Calvary, man collaborates in a certain fashion with the Son of God in his redemptive work. He shows himself to be a disciple of Christ by carrying the cross, daily, in the work he is called to accomplish. Work can be a means of sanctification and a way of animating earthly realities with the Spirit of Christ.

In work, the person exercises and fulfils in part the potential inscribed in his nature. The primordial value of labour stems from man himself, its author and its beneficiary. Work is for man, not man for work.

Everyone should be able to draw from work the means of providing for his life and that of his family and of serving the human community.

Everyone has the right of economic initiative; everyone should make legitimate use of his talents to contribute to the abundance that will benefit all and to harvest the just fruits of his labour.

He should seek to observe regulations issued by legitimate authority for the sake of the common good.

Economic life brings into play different interests, often opposed to one another. This explains why the conflicts that characterise it arise. Efforts should be made to reduce these conflicts by negotiation that respects the rights and duties of each social partner: those responsible for business enterprises, representatives of wage-earners (for example, trade unions), and public authorities when appropriate.

The responsibility of the state. "Economic activity, especially the activity of a market economy, cannot be conducted in an institutional, juridical, or political vacuum. On the contrary, it presupposes sure guarantees of individual freedom and private property, as well as a stable currency and efficient public services. Hence, the principal task of the state is to guarantee this security so that those who work and produce can enjoy the fruits of their labours and thus feel encouraged to work efficiently and honestly.... Another task of the state is that of overseeing and directing the exercise of human rights in the economic sector. However, primary responsibility in this area belongs not to the state but to individuals and to the various groups and associations which make up society."

Those responsible for business enterprises are responsible to society for the economic and ecological effects of their operations. They have an obligation to consider the good of persons and not only the increase of profits. Profits are necessary, however. They make possible the investments that ensure the future of a business, and they guarantee employment.

Access to employment and to professions must be open to all without unjust discrimination: men and women, healthy and disabled, natives and immigrants. For its part, society should, according to circumstances, help citizens find work and employment.

A just wage is the legitimate fruit of work. To refuse or withhold it can be a grave injustice. In determining fair pay, both the needs and the contributions of each person must be taken into account. "Remuneration for work should guarantee man the opportunity to provide a dignified livelihood for himself and his family on the material, social, cultural and spiritual level, taking into account the role and the productivity of each, the state of the business, and the common good." Agreement between the parties is not sufficient to justify morally the amount to be received in wages.

Recourse to a strike is morally legitimate when it cannot be avoided, or at least when it is necessary to obtain a proportionate benefit. It becomes morally unacceptable when accompanied by violence or when objectives are included that are not directly linked to working conditions or are contrary to the common good.

Unemployment almost always wounds its victim's dignity and threatens the equilibrium of his life. Besides the harm done to him personally, it entails many risks for his family.
CCC 2426 – 2436

Access to employment and to professions must be open to all without unjust discrimination: men and women, healthy and disabled, natives and immigrants. For its part, society should, according to circumstances, help citizens find work and employment.

A just wage is the legitimate fruit of work. To refuse or withhold it can be a grave injustice. In determining fair pay, both the needs and the contributions of each person must be taken into account. "Remuneration for work should guarantee man the opportunity to provide a dignified livelihood for himself and his family on the material, social, cultural and spiritual level, taking into account the role and the productivity of each, the state of the business, and the common good." Agreement between the parties is not sufficient to justify morally the amount to be received in wages.

Recourse to a strike is morally legitimate when it cannot be avoided, or at least when it is necessary to obtain a proportionate benefit. It becomes morally unacceptable when accompanied by violence or when objectives are included that are not directly linked to working conditions or are contrary to the common good.

Unemployment almost always wounds its victim's dignity and threatens the equilibrium of his life. Besides the harm done to him personally, it entails many risks for his family.
CCC 2426 – 2436

Freedom, including Religious Liberty

Freedom is exercised in relationships between human beings. Every human person, created in the image of God, has the natural right to be recognised as a free and responsible being. All owe to each other this duty of respect. The right to the exercise of freedom, especially in moral and religious matters, is an inalienable requirement of the dignity of the human person. This right must be recognised and protected by civil authority within the limits of the common good and public order.

CCC 1738

The right to religious liberty is neither a moral licence to adhere to error nor a supposed right to error, but rather a natural right of the human person to civil liberty, i.e., immunity, within just limits, from external constraint in religious matters by political authorities. This natural right ought to be acknowledged in the juridical order of society in such a way that it constitutes a civil right.

The right to religious liberty can of itself be neither unlimited nor limited only by a "public order" conceived in a positivist or naturalist manner. The "due limits" which are inherent in it must be determined for each social situation by political prudence, according to the requirements of the common good, and ratified by the civil authority in accordance with "legal principles which are in conformity with the objective moral order".

CCC 2108 – 2109

Peace

Earthly peace is the image and fruit of the peace of Christ, the messianic "Prince of Peace". By the blood of his Cross, "in his own person he killed the hostility," he reconciled men with God and made his Church the sacrament of the unity of the human race and of its union with God. "He is our peace." He has declared: "Blessed are the peacemakers."

Those who renounce violence and bloodshed and, in order to safeguard human rights, make use of those means of defence available to the weakest bear witness to evangelical charity, provided they do so without harming the rights and obligations of other men and societies. They bear legitimate witness to the gravity of the physical and moral risks of recourse to violence, with all its destruction and death.

CCC 2305 – 2306

The fifth commandment forbids the intentional destruction of human life. Because of the evils and injustices that accompany all war, the Church insistently urges everyone to prayer and to action so that the divine Goodness may free us from the ancient bondage of war.

All citizens and all governments are obliged to work for the avoidance of war. However, "as long as the danger of war persists and there is no international authority with the necessary competence and power, governments cannot be denied the right of lawful self-defence once all peace efforts have failed."

CCC 2307 – 2308



FAQ

Church and State

Q: *What is the Christian conscience, and how does it apply to politics?*

A: Each human person holds the law of God in their heart. This moral conscience encourages the individual to choose to do good and avoid evil.[1] Catholics are obliged to follow faithfully what they know by human reason and the divine law, to be just and right, in all that they say and do, including in politics.[2]

The Church equips its members to address political and social questions by helping them to develop a well-formed conscience. This conscience is the voice of God in our hearts, which reveals the truth to us, and which calls us to do good. As stated in the Catechism of the Catholic Church: “Conscience is a judgment of reason whereby the human person recognises the moral quality of a concrete act that he is going to perform, is in the process of performing, or has already completed. In all he says and does, man is obliged to follow faithfully what he knows to be just and right”.[3]

Forming one’s conscience begins with a willingness and openness to seek the truth and what is right by studying Sacred Scripture and the teaching of the Church as contained in the Catechism of the Catholic Church (Catechism of the Catholic Church). It is also important to examine the facts and background information about various choices. Finally, prayerful reflection is essential to discern the will of God.[4]

[1]Catechism of the Catholic Church, 1777

[2]Catechism of the Catholic Church, 1778

[3]Catechism of the Catholic Church, 1778

[4]Forming Consciences for Faithful Citizenship, United States Conference of Catholic Bishops, 18

Q: *Are Catholics obliged to engage with politics?*

A: Yes. The obligation to participate in political life is rooted in our baptismal commitment to follow Jesus Christ and to bear Christian witness in all we do.[1]

The Catechism of the Catholic Church states that participation in public life is an “obligation inherent in the dignity of the human person”, and it is “necessary that all participate, each according to his position and role, in promoting the common good.”[2]

Catholic lay women and men may participate in political life in various ways, for example, voting in elections and referenda; standing as a candidate; working within political parties; communicating concerns and positions to elected representatives; engaging with Church or local community initiatives; and other efforts to apply authentic moral teaching in the public square.

[1]Forming Consciences for Faithful Citizenship, United States Conference of Catholic Bishops, 13

[2]Catechism of the Catholic Church, 1913 and 1915

Q:

How should Catholics vote?

A:

It is not for bishops or priests to tell Catholics for whom, or against whom, to vote. The Church recognises that the responsibility to make choices in political life rests with each individual in light of a properly formed conscience.

Catholics ought to vote according to a conscience which is formed in openness to the truth, and the study of Sacred Scripture and the teaching of the Church, found in the Catechism (Catechism of the Catholic Church) and the Compendium of Social Doctrine of the Church (Compendium of the Social Doctrine of the Church).

In making these decisions, it is essential for Catholics to be guided by a well-formed conscience grounded in the teaching of the Church and to 'recognise that all issues do not carry the same moral weight and that the moral obligation to oppose policies promoting intrinsically evil acts has a special claim on our consciences and our actions.'^[1] Examples of intrinsically evil acts are genocide, murder, abortion, euthanasia, slavery, deportation and human trafficking.^[2]

The Church's Magisterium, in providing this guidance, does not seek to exercise political power or eliminate the freedom of opinion of Catholics regarding contingent questions. Instead, as outlined in The Doctrinal Note on the Participation of Catholics in Political Life, the Church 'intends – as is its proper function – to instruct and illuminate the consciences of the faithful, particularly those involved in political life, so that their actions may always serve the integral promotion of the human person and the common good'.^[3]

[1]Forming Consciences for Faithful Citizenship, United States Conference of Catholic Bishops, 37

[2] Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, 27

[3]The Doctrinal Note on the Participation of Catholics in Political Life, 6

1. Catechism of the Catholic Church, 1777

2. Catechism of the Catholic Church, 1778

3. Catechism of the Catholic Church, 1778

4. Forming Consciences for Faithful Citizenship, United States Conference of Catholic Bishops, 18

5. Forming Consciences for Faithful Citizenship, United States Conference of Catholic Bishops, 13

6. Catechism of the Catholic Church, 1913 and 1915

A stylized illustration in the top right corner shows a compass with a pencil tip pointing towards the center, set against a light blue background with white and orange geometric shapes.

Suggestion Questions for Candidates

1. Right to Life

- What measures will you support to ensure that human life is protected from conception to natural death?
- How will you approach legislation relating to abortion, assisted suicide, or euthanasia, given their moral and social implications?
- How would you vote on the question of decriminalising abortion, which would effectively permit abortion up to birth for any reason?
- What steps will you take to uphold the rights and dignity of vulnerable people, including the disabled, the elderly, and the terminally ill?

2. Poverty and Social Support

- How will your policies address material, cultural, and spiritual poverty in Scotland?
- What commitments will you make to strengthen support for the homeless, the hungry, and those in economic hardship?
- How will you ensure social programmes respect the principle that care for the poor is a matter of justice, not simply charity?

3. Health

- What policies will you promote to ensure equitable access to healthcare, housing, food, and other essential conditions for human wellbeing?
- How will you balance personal responsibility for health with the state's obligation to support public health?
- How will you tackle Scotland's appalling drugs death record, helping those afflicted and ensuring dignity for them and their local communities?

4. Modern Slavery, Migrants and Refugees

- What actions will you take to combat modern slavery, human trafficking, labour exploitation and prostitution in Scotland?
- How will you ensure adequate resources for prevention, enforcement, and survivor support?
- What will you do to ensure that Scotland remains a country where migrants and refugees are welcomed and treated with dignity from the day they arrive?

5. The Family

- How will you advocate for policies that support and strengthen families, recognising them as the foundational unit of society?
- What measures will you take to protect parents' rights to raise and educate their children according to their moral and religious convictions?
- How will you work to ensure families can access housing, employment, healthcare, and family benefits?

6. Work and the Economy

- What policies will you support to ensure that work serves the dignity of the human person and contributes to the common good?
- What will you do to guarantee fair wages and just working conditions for all workers?
- How will you address unemployment and labour market inequality, especially for vulnerable groups?
- How will you hold businesses accountable for the economic and ecological effects of their activities?

7. Environment

- What concrete steps will you take to protect the integrity of creation and ensure environmental policies uphold the common good for present and future generations?
- How will you promote responsible stewardship of natural resources and prevent environmental harm?

8. Peace and Non-Violence

- How will your policies contribute to peacebuilding, conflict prevention, and non-violent approaches to safeguarding human rights?
- What commitments will you make to ensure Scotland contributes to global and domestic efforts to avoid war and promote peace?

9. Freedom & Religious Liberty

- How will you safeguard freedom of thought, conscience, and religion, ensuring these freedoms are protected?
- What steps will you take to ensure that religious communities and individuals are free to live out their beliefs publicly without undue restriction?

10. Education

- How will you protect the right of parents to choose schools that align with their moral and religious convictions?
- What commitments will you make to ensure that Catholic schools and other faith-based schools remain supported within the state education system?



A Prayer for the Election

Heavenly Father,
Lord of history and guide of all peoples,
we place before you the forthcoming election.

We pray for all who stand as candidates.
Grant them integrity of heart, clarity of purpose,
and a sincere desire to serve the common good.
Inspire in them a protective love for the poor, the vulnerable, and those
without a voice.

We pray for those entrusted with leadership now
and for those who will be elected.
Give them wisdom beyond self-interest,
courage to defend what is true and just,
and humility to govern as servants, not masters.

We pray for all voters.
Form our consciences in the light of your Gospel.
Help us to vote with responsibility, charity,
and a deep respect for human dignity and the sanctity of life.

Lord, pour out your Holy Spirit upon our nation.
Heal what is wounded.
Strengthen what is good.
Unite us in the pursuit of justice, peace, and truth.

We entrust this election, and our future,
to the intercession of Our Lady, Queen of Peace,
and we ask all this through Christ our Lord. Amen.

Find your Candidates

Click this link for more information on candidates in your area (enter your postcode when prompted): <https://whocanivotefor.co.uk/>

Hosting a Hustings

Hustings are a great way for voters to question political candidates on important issues, particularly at election time. Dioceses or parishes may organise non-selective hustings. A non-selective hustings is a hustings that cannot reasonably be regarded as intended to influence voters to vote for or against particular political parties or candidates.

Go to this link for a full hustings guide: https://www.churchofscotland.org.uk/get-involved/scottish-churches-parliamentary-office/hustings-guidance/_nocache

