

**THE GENERAL SYNOD**

**OF THE**

**CHURCH OF IRELAND**

**HONORARY SECRETARIES OF THE GENERAL SYNOD**



Rev Canon Gillian Wharton, The Rectory, Cross Avenue, Booterstown, Blackrock, Co. Dublin

Mr Ken Gibson, 11 Magheralave Court, Lisburn, Co. Antrim, BT28 3BY

Ms Hazel Corrigan, Liscolman House, Tullow, Co Carlow

Rev Canon Malcolm Kingston, St Mark's Rectory, Portadown Road, Armagh, BT61 9EE

**ASSISTANT SECRETARY** - Mrs Janet Maxwell

**SYNOD OFFICER** - Dr Catherine Smith

**SYNOD ADMINISTRATOR** – Ms Aisling Sheridan

**GRADUATE INTERN** – Mr Stuart Wilson

**OFFICE**

Church of Ireland House  
Church Avenue  
Rathmines  
Dublin 6

Telephone no. +353 1 4978422

Email [synod@rcbdub.org](mailto:synod@rcbdub.org)

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## 1. SUMMARY

Some significant matters dealt with during the year were:

- Approval of the terms of reference of the Church of Ireland Board for Children's and Family Ministry;
- Approval of legislation on GS representation to be brought to the GS of 2021;
- Approval of the recommendations for the re-launch of Bishops' Appeal;
- Approval of revision of the Marriage Regulations (NI) 2004 and the Marriage Regulations (RoI) 2007;
- Receipt of report on women in ministry from the House of Bishops and request to the Commission on Ministry to establish a sub-group to explore the topic further and propose recommendations;
- Approval of the appointment of an archdeacon of Ardagh;
- Establishment of a sub-group to explore the possible future use of Zoom for meetings;
- Revision of the terms of reference of the Safeguarding Board.

## 2. NAMES AND ATTENDANCE OF MEMBERS

During the period June 2021 – March 2022 (inclusive), 5 meetings were held. The current members of Standing Committee began their term on 30<sup>th</sup> Sept 2021, which was the first day of the first ordinary session of General Synod and thus have been eligible to attend three of the meetings held since the last report. The number of meetings attended by each member is placed before her or his name.

### EX-OFFICIO MEMBERS

#### THE ARCHBISHOPS AND BISHOPS

#### THE HONORARY SECRETARIES OF THE GENERAL SYNOD

3/3	Rev Canon Gillian Wharton
3/3	Mr Kenneth Gibson
2/3	Ms Hazel Corrigan
3/3	Rev Canon Malcolm Kingston

### ELECTED MEMBERS

Armagh	3/3	Rev Henry Blair
	1/1	Rev Gary McMurray#
	2/3	Mrs Mary Caldwell
	2/3	Mrs Caroline Nesbitt
Clogher	3/3	Rev Canon Ian Berry
	2/3	Rev Mark Gallagher
	3/3	Miss Irene Knox
	3/3	Mr Glenn Moore

Derry & Raphoe	2/3	Ven Robert Miller
	3/3	Rev Peter Ferguson
	2/3	Mr John Junkin
	3/3	Mr Robert Ellis
Down & Dromore	3/3	Ven Roderic West
	3/3	Rev Catherine Simpson
	3/3	Mr Andrew Brannigan
	3/3	Mrs Paula McIlwaine
Connor	2/3	Rev James Boyd
	3/3	Ven Barry Forde
	2/3	Mr Roy Totten
	1/3	Mr Andrew Scholes
Kilmore, Elphin & Ardagh	3/3	Ven Craig McCauley
	3/3	Rev Ruth West
	0/3	Mr Edward Lindsay
	2/3	Mr Alan Williamson
Tuam, Killala & Achonry	2/3	Very Rev Lynda Peilow
	3/3	Ven Stephen McWhirter
	2/3	Mrs Ann Nethaway
	1/3	Ms Rebecca Morrow
Dublin & Glendalough	3/3	Rev Dr William Olhausen
	1/3	Rev Stephen Farrell
	3/3	Mr Lyndon MacCann, S.C.
	3/3	Dr Lucy Michael
Meath & Kildare	3/3	Rev Canon Katharine Poulton VACANT
	2/3	Mrs Joan Bruton VACANT
Cashel, Ferns & Ossory	2/3	Rev Dr Christine O'Dowd-Smyth
	3/3	Rev Nicola Halford
	2/3	Mr Richard Codd
	1/3	Ms Emma Purser

Cork, Cloyne & Ross	3/3	Ven Adrian Wilkinson
	3/3	Rev Canon Paul Arbuthnot
	3/3	Mr Wilfred Baker
	2/3	Ms Hilda Connolly
Limerick & Killaloe	2/3	Rev Canon Patrick Comerford
	3/3	Very Rev Niall Sloane
	3/3	Mr Adrian Hilliard
	2/3	Mr Edward Hardy

#### **Co-opted Members**

Very Rev Nigel Dunne	3/3	Very Rev Kenneth Hall	3/3
Rev Canon Dr Maurice Elliott	2/3	Ven David Huss	2/3
Ven Ruth Elmes	2/3	Rev David White	2/3
Very Rev Shane Forster	2/3		

# Rev Canon Aonghus Mayes resigned in February 2022. Rev Gary McMurray was elected to the vacant place in March 2022.

The Secretary General, and the Assistant Secretary of the General Synod, are entitled to attend and speak at meetings of the Standing Committee.

### **COMMITTEES OF THE STANDING COMMITTEE**

#### **FINANCE AND ARRANGEMENTS SUB-COMMITTEE**

Mr Wilfred Baker  
Ven Robert Miller  
The Honorary Secretaries

#### **LEGAL ADVISORY COMMITTEE**

His Honour Judge Tom Burgess	Mr Oswyn Paulin
His Honour Judge Alistair Devlin	Mr William Prentice
Mr Lyndon MacCann SC	His Honour Judge Ronald Rodgers
The Hon Mrs Justice Catherine McGuinness	The Right Honourable Lord Justice Stephens

The Honorary Secretaries

#### **PRIORITIES FUND COMMITTEE**

Mrs Joan Bruton	Mr Glenn Moore
Ms Hazel Corrigan	Very Rev Lynda Peilow
Rt Rev George Davison	Mr Roy Totten
Rev Peter Ferguson	Ven Adrian Wilkinson

#### BUDGET SUB-COMMITTEE

Mr Wilfred Baker  
Ms Hazel Corrigan  
Rev Henry Blair

Rev Canon Malcolm Kingston  
Miss Irene Knox

#### WORLD DEVELOPMENT – BISHOPS’ APPEAL ADVISORY COMMITTEE

Rev John Ardis  
Rt Rev Dr Ferran Glenfield (Chair)  
Ms Ruth Handy  
Rev Claire Henderson  
Mrs Claire Holmes

Rev Canon Jonathan Pierce  
Very Rev Niall Sloane  
Mrs Iris Suitor (Hon Sec)

#### LAY JUDGES OF THE COURT OF THE GENERAL SYNOD

His Honour Judge Tom Burgess  
Mr Marcus Daly  
His Honour Judge Alistair Devlin  
Mr Charles Galloway  
Mr Patrick Good QC

Mr Lyndon MacCann SC  
The Hon Mrs Justice Catherine Mc Guinness  
Mr Ronald Robins  
The Right Honourable Lord Justice Stephens

### 3. APPOINTMENTS

During the period covered by this report, the Standing Committee made the following appointments.

Church of Ireland representative on the newly-formed Anglican Health and Community Network. Dr Clare Jones

Standing Committee representative on the Commission on Ministry for the triennium. Ven Barry Forde

Disciplinary Panel Ven David Huss

To attend the online European Regional Pre-Assembly from 25 to 26 February 2022

Church of Ireland’s liaison person to PACT for a period of 3 years. Ms Gillian Purser

Representative on the Irish Inter-Church Committee for a period of three years: Very Rev Niall Sloane



To attend the next meeting of the 4 Nations in Wales in May 2022:	The Archbishop of Dublin The Rt Rev Michael Burrows Rev Canon Katharine Poulton Very Rev Niall Sloane.
Conference of European Churches and World Council of Churches European Regional Pre-Assembly	Very Rev Stephen Forde
Irish Inter-Church Meeting	Mrs June Butler
AGM of Irish Council of Churches, 31 <sup>st</sup> March 2022	The Archbishop of Dublin Dr Elizabeth Leonard Dr Kenneth Milne Mr Glenn Moore Ms Cate Turner Rev Suzanne Cousins Mrs June Butler Ms Maxine Judge Rev Canon Helene Steed Mr Ken Gibson Ven Barry Forde The Bishop of Derry Dr Catherine Smith Rev Joyce Moore Rev Tracey McRoberts Very Rev Niall Sloane Two ordinands, to be appointed by the Director of CITI

#### **4. ADVISORY COUNCIL TO THE CHURCH OF IRELAND CENTRE FOR EDUCATION AT DUBLIN CITY UNIVERSITY**

The report of the Advisory Council was received by the Standing Committee in March 2022, and appears as Appendix B on page 179. A report from the Church of Ireland Centre DCU is contained in the Board of Education Report.

#### **5. ARCHDEACON OF ARDAGH**

At the November 2021 meeting, the Standing Committee gave consent to the proposal for the appointment of an Archdeacon of Ardagh, as approved by the Diocesan Synod of Kilmore, Elphin, and Ardagh on 16<sup>th</sup> October 2021.

#### **6. AUDIT OF ACCOUNTS**

In September 2021, the Standing Committee appointed PricewaterhouseCoopers as Auditors of the accounts of the Representative Church Body.

**7. BISHOPS' APPEAL ADVISORY COMMITTEE**

The report of the Bishops' Appeal Advisory Committee appears as Appendix C on page 181 and includes information on the re-launch that was approved by the Standing Committee at its meeting in June 2021.

**8. BOARD FOR MINISTRY WITH CHILDREN AND FAMILIES**

The report of the Board appears as Appendix D on page 193. In June 2021, the Standing Committee approved the terms of reference for the Board.

**9. CENTRAL COMMUNICATIONS BOARD**

A report from the Central Communications Board incorporating the reports of the Broadcasting Committee and the Literature Committee can be found in Appendix E on page 202.

**10. CHARITIES LEGISLATION**

The Charities Registration Monitoring Working Group has had no substantive outcomes in 2021/2022, and therefore is not submitting a separate report to the Synod on this occasion.

**11. SUNDAY SCHOOL SOCIETY/CHILDREN'S MINISTRY NETWORK**

The report appears as Appendix F on page 198

**12. CHURCH AND SOCIETY COMMISSION**

The Church and Society Commission's report can be found in Appendix G on page 207.

**13. CLERGY PENSIONS LEVY**

In September 2021, the Standing Committee adopted a resolution on the recommendation of the Representative Church Body that, in accordance with Section 36 of Chapter XIV of the Constitution of the Church of Ireland, and on the recommendation of the Representative Body and the Trustee, the rate of levy to be paid by each diocese towards the cost of securing the solvency of the Clergy Pensions Fund from 1 January 2022 be set at the unchanged percentage level of 13% of the Minimum Approved Stipend in force at 1 January 2022.

**14. COMPLAINTS AND DISCIPLINARY PROCEDURE**

In January 2022, the Standing Committee considered the 2021 Income and Expenditure report for the Complaints Committee as required under Chapter VIII 23 (e). This report is appended as Appendix H on page 225. Ms Bridget Rippey's appointment as Complaint Administrator for the purposes of the relevant part of Chapter VIII was approved for a further year.

## **15. CONSULTATIVE GROUP ON DISABILITY**

The report of the Group is contained as Appendix I on page 226.

## **16. DIGNITY IN CHURCH LIFE CHARTER – NEW POLICIES**

At the March 2022 meeting, the Standing Committee considered briefing papers submitted by the Secretary General on proposals for new policies to be included in the Dignity in Church Life Charter. The proposals are for policies to be drafted that will provide for parental sabbaticals (maternity, paternity, and adoptive) for clergy and thus support the health and welfare of members of the clergy who are pregnant or have recently become parents. The second proposed policies are for Clergy Permanent Health Insurance, which would provide continuous financial support for members of the clergy who, by reason of ill health, are unable to carry out their duties of office for a period of more than one year. It would remove the need for members of the clergy suffering from long-term illness or disability to rely on the ill health pension provisions of the Clergy Pensions Fund and protect the incomes of members of the clergy regardless of their length of service.

## **17. GENERAL SYNOD 2023**

The General Synod of 2023 will be held from 11<sup>th</sup>-13<sup>th</sup> May in the Croke Park Conference Centre, Dublin.

## **18. GENERAL SYNOD/STANDING COMMITTEE FINANCES**

In September 2021, the Budget Sub-Committee presented its report to the Standing Committee. The report was accepted by the Standing Committee.

## **19. GENERAL SYNOD ROYALTIES FUND**

The balance at 31st December 2021 was €162,601.30 and £2,212.21. During the year the following resolutions were passed for allocations to be made from the Fund:

- A subvention of €5,000 to Cumann Gaelach na hEaglaise (the Irish Guild of the Church) towards the reprinting and republishing of An Bíobla Naofa (the Holy Bible) in the Irish language to mark the 40th anniversary of the first publication of the version;
- A grant of €3,000 for the publication of a liturgical pastoral resource, provided by the Liturgical Advisory Committee, in respect of situations of Miscarriage, Stillbirth and Neonatal Death;
- A grant of €1,500 for the publication of a liturgical pastoral resource, provided by the Liturgical Advisory Committee, in respect of situations of Sudden and Unexpected Death;
- A grant of €1,000 as a subvention towards the publication of *The Church of Ireland under the Stuarts* by Dr Patrick Little.
- A grant of £7,000 to the Board of the Church of Ireland Press Ltd to support continuity in publication of The Church of Ireland Gazette and to facilitate the Board in its efforts to secure a sustainable future for this historic publication. £5,000 of this grant is to be funded from the GS

Royalties Fund, with £2,000 being provided from funds agreed by the Allocations Committee (either from underspend on the CCB budget granted by the Allocations Committee or as additional funding). The Central Communications Board is to monitor and review the progress made towards achieving a sustainable future for the Gazette, and to complete a report at the end of a year from the receipt of the grant by the Church of Ireland Press and before any further request will be considered.

## **20. HISTORICAL CENTENARIES WORKING GROUP**

The report of the Working Group may be found as Appendix J on page 228.

## **21. MARRIAGE REGULATIONS (NI) 2004 AND MARRIAGE REGULATIONS (ROI) 2007**

In June 2021, the Standing Committee approved revision to the regulations. The revised wording of the relevant section for both jurisdictions is:-

Marriages are ordinarily solemnised in a church or chapel of the Church of Ireland duly consecrated for public worship. Marriages shall not be solemnised at any place other than a church or chapel of the Church of Ireland duly consecrated for public worship unless the circumstances are exceptional and the prior approval of the relevant bishop has been obtained.

## **22. MINIMUM APPROVED STIPENDS**

Under Section 51(1) of Chapter IV of the Constitution of the Church of Ireland as revised by Chapter IV of 2011, the Standing Committee is required to consider recommendations from the Representative Church Body as to the rates of Minimum Approved Stipends to take effect from 1 January 2021.

At its meeting of 21<sup>st</sup> September 2021, the Standing Committee heard a submission by Mr Henry Saville, Chairman of the Executive of the Representative Church Body, which detailed the background to the RCB's recommendations.

The Standing Committee approved the recommendations of the Representative Church Body with the adoption of the following resolution:

That, in accordance with Section 51 (1) of Chapter IV of the Constitution of the Church of Ireland, and as recommended by the Stipends Committee and the Representative Body for onward recommendation to the Standing Committee, the rates of Minimum Approved Stipends shall be as follows with effect from 1 January 2022:

- (a) no stipend shall be less than £31,100 per annum in Northern Ireland or €38,616 per annum in the Republic of Ireland in the case of an Incumbent or a member of the clergy appointed as Bishop's Curate under the provisions of Section 42 of Chapter IV or of a Diocesan Curate over the age of 30 years appointed under the provisions of Section 43 of Chapter IV.

- (b) the stipend for a Curate-Assistant shall be in accordance with the following scale:
- (c)
- |                            |  |
|----------------------------|--|
| First Year                 | 75.0% of minimum stipend for incumbent |
| Second Year                | 77.5% "                                |
| Third Year                 | 80.0% "                                |
| Fourth Year                | 82.5% "                                |
| Fifth and succeeding years | 85.0% ""                               |

## 23. PENSIONABLE STIPENDS

Under Section 2 of Chapter XIV of the Constitution of the Church of Ireland as revised by Chapter V of 2011, the Standing Committee is required to consider a recommendation from the Representative Church Body and the Church of Ireland Clergy Pensions Trustee Limited as to the rates of Pensionable Stipend to take effect from 1 January 2022.

At its meeting of 21<sup>st</sup> September 2021, the Standing Committee heard a presentation by Mr Henry Saville, Chairman of the Executive Committee of the Representative Church Body, which detailed the financial background to the recommendations of the RCB and the Church of Ireland Clergy Pensions Trustee Limited.

The Standing Committee approved the recommendations of the Representative Church Body by adopting the following resolution:

That, as recommended by the Executive Committee and the Trustee, in accordance with Section 1 of Chapter XIV of the Constitution of the Church of Ireland, Pensionable Stipend shall be as follows with effect from 1 January 2022, remaining unchanged from 2021:

Pensionable Stipend shall be £25,498 per annum in Northern Ireland and €36,219 per annum in the Republic of Ireland in the case of an Incumbent or a member of the clergy appointed as Bishop's Curate under the provisions of Section 42 of Chapter IV or of a Diocesan Curate over the age of 30 years appointed under the provisions of Section 43 of Chapter IV.

Pensionable Stipend for a Curate-Assistant shall be in accordance with the following scale:

First Year	75.0% of Pensionable Stipend for incumbent
Second Year	77.5% "
Third Year	80.0% "
Fourth Year	82.5% "
Fifth and succeeding Years	85.0% ""

**24. PIONEER MINISTRY WORKING GROUP**

The report of the Working Group appears as Appendix K on page 231.

**25. PRIORITIES FUND**

The accounts of the Priorities Fund and the grants, approved by Standing Committee in March 2022, are contained as Appendix L on page 240.

**26. CHURCH OF IRELAND SAFE GUARDING BOARD**

The report of the Safeguarding Board appears as Appendix M on page 249. In January 2022, the Standing Committee approved revised terms of reference for the Board.

**27. SECONDARY EDUCATION COMMITTEE**

In March 2022, the Standing Committee re-nominated Mr Wilfred Baker, Ms Hazel Corrigan, Mr Roy Crowe, Ms Elizabeth Hassell, Rev Robert Jones, Ms Joyce Ryder, and Rev Ken Rue and nominated Mr Gavan Woods to the AGM of the SEC, until March 2023.

**28. STANDING COMMITTEE INCOME AND EXPENDITURE AND GENERAL PURPOSES FUND ACCOUNTS 2021**

The accounts are contained as Appendix N on page 254.

**29. STANDING COMMITTEE STATEMENT**

A private member's motion was submitted to the June 2021 meeting, presenting a draft statement for the Standing Committee's consideration. Members agreed on an amended version of the statement, which reads:

The Church of Ireland affirms that every human being is created with intrinsic dignity in the image of God with the right to life.

We oppose the extreme abortion legislation imposed on Northern Ireland by the United Kingdom Parliament in what was previously considered a devolved issue and ask that legislation is developed that safeguards the wellbeing of both the mother and unborn child. In addition, we encourage our church to provide more support to mothers during pregnancy, particularly during times of crisis.

**30. SUB-GROUP TO EXPLORE THE POSSIBLE FUTURE USE OF VIDEOCONFERENCING FOR MEETINGS**

The Standing Committee established a group to explore this possibility, in November 2021. Its membership was: Ms Hilda Connolly, Rev Nicola Halford, Ven Robert Miller, Mr Alan Williamson, and the Assessor, Mr Lyndon MacCann, S.C.

In March 2022, the group presented its recommendations, and the Standing Committee passed the following resolution:

That the Standing Committee approves the recommendations of the sub-group concerning the timetabling of General Synod and agrees that, from 2023 onwards, the first and second days of the General Synod should customarily take place in person, with the third day's business to be held online by means of electronic communications technology over one or two evenings as required within two weeks of the second day of Synod.

The Standing Committee also requested that an exploration of the use of hybrid meeting technology for its own meetings be undertaken.

### **31. WOMEN IN MINISTRY**

On the 30th anniversary of the ordination of women to the priesthood, the House of Bishops set up a focus group to look at the progress of women in ministry in the Church of Ireland. The remit of the group was to look specifically at:

1. the progress, or lack thereof, of women in ministry in the Church of Ireland
2. the reasons that might exist for any lack of progress
3. the possible way forward

The group reported their findings to the House of Bishop, who felt that these findings require a longer and wider remit. Subsequently the report was submitted to Standing Committee at their June 2021 meeting. The Standing Committee agreed with the suggestion in the report that the work should be referred to the Commission on Ministry. Further reports on this project may be found in the report of the Commission.

### **32. WORKING GROUP CONCERNING A CO-ORDINATED RESPONSE BY THE CHURCH TO HISTORIC INSTITUTIONAL ABUSE**

In March 2021, the Standing Committee and the Representative Body approved the terms of reference and membership of a Working Group concerning a co-ordinated response by the Church to historic institutional abuse. Its report appears as Appendix O on p. 260.

## **APPENDIX B**

### **The Church of Ireland Centre, DCU Institute of Education - Advisory Council**

#### **REPORT TO THE GENERAL SYNOD 2022**

##### **MEMBERS**

Members are shown with attendance figures for the two meetings held during 2021.

2	Most Rev John McDowell, Archbishop of Armagh	School patron (Chair)
0	Most Rev Dr Michael Jackson, Archbishop of Dublin	School patron
2	Rev Canon Gillian Wharton	Honorary Secretary and member of the General Synod Board of Education (RI)
2	Rev Canon Brian O'Rourke	Member of Board of Management of a Church of Ireland national school and of the General Synod Board of Education (RI)
2	Ms Joyce Perdue	National school principal
2	Ms Carolyn Good	National school principal from a small rural school
2	Mr Robert Neill	Member of the RCB with financial or auditing expertise
1	Rev Canon Prof Leslie Francis	External academic expert
	Vacant	External academic expert from the Republic of Ireland

##### **IN ATTENDANCE**

Rev Prof Anne Lodge	Director, Church of Ireland Centre
Mr David Ritchie	Chief Officer, RCB and Secretary General
Ms Elaine Whitehouse	Secretary to the Advisory Council

##### **INTRODUCTION**

The Church of Ireland Centre ('the Centre') was established in 2016 within the Institute of Education at Dublin City University (DCU) to ensure that the distinctive identity and values of teacher education in the Church of Ireland / Reformed Christian traditions were maintained on an ongoing basis following the incorporation of the Church of Ireland College of Education (CICE) into DCU.

The incorporation process provided that the Centre be supported by an Advisory Council, appointed by the relevant Church authorities. Accordingly in 2016 the Standing Committee of the General Synod nominated the first members to the Council.

The Standing Committee in November 2021 reappointed the outgoing members of the Advisory Council for a five-year period.

In collaboration with the governing structures of DCU, the Council is responsible for the relationship of the Church of Ireland with the Centre.



The principal activities set out in the Council's terms of reference are to support the work of the Centre and its Director and staff in the training of students as teachers in national schools under Church of Ireland / Reformed Christian faith patronage, and to make recommendations to the Representative Church Body (RCB) as trustee of the Church of Ireland College of Education Fund Trust in relation to the Centre's annual budget and related allocations.

In 2021 the Council received updates from the Director on the work of the Centre including the 'Living Faith Living History' exhibition held in Christ Church Cathedral, Dublin and an online symposium on small primary schools in collaboration with the Irish Primary Principals Network (IPPN). The Council also heard from the Director about the impact of the Covid-19 pandemic on the Centre's work, and the Director was asked to convey the Advisory Council's congratulations to all at the Centre for their achievements under pandemic circumstances.

All meetings in 2021 took place via Zoom, but it is hoped that in person engagement can recommence with the work of the Centre from the Spring of 2022.

Further information on the work of the Centre during the year is included in the report of the General Synod Board of Education

The Council received annual budget figures from the Director. A request for an allocation of €65,270.55 from the Church of Ireland College of Education Fund Trust in support of the work of the Centre in respect of the academic year 2021/2022 was recommended to the RB Executive Committee and approved (2020/2021: €58,926.54). The allocation from the Fund Trust is used to give bursaries and prizes to students, to support the provision of the teaching of religious education in the Centre and to support projects that further the Centre's ethos.

## APPENDIX C

### BISHOPS' APPEAL ADVISORY COMMITTEE (CIBA)

#### Bishops' Appeal Committee

Rt Rev Patrick Rooke (Chair, outgoing)  
 Rt Rev Dr Ferran Glenfield (Chair, incoming)  
 Very Rev Niall Sloane  
 Mrs Iris Suitor (Hon Sec)  
 Canon Jono Pierce  
 Rev John Ardis  
 Rev Claire Henderson  
 Mrs Claire Holmes  
 Ms Ruth Handy  
 Mrs Gillian Purser (until autumn 2021)

In support of the committee: Education Advisor, Ms Lydia Monds

#### Bishops' Appeal Diocesan Representatives

Mr Geoffrey McMaster – Dublin & Glendalough  
 Rev Ken Rue – Dublin & Glendalough  
 Mrs Valerie Power – Cashel, Ferns & Ossory  
 Mrs Gillian Purser – Cashel, Ferns & Ossory  
 Mr Andrew Coleman – Cork, Cloyne & Ross  
 Rev Jim Stephens - Limerick & Killaloe  
 Canon Jen McWhirter – Tuam, Killala and Achonry  
 Rev Ngozi Ndichi – outgoing representative for Clogher  
 Vacant – Clogher  
 Rev Claire Henderson – Derry & Raphoe  
 Rev Elaine O'Brien - Connor  
 Rev John Anderson – Connor (RIP)  
 Rev Elizabeth Stevenson - Armagh  
 Mr Albert Dawson – Kilmore, Elphin & Ardagh  
 Rev William Steacy – Meath and Kildare  
 Rev Colin Darling – Down & Dromore

#### Executive Summary

<b>Total Euro Donations 2021:</b>	<b>€567,852.77</b>
Legacies:	€452,081.01
General & Specific Donations:	€115,771.76
<b>-</b>	
<b>Total Sterling Donations 2021:</b>	<b>£126,453.73</b>
General & Specific Income 2021:	£126,453.73

With support from Church of Ireland dioceses, parishes and individuals, and in collaboration with key partner mission and development agencies, Bishops' Appeal funded crucial disaster relief responses, as well as longer term education, health and agricultural community development programmes throughout the past year.

We also began the process of internal restructuring based on the outcomes of the audit and the instructions of General Synod 2021, some of which included increased

collaboration to strengthen wider church responses to justice issues. These changes continue into 2022.

#### Outline of work achieved

##### **Disaster Relief funding:**

We continued to fund Covid-19 disaster relief and front line responses in India, Nepal, South Sudan, Kenya and Bangladesh and also provided humanitarian aid in and around Tigray in Ethiopia (through Tearfund Ireland) and in Haiti following the earthquake (through Christian Aid and Habitat for Humanity). We also funded emergency responses in Lebanon where emergency food, soap and blankets were distributed.

##### **Sustainable Development Funding (a sample):**

Due to ongoing investment in the area of education in Uganda, Bishops' Appeal has supported over 7,000 girls to attend and remain in school through awareness raising and additional access to latrines and sanitation through Fields of Life 'I AM A GIRL' project. Further literacy programmes were funded through Mothers' Union in Ethiopia and through Feed the Minds in Kenya.

A number of water projects were supported that brought fresh, clean and accessible water to communities for the first time. This was especially needed as they are now struggling with climate induced water scarcity due to increased drought and then increased water contamination due to intense flooding (funded through Water Drops in Kenya and Habitat for Humanity in Malawi).

Cooperatives in Kenya and Malawi were supported that promoted training and resources for subsistence farmers who could then work together to strengthen their access to national markets.

Health projects such as Christian Aid supports for child headed households in Kenya receiving vaccinations were supported as were maternal health projects in Sierra Leone, the most dangerous place on the planet for a woman to give birth. Additionally we support Tearfund programmes in Cambodia and Iraq that place children in families, who would otherwise grow up in institutions.

Bishops' Appeal supported the local church to respond to the needs in their communities in a variety of countries such as Egypt, South Sudan, Democratic Republic of Congo, Bangladesh and Bolivia, through multiple key partners such as CMS Ireland, USPG and SAMS.

##### **Lenten Focus: #Connect4Creation:**

The Lenten focus followed on from previous years focusing on reducing fossil fuel driven travel, encouraging tree planting and reducing use of single use plastics. Here, local and global were connected in order to protect bees. The campaign included:

- awareness raising/education on the necessity of bees and our responsibility to safeguard creation as one of the 5 Marks of Mission;
- a time for outdoor reflection in collaboration with Muddy Church, who produced beautiful trail cards for wandering and wondering during Lent;
- ways to encourage bees in your parish, school, garden or from your windowsill in collaboration with Eco-Congregation Ireland and

- a project supporting bee-keeping in Zimbabwe in collaboration with Christian Aid.

#### **Diocesan Link Projects:**

Limerick & Killaloe partnered with Bishops' Appeal for their Mission Sunday focus, where funds were raised to support communities in Southern Ethiopia take action to protect themselves against a rise in climate related diseases such as diarrhoea, malaria, typhoid and meningitis. The measures put in place also supported the community to stay safe in times of Covid.

Tuam, Killala and Achonry, who supported Water Drops in 2020, received encouraging reports of the implementation of the water project. Remote communities who had long resorted to digging with their hands in the river bank during the dry season to try and access water will soon have access to a more dependable water source. Bishops' Appeal topped up this donation through General Funds to see the project completed.

Cashel, Ferns and Ossory fundraised in 2020 for projects that finally got underway in 2021, with some delays due to Covid-19. Half the funds will support a Feed the Minds project in Zambia, providing farmers with livestock, training and basic literacy as part of a wider community effort to reduce gender violence, child marriage and malnutrition and increase the inclusion of women, people living with HIV/AIDS and people with disabilities in the wider life of the community. The other half of the funding will support the strengthening of Mothers' Union literacy circles in the Gambella, Ethiopia and will fund the numeracy courses that women can join once they have completed the literacy course. Again, Bishops' Appeal topped up diocesan giving from General Funds.

Cork, Cloyne and Ross continued to support Christian Aid cooperatives in Burundi, enabling maize farmers to process their own maize, gain access to national markets and strengthening their harvests and their bargaining position for a decent price for product.

Down and Dromore began planning for a collaborative Lenten Appeal in 2022 which will support a Christian Aid project in Honduras and a Tearfund project in Jordan through a diocesan wide 'Bishop's Big Bike Ride'.

#### **Work on strengthening and developing the structures of Bishops' Appeal:**

In autumn 2021 we bid farewell to our Chair, Bishop Patrick Rooke, with gratitude for his steer in all matters relating to the work of Bishops' Appeal but notably in his work to create structural changes that support the vision and the work being known and understood at diocesan and parish level. Bishop Ferran Glenfield now leads the committee in implementing these changes over the course of the next few years.

#### **Collaboration on Gender Justice Issues:**

Throughout 2021 Bishops' Appeal collaborated with the Mothers' Union and with Tearfund Ireland to create a training entitled 'Equipping the Church to take action and end Domestic Abuse.' The training consists of 5 sessions that include pre-recorded lectures from prominent leaders tasked with supporting the church to become informed of the root causes of violence, to work to become safe spaces and to create a culture of right relationships that permeates every aspect of its internal structures as well as creating connections into the wider community and the global church.

- Lecture 1: The Global Picture, Sabine Nkusi, Gender and Protection Unit Programme Coordinator, Tearfund UK;

- Lecture 2: The National Picture, Jacqui Armstrong, Gender Justice and 16 Days/365 Activism to end Gender Violence Coordinator, Mothers' Union Ireland;
- Lecture 3: In Our Pews, Bekah Legg, Director of Restored;
- Lecture 4: The Anglican Communion, Mandy Marshall, Director of Gender Justice for the Anglican Communion;
- Lecture 5: A Case Study, Robyn Boosy, Advocacy Manager, Mothers' Union and Former Preventing Violence Against Women Program Manager for Melbourne Diocese.

Bishops' Appeal funds programmes that support women who are being exploited, trafficked and abused and programmes where local champions are educating and ending violence against women in their communities. However, we must make the link between the local and the global and recognise that 1 in 4 women in Ireland have experienced gender based violence. This number does not decrease with church goers. The church has a responsibility to act to uphold the Christian belief that men and women are made in the image of God and violence, unequal power structures and degradation of any kind mars that image. Bishops' Appeal is privileged to work alongside pioneers in MU and other agencies to support a culture change, a head and heart change and a structural change that will lead to ending violence against women and girls.

#### Action Plan for the year ahead

With your support, Bishops' Appeal plans to target funding where it is most needed and where it will make the biggest impact.

We will work with key agencies, dioceses and parishes to support communities and churches bringing transformation and hope in situations of extreme poverty.

We commit to structural changes that will enable this work to grow and to flourish as we prepare to celebrate 50 years of standing in solidarity with people who live in poverty.

We commit to continuing to strengthen collaborations with others working to tackle injustices so we can achieve more together for the glory of God.

#### Thanks

To our Legacy givers and generous donors throughout the Church of Ireland. You make the work possible and enable the Church to follow Christ's call.

To Mrs Janet Maxwell & Mr Stuart Wilson, who have supported our internal work to be compliant with Charities Regulators.

To the RCB finance department, especially Ms Lynda Small, Mr Duncan Holmes, Mrs Patricia Wilson and Mr Gordon Woods, who receive donations and maintain accounts, we are so grateful for your hard work and dedication.

To Rt Rev Patrick Rooke – we wish you every blessing in your retirement.

**BISHOPS' APPEAL ACCOUNT 2021****INCOME & EXPENDITURE ACCOUNT**

	Year ended 31 December	
	2021	2020
	€	€
<b>INCOME</b>		
Contributions	718,160	353,012
Deposit Interest	5	65
Sterling translation gain	3,965	-
Tax refunds	12,840	10,165
	<u>734,970</u>	<u>363,242</u>
<b>EXPENSES</b>		
Administration Expenses & Salaries	<u>32,707</u>	<u>22,175</u>
	32,707	22,175
<b>OPERATING SURPLUS FOR YEAR</b>	<u>702,263</u>	<u>341,067</u>
Grants Paid	391,370	312,771
Surplus for the year	<u><u>310,893</u></u>	<u><u>28,296</u></u>

**BISHOPS' APPEAL ACCOUNT 2021****BALANCE SHEET**

Year ended 31 December  
2021                      2020  
€                              €

**CURRENT ASSETS**

Cash held by the RCB	452,725	150,623
Debtors	<u>22,580</u>	<u>13,789</u>
	<u>475,305</u>	<u>164,412</u>

Total Net Assets	<u>475,305</u>	<u>164,412</u>
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**FUNDS EMPLOYED**

Balance at 1 January	164,412	136,116
Surplus for the year	310,893	28,296
Balance at 31 December	<u><u>475,305</u></u>	<u><u>164,412</u></u>

**THE CHURCH OF IRELAND BISHOPS'**  
**APPEAL**

**REPORT OF THE INDEPENDENT**  
**AUDITORS**

**INDEPENDENT AUDITORS' REPORT TO THE CHURCH OF IRELAND  
BISHOPS' APPEAL**



## ***Independent auditors' report to the Advisory Committee of Church of Ireland Bishops' Appeal***

### **Report on the audit of the non-statutory financial statements**

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#### **Opinion**

In our opinion, the Church of Ireland Bishops' Appeal's non-statutory financial statements for the year ended 31 December 2021 have been properly prepared, in all material respects, in accordance with the basis of preparation in the accounting policies.

We have audited the financial statements which comprise:

- the balance sheet as at 31 December 2021;
- the income & expenditure account for the year then ended;
- the accounting policies; and
- the notes to the financial statements.

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#### **Basis for opinion**

We conducted our audit in accordance with International Standards on Auditing (Ireland) ("ISAs (Ireland)") including ISA (Ireland) 800. Our responsibilities under ISAs (Ireland) are further described in the Auditors' responsibilities for the audit of the financial statements section of our report. We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our opinion.

#### **Independence**

We remained independent of the entity in accordance with the ethical requirements that are relevant to our audit of the financial statements in Ireland, which includes IAASA's Ethical Standard, and we have fulfilled our other ethical responsibilities in accordance with these requirements.

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#### **Emphasis of matter - Basis of preparation**

In forming our opinion on the financial statements, which is not modified, we draw attention to the fact that the accounting policies used and disclosures made are not intended to, and do not, comply with the requirements of Generally Accepted Accounting Practice in Ireland.

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#### **Conclusions relating to going concern**

Based on the work we have performed, we have not identified any material uncertainties relating to events or conditions that, individually or collectively, may cast significant doubt on the entity's ability to continue as a going concern for a period of at least twelve months from the date on which the financial statements are authorised for issue.

In auditing the financial statements, we have concluded that the Advisory Committee's use of the going concern basis of accounting in the preparation of the financial statements is appropriate.

However, because not all future events or conditions can be predicted, this conclusion is not a guarantee as to the entity's ability to continue as a going concern.

Our responsibilities and the responsibilities of the Advisory Committee with respect to going concern are described in the relevant sections of this report.

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## Reporting on other information

The other information comprises all of the information in the Financial Statements other than the financial statements and our auditors' report thereon. The Advisory Committee are responsible for the other information. Our opinion on the financial statements does not cover the other information and, accordingly, we do not express an audit opinion or, except to the extent otherwise explicitly stated in this report, any form of assurance thereon.

In connection with our audit of the financial statements, our responsibility is to read the other information and, in doing so, consider whether the other information is materially inconsistent with the financial statements or our knowledge obtained in the audit, or otherwise appears to be materially misstated. If we identify an apparent material inconsistency or material misstatement, we are required to perform procedures to conclude whether there is a material misstatement of the financial statements or a material misstatement of the other information. If, based on the work we have performed, we conclude that there is a material misstatement of this other information, we are required to report that fact. We have nothing to report based on these responsibilities.

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## Responsibilities for the financial statements and the audit

### *Responsibilities of the Advisory Committee for the financial statements*

As explained more fully in the Advisory Committee Responsibility Statement set out on page 4, the Advisory Committee are responsible for the preparation of the financial statements in accordance with the applicable framework and for being satisfied that they have been properly prepared in accordance with the basis of preparation in note (iii) and the accounting policies in the financial statements and for determining that the basis of preparation and accounting policies are acceptable in the circumstances. The Advisory Committee are also responsible for such internal control as they determine is necessary to enable the preparation of financial statements that are free from material misstatement, whether due to fraud or error.

In preparing the financial statements, the Advisory Committee are responsible for assessing the entity's ability to continue as a going concern, disclosing as applicable, matters related to going concern and using the going concern basis of accounting unless the Advisory Committee either intend to liquidate the entity or to cease operations, or have no realistic alternative but to do so.

### *Auditors' responsibilities for the audit of the financial statements*

Our objectives are to obtain reasonable assurance about whether the financial statements as a whole are free from material misstatement, whether due to fraud or error, and to issue an auditors' report that includes our opinion. Reasonable assurance is a high level of assurance, but is not a guarantee that an audit conducted in accordance with ISAs (Ireland) will always detect a material misstatement when it exists. Misstatements can arise from fraud or error and are considered material if, individually or in the aggregate, they could reasonably be expected to influence the economic decisions of users taken on the basis of these financial statements.


Our audit testing might include testing complete populations of certain transactions and balances, possibly using data auditing techniques. However, it typically involves selecting a limited number of items for testing, rather than testing complete populations. We will often seek to target particular items for testing based on their size or risk characteristics. In other cases, we will use audit sampling to enable us to draw a conclusion about the population from which the sample is selected.

A further description of our responsibilities for the audit of the financial statements is located on the IAASA website at: [http://www.iaasa.ie/getmedia/b2389013-1cf6-458b-9b8f-a98202dc9c3a/Description\\_of\\_auditors\\_responsibilities\\_for\\_audit.pdf](http://www.iaasa.ie/getmedia/b2389013-1cf6-458b-9b8f-a98202dc9c3a/Description_of_auditors_responsibilities_for_audit.pdf).

This description forms part of our auditors' report.

*Use of this report*

This report, including the opinion, has been prepared for and only for the Advisory Committee and for no other purpose. We do not, in giving this opinion, accept or assume responsibility for any other purpose or to any other person to whom this report is shown or into whose hands it may come, including without limitation under any contractual obligations of the entity, save where expressly agreed by our prior consent in writing.

  
PricewaterhouseCoopers  
Chartered Accountants  
Dublin  
24 March 2022

## BISHOPS' APPEAL CONTRIBUTIONS

	2021		2020	
	Stg£	€	Stg£	€
ARMAGH	17,064	975	14,032	908
CLOGHER	8,308	650	11,331	815
CONNOR	9,266	-	16,591	180
DERRY & RAPHOE	14,543	2,980	12,800	4,139
DOWN & DROMORE	22,538	-	13,280	-
KILMORE	1,277	4,441	200	2,646
CASHEL & OSSORY	-	6,503	-	19,248
CORK	-	14,920	-	10,161
DUBLIN	-	33,050	10	45,373
LIMERICK	-	4,235	-	18,946
MEATH & KILDARE	-	4,350	-	2,218
TUAM	-	14,147	-	2,237
OTHER	<u>53,458</u>	<u>481,602</u>	<u>37,313</u>	<u>128,028</u>
TOTALS	<u>126,454</u>	<u>567,853</u>	<u>105,557</u>	<u>234,899</u>
TOTALS IN EURO	<u>718,160</u>		<u>353,012</u>	

### Bishops' Appeal Grants Paid

TYPE OF DEVELOPMENT	2021 €	2020 €
Disaster Relief	120,479	56,698
Health & Medical	112,645	54,120
Education/Communications	97,350	118,945
Rural Development	<u>60,896</u>	<u>83,008</u>
Totals	<u>391,370</u>	<u>312,771</u>
DEVELOPMENT AGENCY		
Christian Aid	66,157	74,004
CMSI	72,101	55,867
Feed the Minds	24,580	23,500
Tearfund	51,169	49,817
Others	<u>177,363</u>	<u>109,583</u>
Totals	<u>391,370</u>	<u>312,771</u>

**Bishops' appeal grants paid**

<b>GEOGRAPHICAL LOCATION</b>		
<b><u>AFRICA - € 152,586; Stg£ 78,548;</u></b>		
<b>Project</b>	<b>Location</b>	<b>Agency</b>
Making the Most of Maize	Burundi	Christian Aid
Christian Aid	Dominican Rep	Christian Aid
Food Relief	DRC	CMSI
IRL Model Farm	DRC	CMSI
South Sudanese Refugees	Egypt	CMSI
Christian Aid Ethiopia	Ethiopia	Christian Aid
Tearfund Ethiopia	Ethiopia	Tearfund
Mother's Union CFO	Ethiopia	Mother's Union
Self Help Africa Kenya	Kenya	Self Help Africa
Christian Aid Kenya Care of Orphans	Kenya	Christian Aid
Water Drops Storage Tanks	Kenya	Water Drops
Food Relief	Kenya	Feed the Minds
Christian Aid Pigeon Pea	Malawi	Christian Aid
Habitat For Humanity Water	Malawi	Habitat For Humanity
Christian Aid Prof Gilmore Malawi	Malawi	Christian Aid
Fields of Life Rwanda	Rwanda	Fields of Life
Christian Aid Sierra Leone Advent	Sierra Leone	Christian Aid
CMS South Sudan	South Sudan	CMSI
Fields of Life I am a Girl	Uganda	Fields of Life
Fields of Life Water	Uganda	Fields of Life
Self Help Africa Uganda	Uganda	Self Help Africa
Christian Aid Connect 4 Creation	Zimbabwe	Christian Aid
<b><u>ASIA - € 69,767; Stg £ 34,280;</u></b>		
USPG Bangladesh	Bangladesh	USPG
Tearfund Cambodia	Cambodia	Tearfund
Indian Covid Relief	India	Christian Aid
Medecins San Frontieres India Covid Relief	India	Medecins San Frontieres
Tearfund Iraq	Iraq	Tearfund
Christian Aid Beirut	Lebanon	Christian Aid
Tearfund Lebanon	Lebanon	Tearfund
Christian Aid Syria	Syria	Westside Press
Tearfund Yeman	Yeman	Tearfund
<b><u>CENTRAL AMERICA - € 5,500; Stg £ 4,696;</u></b>		
Christian Aid Haiti Appeal	Haiti	Christian Aid
Habitat For Humanity Haiti Appeal	Haiti	Habitat For Humanity
<b><u>SOUTH AMERICA - Stg£ 4,868;</u></b>		
SAMS Bolivia	Bolivia	South American Mission Society



## APPENDIX D

### CHURCH OF IRELAND BOARD FOR MINISTRY WITH CHILDREN AND FAMILIES



Church of Ireland  
Board for Ministry with  
Children & Families

#### **Membership**

Rt Rev George Davison, Bishop of Connor (Chair)

#### ***Children's Ministry Network representatives:***

Rev Canon Jennifer McWhirter (RI)

Ms Lynn Storey (RI)

Mrs Kirsty McCartney (NI)

Ms Julie Currie (NI)

#### ***Sunday School Society for Ireland representative:***

Very Rev. Niall Sloane

#### ***Board of Education representatives:***

Rev Catherine Simpson (NI)

Mrs Carolyn Good (RI)

#### ***Standing Committee representative:***

The Ven. Ruth Elmes

#### ***Liturgical Committee representative:***

Rev Julie Bell

#### ***Staff:***

Dr Peter Hamill (Secretary)

Ms Rachael Murphy (Development Officer)

#### **Vision Statement**

The Board for Ministry with Children and Families seeks to equip, resource and advocate for the increased welcome, enhanced inclusion and full participation of children and their families in the whole life of the Church. Its vision is that every Church of Ireland parish, no matter how big or small, is equipped to provide vibrant and engaging ministry with children and families.

For the purposes of the work of this board a child is defined as an individual up to

and including those in primary education approximately 0-12 years. The term family encompasses all who have a part in caring for and raising children.

### **Terms of Reference**

During the year the Board developed a draft set of Terms of Reference to govern its work. These terms were submitted to the Standing Committee for approval at its meeting in June 2021 and were adopted. They can be found in the first Appendix to this report.

### **Communications**

The Board received an initial paper with advice from Mr Peter Cheney (Press Officer) relating to communications strategies. Consequently work was commissioned from a graphic designer and a new logo to identify the board and its work was adopted. Initial conversations have also taken place about the updating of website facilities and social media channels.

### **Children's Ministry Network (CTBI)**

The Church of Ireland participates in the Children's Ministry Network organised by Churches Together in Britain & Ireland. Dr Peter Hamill & The Revd James Mulhall were nominated to represent the Church of Ireland on the Executive of that body.

Dr Hamill represented the Board at the Autumn Conference held in Staffordshire in November 2021. The conference had the theme: *Together again: Moving forward in children's ministry* and the keynote speaker was Dr Sarah Holmes from Liverpool Hope University who shared some research into the effects of the pandemic on children and families. The conference also provided a welcome opportunity to reconnect with practitioners from across the UK and share ideas and resources.

### **Development Officer**

Following a recruitment process during the autumn of 2021, the Board was delighted to appoint Ms Rachael Murphy as our Development Officer. Ms Murphy began work in the role at the beginning of January 2022.

Summarising her first few weeks in the role, Rachael said:

*"I am delighted to have started in this role and in these first few weeks have been meeting alongside the Children and Family Ministry reps around the country, learning about the activities taking place in each diocese and listening as to where the greatest needs currently exist.*

*It is clear, even from these early days that we need to both raise the profile of Children and Families ministry and focus on recruiting, equipping and supporting volunteers to help grow & develop new initiatives. The other key area that will require time and energy is the improvement of communication to ensure we are reaching those running Children and Families ministries in their parishes."*



**Ms. Rachael  
Murphy**

**Children's Ministry Network/ Sunday School Society for Ireland**

The board was formed to place the vital ministry amongst children and families in the Church of Ireland on a formal footing within the structures of the church. The practical resourcing of that ministry has been well served in recent times by the volunteers members of the Children's Ministry Network and over many years by the committee members of the Sunday School Society for Ireland. Their work has served to enthuse and equip those engaged in children's work across the island.

As the Board assumes responsibility for co-ordinating this work, board members enjoyed the opportunity to meet with representatives of the wider network using an online meeting facility. We are particularly grateful to Ms Lydia Monds for her visionary leadership in both CMN & SSSI over the last number of years.

Finance was made available by the Board from its budget to support the production of resources which were prepared by the CMN/SSSI for distribution across the church.

A report on the work undertaken by the Sunday School Society and Children's Ministry Network members may be found in the second appendix to this report.



## **Appendix 1**

### **Church Of Ireland Board For Ministry With Children And Families**

#### ***Terms Of Reference***

##### **Vision Statement**

The Board for Ministry with Children and Families exists to equip, resource and advocate for the increased welcome, enhanced inclusion and full participation of children and their families in the whole life of the Church. Our vision is that every Church of Ireland parish, no matter how big or small, is equipped to provide vibrant and engaging ministry with children and families.

For the purposes of the work of this board a child is defined as an individual up to and including those in primary education approximately 0-12 years. The term family encompasses all who have a part in caring for and raising children.

##### **Governance**

The Board for Ministry with Children and Families will report to General Synod but will report through the Standing Committee in the initial three-year period.

##### **Membership**

- Chair – nominated from the House of Bishops
- Children's Ministry Network representatives (2 NI, 2 RI)
- Standing Committee Representative
- Liturgical Advisory Committee Representative
- Board of Education representatives (1 NI, 1 RI)
- Sunday School Society (1 rep) (initial triennium)
- Up to 2 extra co-opted members as required

##### **Responsibilities**

###### **Advocacy**

- To be a strong advocate for the increased participation of children and families in the life and ministry of the Church.
- To make a case for long term funding and support for ministry with children and families within the Church of Ireland.

###### **Training**

- To ensure the provision of high-quality training for all involved in ministry with children and families in the Church of Ireland.

### **Strategic Planning**

- Oversee the appointment and management of the Development Officer for Ministry with Children and Families.
- Agreeing and developing the strategy for the work of the Officer to assist dioceses in planning for ministry with children and families.

### **Communication and Resourcing**

- Support and develop the Children's Ministry Network as a communications network to dioceses and to leaders of ministry with children and families.

To ensure relevant resources and support are available to all parishes across the Church of Ireland.

### **Frequency of Meetings**

The Board for Ministry with Children and Families will meet at least 3 times annually and shall be convened by the Secretary on the direction of the Chair or through the agreement of members.

### **Review**

The terms of reference of the Board for Ministry with Children and Families will be reviewed at least every three years by Standing Committee, including a review of membership and relevant skills.

*Approved by the Standing Committee of the General Synod - June 2021*

## **Sunday School Society for Ireland Report 2022**

Dean Niall Sloane (Chair)  
Ms Claire Jackson (Hon Sec)  
Rev Eugene Griffin (Hon Tres)  
Mrs Lynn Storey  
Dr Ken Fennelly  
Mrs Hazel Bolton  
Rev Rob Clements  
\*Development Officer: Ms Lydia Monds

### **Executive Summary**

Sunday School Society (SSSI) for Ireland exists to support, train and resource all those ministering to and with children and families. Over the past number of years, through the work of the Development Officer, SSSI has worked closely with the Children's Ministry Network (CMN), sharing social media sites, developing newsletters, accessing funds, disseminating resources and delivering trainings. The following is a sample of what was achieved through both teams working together, primarily through the SSSI Development Officer coordinating the CMN and the Building Blocks team.

Despite and perhaps because of lockdown and restrictions, the teams working to support Children's Ministry within the Church have been extremely busy, adapting and responding to the new ways that we can maintain connections and grow deeper in faith, even when restricted. We are very grateful to the Priorities Fund and to the Boards of Education RI and NI who funded projects and resources and supported parishes to remain connected with children and families in very difficult circumstances.

This collaboration has culminated in a merger and the emergence of the Church of Ireland

Board for Ministry with Children and Families. Moving forward, this Board will expand the work of SSSI and will continue to collaborate with the CMN.

**Building Blocks Children and Family Ministry Training Programmes** (funded by SSSI and coordinated by the Development Officer.)

- February 2021: the Building Blocks team held an online training exploring ways to engage children and families throughout Lent, Holy Week and Easter, with particular focus on connection in a time of restrictions.
- November 2021: the annual Building Blocks conference was held online complemented by a comprehensive training pack full of resources for implementing throughout Advent and Christmas. It was led by a team of practitioners from around Ireland. The conference was fully booked and attended by leaders from a variety of denominations. The focus was on

equipping and resourcing for personal faith and for their God-given ministry.

*Liturgical Advisory Committee Collaboration* Ms Lydia Monds from SSSI and Rev Abigail Sines from the LAC worked together to produce two liturgical resources – one creating space for lament and hope in a service where children are present and the other exploring themes of letting go and taking heart during Advent, where families might be engaging in person or remotely.

#### *Easter 2021*

Working alongside SSSI, the CMN had 2,000 Muddy Church Easter Trails made to fit A5 postcard size packs. They were put together on key-rings and their availability to parishes was promoted via the CMN diocesan reps. Parishes in 8 dioceses were supported and a 9th diocese opted to have them printed for their parishes themselves. The feedback was that after a year of coming up with resources and packs and online syllabus and feeling exhausted and burnt out, it was such a joy to receive a ready to go resource that parishes could use to connect with families and together connect with God.

SSSI supported three dioceses to receive Bible Society Easter Story books with family activity sheets – Limerick and Killaloe, Derry and Raphoe and Armagh, where the Board of Education (NI) funded half the costs and the diocese covered the rest. Dioceses could access up to 1,000 story books for distribution to parishes and families.

#### *Summer Resources*

#COIcompassionchallenge. SSSI in collaboration with CMN ran a simple summer programme exploring acts of compassion in the Gospels and then challenging families to engage in a very simple act of compassion themselves.

#### *Priorities Funding, Summer & Autumn 2021*

**1. Training:** We ran a 'Family Church' training where parishes signed up and received a pack with samples of everything they needed to run a liturgical family service in pods/around tables/on picnic blankets. The training interacted with the pack. Whilst this initially targeted families who may not feel comfortable coming back to church while other more vulnerable people are attending, there was scope for this to be a whole church family intergenerational service. Ms Lynn Storey, who is a member of CMN, Building Blocks, the new Board for Ministry with Children and Families and is part of the team that runs a Family Church service in Kiltarnan delivered the training. There was a strong expression of interest in this training being repeated and in a ministry to parents training also being run.

#### **2. Back to Church Pack**

A Back to Church Pack sent out in August 2021 contained the following:

- Welcome Back Sheets from Together@Home;

- Top Tips for Welcome Teams from Make Yourself at Home;
- Postcards for sending to families with service times, events and other info on them;
- Sample covid compliant consent forms and risk assessments;
- Sample resource for a back to church service (blessing of the back packs and sample blessing tags);
- Transition resources and service sheets for children staying in the service (from Together@home);
- Prayer request cards – that can be given to people unable to attend or that Sunday Clubs can offer out with the commitment that the Sunday Club will pray for all those seeking God’s guidance and comfort;
- Muddy Church trail for use in families, Sunday Clubs or parish events.

The packs were sent out via the CMN diocesan representatives.

### **3. Muddy Church Diocesan Trails**

- A trail based on Creation called 'Our Great Big Muddy World' was commissioned by the CMN. It was created by Ms Lucie Hudson, founder of Muddy Church.
- Trails were sent to every diocese, who either opted for larger diocesan events or for parish by parish events.
- Training on using the trails was provided by Ms Lucie Hudson.

*An Advent and Christmas newsletter* highlighting multiple resources from crib service outlines and All Age service interactive talks and Zoom nativities and Nativity trails and Christmas bake along events and family devotionals was distributed through all social media sites and through the CMN representatives.

### **Disestablishment Grants**

To mark the 150th Anniversary of Disestablishment the SSSI offered grants of up to €1000 to each Diocese (to be match funded by the Diocese,) for children's ministry projects. Applications were approved for five such Diocesan projects which included a project to promote awareness of and allow reconciliation for issues arising from the Decade of Centenaries; subsidising transport to Diocesan Schools' services and part funding an autumnal Diocesan children's home parties.

### **Moving Forward**

Over the coming year, Sunday School Society for Ireland will merge and become part of a new and exciting central ministry run through the Board for Ministry with Children and Families. We are grateful to the Church of Ireland for decades of support and are hopeful and prayerful that this vital ministry will continue to expand and thrive. We thank everyone on the SSSI committee for their commitment to the work and for their role in making this new Board possible. We commend the work of the Children’s Ministry Network, which is an invaluable resource of skilled practitioners and advocates for

Children and Family Ministry. Finally, we wish every blessing and success to the new Board as they take hold of the vision and move things forward.

*Website:* [www.cm.ireland.anglican.org](http://www.cm.ireland.anglican.org)

*Facebook:* [www.facebook.com/churchofirelandchildrensministry](https://www.facebook.com/churchofirelandchildrensministry)

**APPENDIX E**  
**CENTRAL COMMUNICATIONS BOARD TO GENERAL SYNOD**

**MEMBERSHIP**

Most Rev Patricia Storey	(House of Bishops)
Ven Ruth Elmes	(Standing Committee)
Rev Canon Gillian Wharton	(Honorary Secretary)
Dr Kenneth Milne	(Chair – Literature Committee)
Dr Raymond Refaussy	(Hon Secretary – Literature Committee)
Very Rev Alastair Grimason	(Representative Body)
Ven Dr Stephen McBride	(Representative Body)
Rev Anna Williams	(Co-option for gender & regional balance)
Mr Roger Childs	(Co-option for gender & regional balance)
Rev Alan Ruffi	(Co-option for gender & regional balance)
Mr David Ritchie	(Church House Senior Management)
	<i>(ex officio)</i>
Mrs Janet Maxwell	(Head of Synod Services & Communications)
	<i>(ex officio)</i>
Mr Peter Cheney	Press Officer <i>(in attendance)</i>
Mrs Lynn Glanville	Dublin & Glendalough Communications Officer
	<i>(in attendance)</i>

*Broadcasting Committee (not re-appointed as separate sub-committee, January 2022)*

Mr Roger Childs  
Dr Paul Loughlin

**TERMS OF REFERENCE**

- Initiate policy in relation to the communications strategy of the Church;
- Establish and co-ordinate the work of the sub-committees;
- Advise and support staff dealing with communications;
- Recommend and seek funding for communications projects for the benefit of the Church;
- Examine recommendations from the Literature Committee for support from the General Synod Royalties Fund and forward these for approval to the Standing Committee;
- Identify training needs among church communications staff and volunteers, providing training where possible;
- Report annually to the General Synod.

**Executive Summary**

In 2022, the Board's action plan is to:

- Develop a new model for RTÉ broadcast services (ongoing from 2021);
- Create new guidance on copyright matters to resource parish activity in the light of altered arrangements as a result of the pandemic;
- Continued publicity for the *Daily Worship* app and online publication sales.

**REPORT****Introduction**

The ongoing Covid pandemic has again dominated the thinking of the members of the Central Communications Board, as they continue to address the changing needs of parishes in terms of support for online worship, and an altered pattern of communication with parishioners.

A further grant was made to support production of the *Church of Ireland Gazette*, which remains a valued and important source of comment on and about the Church, and which the Board commends to members of General Synod. The *Gazette*, published monthly, has been available in electronic form (as well as in print) in recent years, which has proved to be a far-sighted decision on the part of its publisher, Church of Ireland Press Ltd, as it increased the accessibility of the publication to Church members during the pandemic. Subscriptions may be obtained at <https://gazette.ireland.anglican.org/subscribe>

The Board extends a welcome to the new Chair of Church of Ireland Press Ltd, the Very Revd William Morton, and acknowledges with thanks the work of retiring Chair, Mr Adrian Clements, who has overseen the transition of the *Gazette* from weekly to monthly publication.

Work was concluded on the communications template to help support governance compliance and this was handed over for further development to the working group of Diocesan Secretaries who have been developing a plan to guide parishes towards compliance with the Governance Code issued by the Irish Charities Regulatory Authority. The majority of parishes have now been asked to adopt the relevant policies under this Code, and there is a plan in place to ensure that select vestries and diocesan councils, being our charity trustee bodies, are regularly prompted by Diocesan Secretaries regarding compliance requirements. More information on the out-workings of this co-operative initiative can be found in the report of the Charities Working Group.

**Media Training**

A significant training meeting for Diocesan Communications Officers was held in the Kilbroney Centre, Rostrevor, under pandemic restrictions. Speakers included Rev Canon Andrew Orr (Eco-Congregation Ireland) on the subject of climate change and its implications for the Church and Rev Abigail Sines (Christ Church Cathedral) on Dublin city centre's experience of the pandemic and lockdowns. The Board expresses its thanks to the staff of the centre for the additional work required to host a group safely at this time.



Other media training was provided by Mr Andrew Graystone (Media Futures) for senior spokespersons and newly appointed bishops.

### **Press Office**

As Press Officer, Mr Peter Cheney continued to co-ordinate a news service for the Church as a whole, assisted by the Diocesan Communications Officers, and supported the central Church in communicating its work in print, online, and in the broadcast media. Key events and themes over the last year included the Church's emergence from the winter lockdowns, the Service of Reflection and Hope at St Patrick's Cathedral, Armagh, and stories from the return of in-person ministry – to people of all ages – which have brought particular joy to our readers and viewers.

The Board recognises the contribution that has been made over the last two years by a dedicated team of communications staff, both central and at the diocesan level, and expresses its heartfelt thanks to them for the dedication and for the creative ways in which they have responded to the challenges facing the Church.

### **Broadcasting**

In 2021, Covid-19 continued to have a significant impact on public media needs and consumption. Once again, RTÉ offered additional religious content to meet the spiritual and pastoral needs of Irish viewers and listeners while access to their local places of worship was restricted and made more anxious by Covid. RTÉ would like to thank the clergy and communities who gave freely of their time and talents to share this content.

The Board is also grateful for BBC Northern Ireland's continued support for weekly Christian worship.

RTÉ also made efforts to reflect the beliefs and cultures of minority faiths through extra programmes, ranging from *St Patrick's Shorts* (observations on the patron saint and his feast day from minority faith perspectives) to content marking some significant festivals of those communities (e.g. Passover, Ramadan, Vaisakhi, Nawruz, Eid, Rosh Hashanah).

2021 saw the launch of a new scripted reflective series, *A Word in Edgeways*, which plays early in the morning on RTÉ Radio 1 and has featured a number of Anglican voices. The Church of Ireland was also well represented on RTÉ Radio 1's main religious programme, *The Leap of Faith*, which continued to offer an entertaining mixture of features, interviews and discussions.

On television, former President Mary McAleese presented another series of her personal pilgrimage interviews, *All Walks of Life*. She also marked the centenary of partition with a landmark documentary, *With God On Our Side*, in which she examined the role that religion has played in causing and resolving conflict on the island of Ireland. This film was broadcast on BBC Northern Ireland as well as RTÉ One.

The centenary was the focus, too, of another joint venture with the BBC, broadcasting the Irish Church Leaders' Service of Reflection and Hope in St Patrick's Cathedral, Armagh, which reflected its organisers' intentions of a broad invitation to and participation by members of society, including young people.

Elsewhere on television, while *Dear Gay* explored the role that Gay Byrne and his letter-writing listeners played in re-shaping Irish attitudes and behaviour, 'Gaybo's' former television series, *The Meaning of Life*, returned for its fifteenth season, now fronted by Joe Duffy.

At Christmas, St Patrick's Cathedral, Dublin, marked its 800th anniversary by hosting RTE TV's annual Carols show, *Christmas in St Patrick's*, as well as the annual *Festival of Nine Lessons and Carols* on RTE Radio 1.

Later, on Christmas Day, the Anglican and Catholic Primates of All Ireland, Archbishop Eamon Martin and Archbishop John McDowell, offered a joint message of hope and encouragement.

## LITERATURE COMMITTEE

### MEMBERSHIP

Dr Kenneth Milne (Chairman)  
Canon Peter K McDowell  
Ven Richard B Rountree  
Rev Kenneth G Rue  
Rev Bernard Treacy OP  
Dr Raymond Refaüssé (Honorary Secretary)  
Ms Cecelia West  
Mr George Woodman  
Mrs Janet Maxwell (*ex officio*)

In attendance: Mr Bryan Whelan, Publications Officer, and Mr Peter Cheney, Press Officer.

### Executive Summary

In 2022, the Literature Committee will set out to:

- Prepare the fourteenth book in the Braemor Studies series for publication;
- Support the publication programme of the Liturgical Advisory Committee;
- Support the RCB Library in the publication of an illustrated history of church architecture;
- Evaluate applications for support from the General Synod Royalties Fund.

## REPORT

### Major outcomes for 2021

Arising out of the Action Plan for 2021, the thirteenth booklet in the Braemor Studies series, which seeks to publish the best of the final year dissertations in CITI, was edited, designed and published. Canon Michael Kennedy's on-line study of the theology of liturgy was completed, and co-operation with the online purchasing facility which assists with promotion and marketing, sales and distribution continued.

### Church of Ireland Publishing

The Literature Committee has continued to further the work of Church of Ireland Publishing (CIP), the publishing imprint for the Church of Ireland.

The following titles were published in 2021:

Rev Canon John R Bartlett, *The Gospels in Iambic Verse (Revised Common Lectionary Year C)*

Rev Michael Kennedy, *Theology of Liturgy*

Dr Kenneth Milne (ed.), *Journal of the General Synod, 2020*

Rev Ken Rue, *Church of Ireland Sunday and Weekday Readings Advent Sunday 2021 to Eve of Advent Sunday 2022*

Rev Christopher West, *Eucharist and Embodiment. An Invitation to Constructive Theological Thinking* (Braemor Studies 13)

### Online purchasing

The Literature Committee expresses its gratitude to the Central Communications Board and to the staff of the Finance and IT departments of Church of Ireland House, Dublin, for supporting the facility to purchase Church-related materials online via the Church of Ireland website. This facility has proved extremely popular and is being widely used. Ms Heather Jestin continues to assist with the distribution of materials to parishes. Orders can be placed online at <https://store.ireland.anglican.org/store> and Ms Jestin is available to assist with queries at [heather.jestin@rcbdub.org](mailto:heather.jestin@rcbdub.org)

A list of allocations from the General Synod Royalties Fund is contained in the Report of the Standing Committee. Applications to the fund should be addressed to Dr Raymond Refaüssé, Secretary to the Literature Committee, c/o Synod Department, Church of Ireland House, Church Avenue, Rathmines, Dublin, D06 CF67.

**APPENDIX G**  
**THE CHURCH AND SOCIETY COMMISSION OF THE CHURCH OF IRELAND**  
**REPORT 2022**

**Members**

Right Rev Dr Kenneth Kearon (Chair)*	Rev Dr Rory Corbett
Most Rev John McDowell	Dr Elizabeth Leonard
Most Rev Dr Michael Jackson	Rev Martin O'Connor
Mr Ken Gibson	Rev Andrew Orr
Mr Neville Armstrong	Ms Zephryn Patton
Mrs June Butler	Rev Peter Rutherford
Rev Rob Clements	Ven Robert Miller
Ms Jane Burns**	

\* Retired 31/10/21

\*\* Appointed by Standing Committee 09/03/21

The Church and Society Commission submits the following report with appendices referencing its work since last year's report.

Executive Summary

In the time since the last Synod the Church and Society Commission has maintained a focus on Gender Justice and Environmental Climate Change and has responded to government consultations on NI Marriage Law, Organ Donation and the NI Programme for Government.

Gender Justice

Following the well-received joint presentation with Mother's Union at Synod 2021 CASC would encourage church members to raise awareness of, and call for an end to, gender-based violence in all its forms. It also would encourage everyone to support local events organised by MU during the 16 Days of Activism against GBV which commence annually on 25 November, International Day for the Elimination of Violence Against Women.

CASC also responded to the NI Government consultation on marriage law regarding belief marriage and the minimum age of marriage, with a particular focus on the latter topic as an area of specific importance for gender justice. In addition, the Commission supported the response submitted by Mothers' Union to the NI Executive's call for views on the proposed Domestic and Sexual Abuse and Violence against Women and Girls Strategies.

Environmental Climate Change

In keeping with its ongoing commitment to highlighting the issue of environmental climate change CASC provided support to Rev Canon Andrew Orr and Mr Stephen Trew in arranging a hybrid Climate Conference event which is due to take place in April 2022. The event will be widely promoted and will feature several notable speakers on this important subject.

During the year the Church celebrated the first Climate Sunday, when parishes were invited to use dedicated resources to support worship and to help members of the Church reflect upon the issue and make a commitment to fostering change.

#### NI Organ Donation

CASC remained closely engaged with the consultation process regarding the statutory opt-out system for organ donation in Northern Ireland, providing a supplementary response in September 2021 to progress on the consultation.

#### Cost of Living

An increase in the cost of living through Inflation in key areas such as transport, electricity, fuel and food coupled with reductions in state benefits have caused increased financial and emotional pressure on families across the island of Ireland. The Commission sought to assist parishes in providing a proactive pastoral response by composing a resource which aimed to list key information and provide guidance on how parishes could equip themselves to help those in need.

#### NI Blasphemy Law

Following comments made by Minister for Justice Naomi Long MLA, CASC was contacted by the BBC programme Sunday Sequence for a statement. CASC's response was rooted in its work surrounding the referendum to remove reference to blasphemy from the constitution of the Republic of Ireland.

#### Housing, Homelessness

The issue of Housing and Homelessness has been one of the key struggles faced by people across the island of Ireland in recent years. The commission has remained committed to finding practical and meaningful ways in which the Church can help those facing this struggle, particularly through liaising with the Irish Inter Church Meeting and with the Irish Council of Churches.

#### Membership Changes

The Church and Society Commission wishes to express its deepest thanks and appreciation to Rt Rev Dr Kenneth Kearon who stepped down from his position as chair upon retiring in last year. His dedication and leadership during his years as chair were appreciated by all members.

The Church and Society Commission welcomed Ms Jane Burns to the committee at its March 2021 Meeting.

Discussion papers, background documents and statements (Appendix 1).

**Responding to the Cost of Living Crisis**

Rising inflation, especially in the areas of food, transport, electricity and gas, and reductions in state benefits are causing increasing financial and emotional pressure for families and individuals living across the island of Ireland. To assist with the Church of Ireland's pastoral response to this crisis, the Church and Society Commission has prepared the following list of sources of support and is asking parishes to take a pro-active approach by:

- encouraging anyone to ask for help when they sense that they are in need;
- being more aware of neighbours who may be struggling with finances;
- knowledge of and supporting local foodbanks;
- an awareness of the impact of these pressures on family relationships.

Many diocesan orphan societies exist for the benefit and welfare of vulnerable children and their families in financial need. Information on how to apply for assistance from local societies can be obtained from diocesan offices.

The Society of St Vincent de Paul – [www.svp.ie](http://www.svp.ie) – has a presence in all counties and the Salvation Army operates churches and centres in Dublin and major towns across Northern Ireland – a listing with contact details is available at [www.salvationarmy.org.uk/ireland](http://www.salvationarmy.org.uk/ireland)

Protestant Aid, operating in the Republic of Ireland, treats all genuine calls for help equally. Its primary activities include grants to alleviate poverty or distress; annuities for the elderly; allowances for heating/energy costs; school expenses; second-level education grants; and third-level loans. Contact details: [www.protestantaid.org](http://www.protestantaid.org) / 01 668 4298.

Christians Against Poverty's helpline, for anyone struggling with debt in Northern Ireland, is 0800 328 0006 and a postcode search is available at [www.capuk.org](http://www.capuk.org). The Money Advice and Budgeting Service (MABS) provides a similar free and confidential service in the Republic – debt advisors can be contacted on 0818 07 2000 or a call-back requested by emailing [helpline@mabs.ie](mailto:helpline@mabs.ie) or texting by WhatsApp on 086 035 3141.

All of these organisations provide assistance to anyone in need regardless of religious or social background.

Grants or benefits may also be available from local authorities and social welfare officers. Examples of support have included funding for slow cooker schemes and Warm at Home packs. Diocesan Mothers' Unions have successfully applied for government funding on a cross-community basis to meet social need.

### Key contacts for support and advice from public services

Republic of Ireland		
Department of Social Protection	Income support helpline: 0818 800024	All other helplines are listed at <a href="http://www.gov.ie/dspphonenumbers">www.gov.ie/dspphonenumbers</a>
Competition and Consumer Protection Commission	01 402 5555 1890 432 432	Visit the consumer hub: <a href="http://www.ccpc.ie/consumers">www.ccpc.ie/consumers</a>
Commission for Regulation of Utilities	1800 404 404	Energy and water advice at: <a href="http://www.cru.ie/customer-care">www.cru.ie/customer-care</a>
Northern Ireland		
Department for Communities	Make the Call – to check if you are missing out on any benefits, services and support to which you are entitled: 0800 232 1271	
Consumer Council	0800 121 6022	<a href="http://www.consumercouncil.org.uk">www.consumercouncil.org.uk</a>
Utility Regulator	028 9031 1575	Energy and water advice at: <a href="http://www.uregni.gov.uk">www.uregni.gov.uk</a>

Responses to Government Consultations (Appendix 2)

**Submission from the Church of Ireland Church and Society Commission to the Committee for Health on the introduction of a statutory Opt-Out system for organ donation in Northern Ireland**

**Background**

The Church and Society Commission (CASC) of the Church of Ireland exists as an advisory group, serving the Standing Committee of the General Synod and engaging with government on particular issues, including issues of legislation.

CASC has the permission of Standing Committee to issue statements under its own authority insofar as this is consonant with agreed Church of Ireland positions. Views expressed by CASC only become representative of the Church as a whole when given approval by the General Synod of the Church of Ireland.

**Introduction**

The Church and Society Commission is fully supportive of the ethos that giving is an essential part of being a Christian, whether that be of financial aid, of time or of the person. Donation of organs of one's body to others is a supreme example of this both after death, and even more so as a living donor. It is part of this giving, that it should be voluntary.

In its 2008 report<sup>1</sup> to the General Synod, the Commission's predecessor – the Church in Society Committee – stated: "Organ donation is to be seen as an entirely consistent Christian act, both of caring for those less well off, and responding to Our Lord's example of, and instruction to, heal and show compassion."

In the light of the demand for donor organs and the reduction in deceased organs as a result of reduction in road traffic accidents, which is to be welcomed, and the significant mismatch between (a) the number of people who say that they would wish to be donors but who are not on the register, and (b) the number of people who are on the register and would be suitable as donors but whose wish is ultimately declined by family, it is understandable that discussion has been and is taking place to try and raise the rate of donation. This has in particular been directed towards the Opt-Out system.

As part of a response to this need, the 2014 General Synod endorsed the **fleshandblood** campaign which has sought to raise the profile of blood and organ donation within the Church and encourage such donation as a personal gift as well as equipping individuals and churches as advocates for donation. This



campaign was launched in Armagh and Dublin, for Northern Ireland and the Republic of Ireland respectively, in March 2015 by the Archbishops of Armagh.

### **Experience of presumed consent**

Within the United Kingdom, Wales was the first nation to introduce a presumed consent policy for organ transplantation, passed into law in 2013 and implemented in December 2015. In a paper published in 2019<sup>2</sup>, the results were given comparing the results of the numbers of consents and numbers of actual donations in the first 18 months compared to the previous three years. In summary though there had been an increase in consent rate, it had been no greater than in the rest of the United Kingdom, and therefore the Wales increase could not be attributed to the Welsh legislation change. They did find that there had been an increase in family over-ride of 5-7% during the three years before, and 15.1% for the first 15 months and 29.1% in 2016/17. In their conclusion, they stated: "Policymakers should not assume that soft opt-out systems by themselves simply need more time to have a meaningful effect. Ongoing interventions to further enhance implementation and the public's understanding of organ donation are needed."

A medical paper published in 2020<sup>3</sup>, on the Welsh experience after five years with presumed consent has shown that there had been a significant increase in the agreement rate of families when approached. However, the authors were unable to give an indication of the relative influences of the change in consent and of the result of two years of public education during the implementation phase and since then.

Spain is a country often used as an example of the effects of a presumed consent policy, and was reviewed by Fabre et al, 2010<sup>4</sup>. The policy was implemented in 1979, and in 1980 following a royal decree and subsequent legal interpretation then the way to establish the potential donor's wishes was by asking the family, so in practice the system is Opt-In. Spain does not have an Opt-Out register, and therefore no money is spent on it nor on public awareness. Between 1979 and 1989, there was no change in the rate of organ donation or refusal. In 1989, the major change in the system was the placement of transplant coordinators at each procurement hospital. They were mostly intensive care physicians, but not part of the transplant team. They play an active part in co-ordinating the donation process. Training is organised nationally with regular courses for all those directly or indirectly involved.

These results all point to the importance of the family and family involvement in decision making. Death is a profound family matter, especially in a potential

donation environment, which is sudden and unexpected, being either the result of an accident or a catastrophic bleed in the brain. Trust is so important as the patient does not appear conventionally dead, being warm and pink, and breathing, assisted. They need to be confident that there will be no under-treatment or withholding of treatment.

### **Presumed consent**

A presumed consent (Opt-Out) system of organ donation has been considered and debated in the Oireachtas and Northern Ireland Assembly in recent years. The Church and Society Commission, responding to an Assembly consultation on the issue in 2013, recommended that:

1. Expressed consent should continue to be the preferred option as the essence of altruistic giving which lies at the heart of organ donation – this essence may be undermined by legislation for presumed consent;
2. Improved education measures and specialised training for medical professionals should be put in place and resourced appropriately before any proposed legislation;
3. Policy-makers should note that an Opt-Out policy would represent a fundamental change in the ethos of giving voluntarily (opting in) to one that is seen as giving by default, where the use of organs after death is presumed;
4. If this change were to take place then it would be important that the wishes of individuals could be recorded easily (particularly if they choose to opt out), and that the register is very accurately kept and is easily accessed by those who need to know, but also secure.

In relation to the change in ethos, the Commission welcomes the assurance from the Department of Health that following a change to presumed consent there would still exist the options of a written Opt-In, a written Opt-Out, and thirdly discussions between families and relevant medical professionals to let them know of a person's views. This approach would not, in fact, constitute a change from the present situation.

The Commission foresaw a situation where a person opts out but this decision is not shown when the register is accessed at the time but is only later noted. This could have very serious effects on confidence and rates of donation, to say nothing

of a damaging impact on family members already dealing with issues of bereavement.

#### **In the event of the passing of the proposed Act**

The Commission appreciated the opportunity to hear the proposed arrangements in particular those for the implementation of the new procedure for obtaining consent. The proposed programme of information and publicity of the public and the training of health professionals likely to be involved in the clinical care of that person, is entirely consistent with proposals we have made in the past to improve the success in obtaining consent, that is in public education and encouragement of family discussions, the use of cases that do become public as a singular opportunity to encourage people, and the further training of the medical staff and nurses in the recognition of potential donors, as well as experienced well trained empathetic transplant coordinators.

We would, however, ask that hospital chaplains are included in the training programme as they are so frequently present at this time in a person's life and providing pastoral care to the family. We note the emphasis made of funding and for time for all this to take place. We believe that if all this concentrated programme was instituted, then the increased consent rate would occur, leading to increased available organs, all without changing the form of consent. This is supported by the fact that there will be no changes in having registers for those opting in, those opting out and encouragement of family discussions. This would avoid any risk of changing the ethos of giving, the feeling that some shred of good has come out of their profound loss, and avoids a risk of an incomplete Opt-Out register.

In the event of presumed consent becoming law, this Commission will continue to recommend to the Church of Ireland, through General Synod, that the Church will continue to fully support and encourage people to be donors as exemplified in membership of the **fleshandblood** programme.

<sup>1</sup> Church in Society Committee (2008), Report to General Synod, Appendix B: Response to new organ donation proposals put forward by Prime Minister Gordon Brown

<sup>2</sup> Short-term impact of introducing a soft opt-out organ donation system in Wales: before and after study, Noyes J, McLaughlin L, Morgan K, et al Cite as BMJ Open. 2019;9(4):e025159

<sup>3</sup> The effect on consent rates for deceased organ donation in Wales after the introduction of an opt-out system, Madden S, Collett D, Walton P, et al. Find at: <https://doi.org/10.1111/anae.15055>

<sup>4</sup> Presumed consent: a distraction in the quest for increasing rates of organ donation Fabre J, Murphy P, and Matesanz R. Cite this as: BMJ 2010;341:c4973

**Submission to the Department of Finance NI Consultation Re: Belief Marriage and Minimum Age for Marriage or Civil Partnership**

Response to Marriage Consultation

Belief Marriage

The Minister of Finance is, as noted, consulting on the proposal to amend the Marriage Order 2003 so that belief marriage is placed on an equal footing with religious marriage. The effect of this would be that belief groups can conduct marriages on the same basis as religious groups. The Minister is proposing to take this step in order to address the equality issues identified by the High Court and the Court of Appeal in 2017. If the proposal is agreed, this will mean that adherents of particular belief groups will be able to apply to become officiants and thereafter perform marriage ceremonies on the same basis as religious officiants. In addition, belief organisations will have the same freedoms as religious bodies with regard to marriage venue and will be able to set their own fee for a marriage ceremony and retain that fee. However, as with religious organisations, any fees charged will be for the purpose of covering legitimate costs incurred. Belief celebrants, like religious officiants, will not be permitted to solemnise marriages for profit or gain. The following questions are intended to guide and structure your response but are not intended to be exhaustive or prescriptive.

**Question 1**

General The rationale for the proposed legislative change is to put belief marriage on an equal footing with religious marriage. This would give effect to the opinion of both the High Court and the Court of Appeal in 2017 that the absence of belief marriage in this jurisdiction breached the human rights of non-religious believers.

Are you content that the current marriage law is being amended to include belief marriage, and with the rationale provided for this proposed change?

While the Church of Ireland obviously would wish to promote the sanctity of religious marriage above all other types of such ceremonies, we feel we have to be realistic and support this proposed change which has already, in effect, been accepted by the High Court and Court of Appeal.

**Question 2**

Applicants In the Smyth case, the High Court noted that the British Humanist Association (BHA), of which the applicant was a member, had 55,000 members and had been in existence for more than a century. It was on the basis that the BHA was an organised belief group of some standing, and that it demonstrated clear cogency, seriousness, cohesion and importance, that the High Court considered that its member, the applicant, could avail of the protections offered by Article 9 of the ECHR.

Should the Registrar General in this jurisdiction determine the genuineness and appropriateness of any applicant belief group as she currently does for religious groups?

| Yes

Questions 3-5

Qualifying Criteria

Scottish marriage law defines a belief body as:

- An organised group of people that is not a religious body;
- Whose principal object (or one of whose principal objects) is to uphold or promote philosophical or humanitarian beliefs; and
- That meets regularly for that purpose. Scottish law does not list any particular types of group as being excluded as belief groups.

The Dublin Government's Civil Registration (Amendment) Act 2012, which refers to 'secular' rather than 'belief' bodies, defines secular bodies as groups that:

- Number at least fifty members;
- Have had a continuous existence of at least five years;
- Are secular, ethical and humanist in their aims; and
- Meet regularly in respect of their beliefs.

In contrast to the Scottish legislation, it also excludes particular groups such as political parties from being considered secular bodies for the purpose of the legislation. The effect of this is to establish quite specific qualifying criteria for secular bodies.

Just as in this jurisdiction, the Registrar General determines whether any particular applicant body is a genuine religious organisation, so in the south, an tArdChláraitheoir determines whether any particular non-religious body applying to solemnise marriages is a secular body for the purpose of the legislation.

Do we need qualifying criteria for belief groups or should it be for the Registrar General to determine whether a belief group is or is not genuine ?

| Yes and it would seem that there is considerable merit in the criteria laid down in the Republic of Ireland in that it means only well-established ethical groups can be considered. Otherwise, there is the risk of virtually any group of organisation being involved. Furthermore such a set of criteria would assist the Registrar General in dealing with applications and appeals.

If so, should we adopt relatively loose qualifying criteria for belief bodies, on the Scottish model, or more specific criteria (and exclusions) on the Dublin model?

| As stated above, we believe the model in the Republic of Ireland is better.

If we adopt such qualifying criteria for belief groups, should we adopt them for religious groups as well?

Our understanding is that there is already a well-established process for assessing religious groups in that clergy/pastors have, for the most part, been selected, trained and licensed by their particular faith groups and are recommended by their hierarchy for conducting such ceremonies. This is particularly important as marriage is seen by them as something with a spiritual dimension. The process in most religious groups also allows for “screening” by the cleric/pastor of those seeking marriage. However, the application of the Republic of Ireland criteria (except the non-religious point) could also be applied to religious groups thereby ensuring a common approach.

#### Questions 6-7

##### Preventing Sham Marriages

Concerns have been raised that belief groups might not have as close a connection to their members as religious groups so that a married couple in a belief marriage ceremony might not be as well-known to the belief body as a religious couple to a religious body. It has been suggested that in enabling belief marriage we will increase the risk of sham marriage. Even if this were the case, it does not, of course, negate the case for enabling belief marriage on grounds of equality.

Do you consider that belief marriage offers a greater opportunity to the organisers of illegal sham marriages as religious or civil marriage?

Yes - our comments above are relevant here. Religious groups have a “screening” process relating to church attendance /membership/personal knowledge of those to be married. To prevent sham marriages, some type of “vetting” process would need to be in place for belief groups with appropriate oversight by the Register General.

Are there adequate controls in place to prevent sham marriages?

We in the Church of Ireland have little knowledge about the scale of this problem but sham marriage is certainly something that needs prevention processes and appropriate protocols in place. At present with religious marriages, clergy/pastors act as the checking mechanism for the Marriage Registrars since the former meet, often actually know the couple seeking marriage and undertake marriage preparation with them.

#### Question 8-9

##### Eccentric or Frivolous Marriage Ceremonies

There have been concerns that in permitting belief marriages solemnised by, for example, humanists and other, similarly longstanding and respected organisations, we will in time be required to permit eccentric or frivolous marriage ceremonies that diminish the standing of marriage as an institution. At present, a religious body that wishes to conduct religious marriages must, as noted above, apply to the Registrar General to request officiant status for one or more of its members. The Registrar General can refuse authorisation if, for example, she believes that the applicant body is not a genuine religious body, or does not deem a particular applicant to be a fit and proper person to perform the officiant role or has concerns regarding the content of the marriage ceremony. Similar controls will apply with regard to belief groups.

Do you consider that eccentric or frivolous marriage ceremonies are more likely to take place under belief marriage than under religious or civil marriage?

Yes. We certainly see this as a risk and have heard anecdotally of cases of frivolous ceremonies having taken place. There are also examples of where the ceremonies were clearly “spun out” - possibly to help the officiant justify their fee. In religious marriage, the spiritual dimension and the very serious nature of the vows before God reduce the possibility of frivolity.

Are there adequate controls in place to guard against eccentric or frivolous forms of marriage?

We are unsure in the present circumstances, but appropriate controls such would certainly need to be specified in any new legislation.

#### Questions 10-12

##### Independent Celebrants

Independent wedding celebrants provide wedding ceremonies that are not legally valid, i.e. that are purely ceremonial. They are typically offered on a business basis, for profit or gain. Some have advocated legislative change to enable independent celebrants to offer legally binding wedding ceremonies. If independent celebrants were allowed to offer legally binding marriages on this basis, religious and belief groups, in the interest of equality, would need to be extended the same opportunity to provide marriage ceremonies for profit.

Should the law be changed to allow independent wedding celebrants, who operate on a for-profit business basis, to offer legally binding marriage ceremonies? Are there risks in permitting marriage ceremonies to be provided for profit/gain?

We would not support this. Entering into marriage should not be confused with business contracts and no one should be permitted to gain from conducting them. Religious groups are not profit making and see marriage as one dimension of their spiritual work. While a fee/gratuity may be in place, religious marriage is not a commercial operation and this must not change.



Our view is that both religious and belief groups should meet a set of criteria, such as listed above for the Republic of Ireland. We cannot see how independent, individual celebrants could be approved and permitted if such criteria were in place.

Are there risks in permitting marriage ceremonies to be provided for profit/gain?

Yes. The true meaning of marriage, as a union of two persons, could be lost. In Christian marriage - and that in other world religions - the vows are taken before God and it is a solemn and sacred step in life. It is not about money. The sanctity of marriage would be lost if it was undertaken by a third person purely for profit.

Would you favour religious and belief groups being allowed to offer marriage ceremonies for a profit?

No

Questions 13-14

Fees

At present, religious organisations that solemnise marriages or individual officiants can charge a fee reflective of the legitimate costs they have incurred. The purpose of the fees is to enable legitimate costs to be recovered and to ensure the continued operation of the religious group in question. Religious marriage should not incur a loss for those who provide it but neither can fees be charged to generate a profit. If an officiant or religious group is found to be profiting from religious marriage, the officiant, the group or both could lose their right to solemnise marriages.

Are you content with the current regulations which prohibits the solemnisation of marriages for profit or gain?

Yes

Should religious and belief groups publish the fees they charge for solemnising marriages?

While this should not be about price comparison as marriage is not a commodity to be purchased, there should be transparency in this area. It must be remembered that costs will vary considerably from place to place, from officiant to officiant, and from ceremony to ceremony depending how much time and travel is involved, the music required and on the size of the premises to cover the cost of heat/light etc. Those seeking marriage should always be given precise details of all associated costs when meeting the officiant to plan the ceremony.

### **Minimum Age for Marriage or Civil Partnership**

The Minister is also seeking views on the current minimum age for marriage or civil partnership of 16. At present, 16 and 17 year olds can marry conditional on parental consent.

#### **Question 1**

##### **Raising the Minimum Age for Marriage/Civil Partnership**

At present, as noted, people can marry or have a civil partnership in this jurisdiction aged 16 and 17, provided they have parental consent (or equivalent). People aged 18 and over can marry or enter a civil partnership without parental consent. International organisations such as the United Nations, with considerable NGO and stakeholder support, have advocated a global minimum age of 18. They have defined marriage by a person under the age of 18 as child marriage. Local support for an increase in the minimum marriage/civil partnership age has come from a range of stakeholders including the NI Human Rights Commission and the NI Commissioner for Children and Young People. Government could introduce legislation to remove the current provisions that allow 16 and 17 year olds, albeit conditionally, to marry or enter a civil partnership. While a small number of European governments have taken this step, most continue to allow 16 and 17 year olds to marry subject to parental and/or judicial approval.

Should Government introduce legislation to raise the minimum marriage/civil partnership age to eighteen in line with the recommendation of the United Nations Committee responsible for the UN Convention on the Rights of the Child?

Yes. The UN has done considerable research in this area and are sadly aware of many instances of child marriage, child trafficking (especially with girls being sold for early marriage to older men) and also of parents being coerced to “sell” their daughters into marriage to meet debts.

While admittedly at present the number of marriages of those under 18 is low, we agree that marriage by a person under the age of 18 should be defined as child marriage. The ability to vote, hold various offices etc. is restricted in most jurisdictions to those over 18 as this is seen as the age one can take mature decisions and act in a responsible way. Marriage is a very serious step in life and must be taken only by those who are mature enough to understand what they are doing. It might even be defined as a breach of human rights for that life decision to be taken by a parent or guardian on behalf of anyone under 18.

#### **Question 2**

##### **Introducing Additional Consents**

People in this jurisdiction aged 16 and 17 can marry or enter a civil partnership conditional on parental consent. Most European jurisdictions are the same in that they allow 16 and 17 year olds to marry subject to parental and/or judicial consent. However, only a small number of jurisdictions allow 16 and 17 year olds to marry solely on the basis of parental consent. Most require parental and judicial consent, or judicial consent alone. Should government continue to permit 16 and 17 year olds to marry or enter a civil partnership but either:

- (i) replace the current parental consent requirement with a requirement for the consent of an authoritative body such as a court or,
- (ii) make such unions conditional on both parental consent, as now, and the consent of an authoritative body such as a court.

Child marriage (ie for under 18 year olds) should not be permitted in any circumstances.

#### Question 3

##### Recognition of Foreign Marriages/Civil Partnerships Involving under-18s

If Government were to legislate to make 18 the minimum age for marriage, marriages and civil partnerships involving residents of this jurisdiction could still be contracted outside the jurisdiction.

If this jurisdiction were to set its minimum marriage/civil partnership age at 18, should it refuse to recognise marriages/partnerships contracted outside the jurisdiction where one or both party is under eighteen?

Yes - we believe such marriages should not be recognised here.  
(We would be interested to know what happens at present eg with regard to those under 18 marrying here whose origin is a country with an age 18 requirement?)

#### Question 4

##### Criminalisation of Child Marriage

Legislation to remove the provisions that currently enable 16 and 17 year olds to marry or enter a civil partnership could also include provisions to criminalise child marriage so that those who conduct or facilitate such marriages would be liable to prosecution.

Should Government make marriage/civil partnership, where one or other party is under the age of eighteen, a criminal offence?

Yes and also any new legislation should include provisions to criminalise child marriage so that those who conduct or facilitate such marriages would be liable to prosecution.

#### Questions 5-6

##### Risk of Forced Marriage

Organisations such as the United Nations Committee responsible for UNCRC justify their call for a new minimum age for marriage of eighteen on the grounds that allowing people under that age to marry is child marriage and carries a risk of forced marriage.

Do you believe that, by allowing marriage/civil partnership by people under the age of eighteen, there is a risk of forced marriage?

Yes. Please see the earlier answers - evidence from the UN shows that this is real risk and happening worldwide.

What do you see as the principal risks of forced marriage?

The safety of the child, child abuse, sexual exploitation, sex trafficking, rape - or even gang rape, unhappy marriages, poverty, mental and physical health issues, prevalence of sexually transmitted diseases, unwanted pregnancies, infant mortality, and many associated health risks.

#### Question 7

##### Gender Impact of Child Marriage

Because girls are generally more likely than boys to marry, enabling those under eighteen to marry is seen to have a potentially negative effect on girls, depriving them of life chances such as education.

Do you believe that marriage/civil partnership before the age of eighteen— before adulthood—can deprive young people, especially girls, of opportunities such as education?

Yes and also, in the case of girls, ability to mature at their own pace without being bullied by the husband, especially if he is considerably older.

#### Question 8

##### Marriage Age in Other Jurisdictions

The Dublin Government has prohibited under-18s from marrying and it is possible similar restrictions will be introduced in England, Wales and Scotland in the near future. Already, a majority of under-18 marriages here are marriages where one or both parties are from

outside the jurisdiction. If we retain our current marriage age and others do not, the numbers of under-18s coming here to marry might increase.

Would you be concerned if this jurisdiction were the only jurisdiction on these islands that permitted marriage for 16 and 17 year olds?

Yes. There should be a common approach across the UK and, given the land border between Northern Ireland and the Republic of Ireland and the close proximity of the other nations, also between the UK and Ireland

## GS Complaints procedure

<b>Income</b>	<b>2021 Total €</b>	<b>2020 Total €</b>	<b>2019 Total €</b>	<b>2018 Total €</b>	<b>2017 Total €</b>	<b>2016 Total €</b>
Deposits	(1,000)	0	1,000	0	(814)	0
Less - deposit refund	1,000	0	0	0	0	0
Support from General Purpose Fund	0	0	0	0	0	0
Net deposits	0	0	1,000	0	(814)	0
<b>Costs</b>						
Legal - External	6,027	0	0	0	0	0
Legal - In-House Legal	0	0	0	0	0	0
Technical	0	0	0	0	0	0
Mediation	6,013					
Expert witness costs	0	0	0	0	0	0
Administrative and secretarial	0	0	0	0	0	0
Travel & subsistence	0	0	0	0	0	0
Catering	536					
Sundry	316	0	0	0	0	0
Facilities hire	758			0	0	0
	13,650	0	0	0	0	0
	13,650	0	1,000	0	(814)	0

Costs will be charged to the RCB income and expenditure account in the year the complaint hearing takes place.

## APPENDIX I

### CONSULTATIVE GROUP ON DISABILITY

#### Membership

Rev Aaron McAlister	Ms Ruth McCartney (Resigned Jan 2022)
Rev Alistair Donaldson	Ms Rachael Mackarel
Mr Jasper Chisnall	Ms Emily Casey
Mr Jonny Watson (Resigned Dec 2021)	Mrs Stephanie Casey
Ms Jennifer Bullock	

#### Planning for the future

The new group functions in a consultative way, working with other committees and Church organisations to promote awareness of and action on disability and inclusivity needs.

The Consultative Group has certain priorities in its planning for the future:

- a. To make people think beyond disability and towards access for all;
- b. To make people aware of the legislation in the Republic of Ireland and Northern Ireland and outline the implications of the same;
- c. To make people aware of key issues involved in making sure properties are accessible

One of the key projects explored at the group's first meeting in February 2019 was the development of a self-audit that can then be presented to parishes, that will allow us to assist parishes in becoming more inclusive and disability aware. This self-audit would act as a follow up from the audit and report in 2006 and will allow us to gauge the progress parishes have made in terms of disability access and inclusivity in churches in the intervening years. It might also collate some information around the range of disabilities experienced by church members, their impact, and how churches have changed in order to facilitate disabled members. In doing so we hope to encourage parishes, and people to think beyond physical disability and towards access and inclusion in church for all.

We are now beginning to work on foundations for this audit with the following actions planned:

- Drawing up an Accessibility Charter for both churches and rectories, which we then hope to propose to the Property Committee. A draft document has been worked on in conjunction with the Property Department and is ready for further input from the Consultative Group.
- Looking at sensory assistance in churches, including using picture sheets, with a possible link up with the Children's Ministry Network. The Group has gathered

some useful examples of picture sheets already in use in other settings and hope to progress this idea further once Covid-19 restrictions are lifted.

- Setting up a system whereby there is someone in every diocese to implement access charters. To achieve this, we aim to consult with the House of Bishops in the near future about the possibility of appointing an Accessibility Advocate for every diocese. It is envisaged that these advocates would distribute the new self-audits in their dioceses.
- Investigating the JAM (Just A Minute) card system for use in churches. The card allows people with a learning difficulty, autism or other communication barrier tell others they need 'Just A Minute' discreetly and easily. The Group hopes to sign up to JAM and distribute cards to parishes once Covid-19 restrictions are lifted.
- Engaging with General Synod in the use of Zoom for meetings and how GS can be made more accessible to people with disabilities.

### **Conclusion**

The Consultative Group continues to seek consultation with and support from Church Members with either a professional or personal knowledge in the area of disability. While Covid-19 has hampered the Group's efforts, we are hopeful that the next couple of years will allow us to start to make progress on our ideas and plans. We also seek prayerful support in the year ahead as we continue with our first projects.



## APPENDIX J

### HISTORICAL CENTENARIES WORKING GROUP

#### Membership:

The Bishop of Cork, Rt Rev Dr Paul Colton (*Convenor*)  
Dr Kenneth Milne (*Church of Ireland Historiographer*)  
Ven Ricky Rountree (*representing the Liturgical Advisory Committee*)  
Ven Robin Bantry White  
Dr Marie Coleman (*co-option by Standing Committee, March 2019*)  
Dr Ian d'Alton  
Mr Ken Gibson (*Honorary Secretary, from January 2021*)  
Dr Ida Milne (*co-option by Standing Committee, March 2019*)  
Dr Andrew Scholes  
Professor Brian Walker (*co-option by Standing Committee, March 2019*)  
Mr George Woodman  
Rev Earl Storey (*in advisory role*)  
Mr Peter Cheney (*in attendance*)

#### Executive Summary

- Liturgies can help clergy to sensitively mark centenaries in a local context;
- Second edition of the *Divided States* reading list has been produced;
- Continued watching brief as Civil War centenaries period approaches.

#### Aim

The Working Group continues to be guided by the aim expressed in its first report to the Standing Committee in 2012 – to enhance our understanding of Church of Ireland attitudes at the time and to use such lessons to help build our shared future. This is complemented by the core principles of the Irish Government's Expert Advisory Group on Commemorations, which include seeking to broaden sympathies without having to abandon loyalties, and remembering the past while ensuring, as far as possible, that commemoration does not re-ignite old tensions.

#### Liturgies

Liturgical material which seeks to mark centenaries, especially in local contexts and respecting the sensitivities of the communities involved, continues to be commended by the working group. These liturgies have proved very helpful for local commemorative services in Co. Longford and Co. Cork and to assist clergy in reflecting on the most appropriate wording for similar services.

For any centenary-related occasion, clergy may wish to consider *A Service of Light for the reconciliation of local communities* and/or the prayers and readings from *Liturgical Material for use at Historic Centenary Events in Parishes and local communities*. The Service of Light can be used over an extended number of days for a possible 'week of

reconciliation’ or as a standalone service with each church or community group preparing for it in their own way. This liturgy would also be appropriate for local use throughout the centenary of the Civil War period in Ireland (28th June 1922 to 24th May 1923) or to mark the centenary of its ending (24th May 1923).

In 2021, the publication of two new liturgies was welcomed – to mark the centenaries of the opening of the Northern Ireland Parliament (in June 1921) and the end of the War of Independence (in July of that year). Introductions setting the historical context for each event were provided by Rev Dr Stanley Gamble and Dr Marie Coleman, respectively.

All of these resources are available at [www.ireland.anglican.org/centenaries-liturgies](http://www.ireland.anglican.org/centenaries-liturgies)

#### ***Divided States* reading list**

A second edition of the reading list – *Divided States: Irish Independence and its Aftermath, 1918-1923* – was produced by the author, Mr George Woodman, and published online by the working group with a foreword by the Primate. Its timeframe extends to the admission of the Irish Free State to the League of Nations in September 1923 and, in a Northern Ireland context, to the conclusion of the inter-governmental agreement on the Border in December 1925.

*Divided States* seeks to encourage a greater understanding of this era in Irish history and covers its wider context, the development of nationalism and unionism, events in Ireland in the centenary period, the Anglo-Irish Treaty, the Civil War, partition and the development of Northern Ireland, the Southern Protestant community, and the role of women in the revolutionary era.

This is available at [www.ireland.anglican.org/divided-states](http://www.ireland.anglican.org/divided-states)

#### **Centenary Events**

While the coronavirus pandemic again led to the cancellation or postponement of several centenary-related events, the working group noted that many lectures and seminars continued as planned in an online format and, when restrictions allowed, in-person gatherings resumed and provided opportunities to reflect on significant events one hundred years on.

In particular, the working group noted the Service of Reflection and Hope led by the Church Leaders Group at St Patrick’s Cathedral, Armagh (October 2021), the Presbyterian Church’s seminar on the centenary of Northern Ireland (September 2021), lectures hosted by the Speaker of the Northern Ireland Assembly, Mr Alex Maskey MLA, the National Archives of Ireland’s Treaty exhibition in London and in Dublin Castle, and the State commemorations of the centenaries of the Anglo-Irish Truce (July 2021) and the handover of Dublin Castle to the Irish Free State (January 2022).

The working group plans to hold its own symposium in Cork at a later date in the Decade of Centenaries on the theme, ‘What is the nature of commemoration in the context of centenaries in Ireland?’ It is our hope that this event will enable a better understanding of

an issue that can be sensitive and can stir memories that may remain vivid or painful after this length of time. This was one of the tasks originally given to this working group.

## APPENDIX K

### CHURCH OF IRELAND WORKING GROUP ON PIONEER MINISTRY

#### **Proposal to General Synod 2022:**

That this General Synod commends the proposals contained in the Report of the Pioneer Ministry Working Group.

#### **Executive Summary:**

The core concept of Pioneer Ministry is to share the Gospel with people in our communities who have no connection with church. The development of Pioneer Ministries is a movement that may be observed across the Anglican Communion. Key learning from the Pioneer Ministry experience of other Anglican Churches has been the importance of: seeking to grow a pioneering culture across the Church; creating pioneer pathways that complement existing pathways; and planning deployment of pioneers in an affordable and sustainable manner.

Pioneer Ministry has been a subject for reports and discussion at the Church of Ireland General Synod since 2012 with a Pioneer Ministry Working Group being established in 2013. The Working Group and its sub-committees have identified a wide range of diocesan pioneering initiatives, set up an Inter-Diocesan Learning Experience, nominated Diocesan Advocates, obtained funding to support planning and preparation for a national programme and agreed secondments to National Leadership roles.

This report presents the Working Group's proposals urgently to progress Pioneer Ministry in the Church of Ireland and details a possible timeline for progress:

- **Establishment of a National Leadership structure;**
- **Engagement with dioceses** to promote pioneer-readiness and create pioneer posts;
- **Partnership with the Church Army** to support training pathways;
- **Two Pathways for pioneers.** Separate pathways should be established for the selection, training and deployment of employed and volunteer pioneers.
- **Dedicated Financial Support.** Dedicated funding should be provided for the National Leadership team, training of pioneers, pioneer projects and accommodation needs for some employed pioneers.

#### **The Need for Pioneer Ministry:**

##### **What is the purpose of Pioneer Ministry?**

To share the Gospel with people in our communities who have no connection with church.

##### **Why are Pioneer Ministries needed?**

Over the last 50 years, attendance and membership of the Church of Ireland has progressively declined as has also been observed in many other Christian denominations in Western societies. This has resulted in a narrowing of the fringe of people with whom traditional church can connect. There are now many more people in our communities who

have no engagement with the Church and no understanding of the Christian message. New approaches to ministry – Pioneer Ministries - are needed to cross cultural barriers to enable the Gospel to be shared with people who are well beyond the fringe.

#### **What are Pioneer Ministries?**

Pioneers are called to stand in and bridge the widening gap between the church and contemporary culture with the aim of reaching those outside the church and creating together new ways of doing church. Pioneer Ministries seek to engage people where they are, rather than inviting them to come to us. The approach may need to vary depending on the cultural distance between a church and the people group it is reaching out to. An existing church may adapt its approach (e.g., messy church; café church) or there may be a need for a more innovative approach to provide a more contextually appropriate means of gospel transmission if there is a greater cultural distance. Therefore, the outcomes of Pioneer Ministries may be a 'bridge back' to traditional church, a new context Christian community within an existing parish or a 'fresh start' church plant.

#### **How do Pioneer Ministries relate to traditional church?**

Pioneer Ministries are not a replacement for traditional church but are needed in addition to traditional ministries as part of a 'Mixed Economy' with traditional church and Pioneering Ministries complementing each other. Both need to be valued and invested in so that traditional and new models of church and ministry will be undertaken in a partnership of honour through mutual prayer, respect, recognition and learning.

Pioneer Ministries are therefore in addition to, rather than instead of, other approaches the Church is using to reach out to and engage with individuals in their neighbourhoods (e.g., community engagement; Christian discovery courses; Sunday School; youth clubs; appointment of children's, youth or family outreach workers), chaplaincy ministry and nationally coordinated ministry support (CIYD; Children and Families Development Officer).

#### **Pioneer Ministry across the Anglican Communion:**

The **Church of England** had trained over 1500 lay and ordained pioneers by 2017 (20% ordained; 20% licensed; 60% authorised or commissioned) with the aim of increasing the number of pioneers to 6000 by 2027. Non-residential training in Pioneer Ministry for lay leaders has been developed by the Diocese of London in conjunction with the Church Mission Society. Pioneer Ministries have resulted in the setting up of thousands of new churches and have also impacted the culture and mission practices across the whole church. Pioneer Ministries were found to consist of 60% people who did not engage with church (27% de-churched; 33% non-churched).

The **Church of England** through its Strategic Development Fund allocated £136 million between 2014-2019 to create 200 new pioneer posts and support Pioneer Ministries. They welcome applications from every church tradition with funding targeted towards projects which promote church growth within large urban areas, younger generations and deprived communities. Awards vary in size from just over £0.6 million upwards.

Due to declining congregations and missing generations, the **Church in Wales** recognised the urgent need to reach out to people who are not members of any church. They train pioneers from both ordained and lay backgrounds at St Padarn's Institute. They have established three regional Centres of Mission in St David's in partnership with the Church Army; a new church among Cardiff's student population; school-focussed young faith engagement in Llandaff Diocese; a Christian outreach centre in a former Burton's shop in Wrexham; and a Welsh-language community church, social enterprises and a pilgrimage ministry in Bangor Diocese.

Pioneer Ministry in the **Church in Wales** has been financially supported by a £10 million Evangelism Fund created in 2018 through the release of church investments.

The **Episcopal Church of Scotland** has established Pioneer Ministries in Centres of Mission in partnership with the Church Army. Training in Pioneer Ministry and Church Planting for both lay and ordained is available through a partnership between the Scottish Episcopal Institute and the Church of Scotland. Initiatives include missional cafés, outreach to the homeless and those with substance abuse, as well as chaplaincy to football clubs and schools.

The Anglican churches in Canada, Australia, New Zealand, Singapore and West Malaysia have also successfully developed Pioneer Ministries utilising similar approaches to those in Great Britain.

#### **Learning from Anglican Communion Pioneer Ministry Experience:**

Common to the approaches of the Anglican churches in England, Scotland and Wales in this pioneering work is the recognition of the need for:

- encouragement to all traditions of the church to participate in Pioneering Ministries;
- invitation to all dioceses in the church to engage in Pioneer Ministries recognising that dioceses may be at different stages of readiness;
- a variety of approaches to reach the unchurched and the de-churched:
  - 'Fresh Start' church planting;
  - parish-based evangelism (e.g. Centres of Mission);
  - parish-based new models of church (messy church; café church);
- leadership of Pioneering Ministries by ordained and by lay pioneers;
- development of training pathways for both ordained and lay pioneers;
- training for all theological students on church planting and contextual Christian ministries;
- inclusion of an understanding of Pioneer Ministries in Continuing Ministry Education programmes for all clergy;
- significant investment by representative church bodies in promoting church growth through the award of grants to dioceses to support specific Pioneer Ministry initiatives.

### Key Learning

Based on the experience of other Anglican churches, in the British Isles, there is valuable learning about the importance of:

- seeking to grow a pioneering culture within the wider church that nurtures and supports pioneers and Pioneer Ministries rather than just training pioneers;
- creating pioneer pathways that complement rather than compete with existing pathways;
- planning how pioneers will be deployed so that roles are available which are both affordable and sustainable.

### Conclusion

Anglican churches across the world have created a wide variety of ministry models and ministries to facilitate the fundamental purpose of receiving and handing on the Gospel in the world. It is imperative that the Church of Ireland does the same though it is recognised that pioneering work in Ireland needs to be tailored to Irish contexts.

### **General Synod Reports on Pioneer Ministry:**

The Church of Ireland has been discussing, exploring and making plans to progress Pioneer Ministry over the last 10 years:

- |      |   |
|------|---|
| 2012 | Bishop Ken Good highlighted the work of the Commission on Ministry in identifying and training Pioneer Ministers with an apostolic gift for initiating new churches.  |
| 2013 | The General Synod agreed that a Working Group should be set up to explore the vocation to and training for Pioneer Ministry.  |
| 2014 | The Pioneer Group proposed that the Church of Ireland should provide: <ul style="list-style-type: none"><li>(a) a training course for ordained and some lay leaders in church planting and pioneering of new communities of faith;</li><li>(b) the existing optional module at CITI on building new communities of faith as an essential element of training for all ordinands;</li><li>(c) opportunities for two suitable ordained or lay candidates per year to specialise in Pioneer Ministry by participating in a 3-year degree course;</li></ul>                          |
| 2015 | The Pioneer Group described the training options (cooperation with Edgehill; Church Army) and the engagement of the House of Bishops with Canon Phil Potter (CoE).  |
| 2016 | The House of Bishops saw the development of Ordained Local Ministry as parallel to a further evolution of Pioneer Ministry.   |
| 2017 | The Working Group on Pioneer Ministry reported to the General Synod in 2017: <ul style="list-style-type: none"><li>(a) Diocesan Pioneer Ministry advocates appointed in all but one diocese;</li><li>(b) 'Pioneer Ministry and Fresh Expressions in the Church of Ireland' report to the House of Bishops;</li><li>(c) a survey revealed a wide range of new expressions of church and mission, in parochial and non-parochial ministries, across differing traditions, in rural and urban settings, within and outside of consecrated buildings across all dioceses;</li></ul> |

- (d) an 'Inter-Diocesan Learning Experience' was set up to share experience;
  - (e) Methodist Church engagement on new expressions of ministry and mission;
  - (f) Pioneer Ministries should work alongside other ministries with each being valued.
- 2018 The Working Group on Pioneer Ministry updated the General Synod:
- (a) Diocesan advocates from 11 dioceses were meeting regularly;
  - (b) a facilitated Inter-Diocesan Learning Experience was held involving six dioceses;
  - (c) there was a need to employ a part-time co-ordinator for Pioneer Ministry to assist in building a vision for Pioneer Ministry, provide advice to dioceses, co-ordinate the Diocesan Advocates group, work with CITI and establish an annual Pioneer Ministry national conference;
- The Commission on Ministry's report noted the possibility of Ordained Local Ministers enriching the life of the church in Pioneer Ministries.
- 2019 The Working Group on Pioneer Ministry updated the General Synod in 2019 that:
- (a) Nine diocesan teams had taken part in the Inter-Diocesan Learning Experience;
  - (b) there was a need for a communications strategy;
  - (c) two new diocesan learning communities were to be set up to facilitate leaders to reflect on, learn about and support each other in Pioneer Ministry in their own contexts;
  - (d) funding had been provided by the Church Fabric and Development Fund and the Priorities Fund to appoint a part-time Project Team consisting of a Team leader, two facilitators and an administrator - with the aim of developing a comprehensive and integrated vision, strategy and delivery for Pioneer Ministry and Fresh Expression in the Church of Ireland.
- 2020 The Standing Committee Facilitation Committee discussed the possibility of a bishop taking on a portfolio role for Pioneer Ministry.

#### **Key Developments in Pioneer Ministry in the Church of Ireland:**

Oversight of the advancement of Pioneer Ministry within the Church of Ireland is being provided by the Pioneer Ministry Working Group.

Key developments have been the:

- putting together of a structure to support the Pioneer Ministry Working Group, with sub-groups reporting on: finance and accommodation; recruitment, selection, deployment and training; legal matters;
- identification of the wide range of church planting and outreach initiatives being taken forward across many dioceses;
- setting up of a collaborative Inter-Diocesan Learning Experience which is being supported to become a learning Pioneer Community;
- involvement of Canon Phil Potter (former Archbishops' Missioner in the Church of England) to draw on his experience of Fresh Expressions in the Church of England;



- nomination of Diocesan Advocates to support Pioneer Ministry within dioceses;
- funding that has been allocated by the Church Fabric and Development Fund to support planning and preparation for a national programme;
- approval by the House of Bishops to appoint a National Pioneer Ministry Director;
- development of a job description for the role of National Pioneer Ministry Director;
- support for secondments into the roles of National Pioneer Ministry Director and part-time Chair.

#### **Examples of Pioneer Ministry in the Church of Ireland:**

The Church of Ireland has planted churches throughout its history with the most recent phase occurring in the 1960s due to population shifts from inner-city to suburban Belfast.

**Braniel Community Church, Belfast.** Church planted in an underused parish hall within a social housing estate in September 2013. In addition to Sunday worship, there is a Kids and Youth Sunday programme, midweek Kids' club and Youth Club, outreach into local primary schools for assemblies, after-school bible clubs, and community engagement events.

**ReCentre Community Church, Sligo.** This new community was pioneered by a Church Army Pioneer Evangelist in 2018, initially meeting in a home before moving into dedicated premises. The congregation is mainly Irish, dechurched, families or singles. As well as Sunday evening gatherings, there is children's work, Messy Church, vibrant online community activities, seasonal events, Christian basics courses (Alpha) and drop in ministries for kids and adults.

**Holy Trinity, Rathmines.** A range of Pioneering Ministries are organised and/or supported by Holy Trinity, Rathmines to engage with those not attending traditional church: Graveyard Shift Podcasts; RevoLectionary blogs; Rubicon Conferences; Paradoxology prayer and reflection space at Electric Picnic; Practice and Vespers Young Adults' Ministry; ACT3 network of Church of Ireland university chaplains in Dublin; and Paternoster gathering.

#### **Urgent Need to Develop Pioneer Ministry in the Church of Ireland:**

The Pioneer Ministry Working Group believes that the Church of Ireland urgently needs to grow its capacity to reach new people, in new places, in new ways. It is vital therefore that Pioneer Ministry becomes fully integrated into the core business of the Church of Ireland. Emboldened by the spirit that met the challenge of disestablishment, the Church of Ireland has continually met the obstacles, and seized the opportunities, presented in each subsequent generation. We have planted new parishes in response to demographic shifts, established university chaplaincies, and addressed acute financial pressures (e.g., the €25 million Clergy Pension Fund deficit). The triple challenge of ageing congregations, that are declining in number, in a rapidly changing cultural context, is clear for all to see. The opportunity before us is to invest in Pioneer Ministry, alongside our parishes and chaplaincies, to bring new life and hope through the diverse witness, ministry and mission of the Church of Ireland.

### **Proposals to Develop Pioneer Ministry in the Church of Ireland:**

The aim is to complement, not compete with, existing ministry within the Church of Ireland, growing a culture of pioneering across the wider Church, through cost sensitive and cost-effective proposals covering 5 areas:

1. **National Leadership Structure** – consisting of:
  - a) A Pioneer Ministry Oversight Group chaired by a member of the House of Bishops;
  - b) A Pioneer Ministry Working Group, comprised of funded (part-time Chair; National Director; part-time Advisor; and administrator) and voluntary roles appointed by the Pioneer Oversight Group;
  - c) A new Pioneer Ministry National Director will commence in Autumn 2022 and report to the Chair of the Pioneer Working Group. The National Director in conjunction with the Chair will report progress to the Pioneer Ministry Oversight Group and to the House of Bishops.
2. **Partnership with the Church Army** – to deliver training:
  - a) The Church of Ireland has established protocols for recognising and, where appropriate, permitting ordination, for individuals trained within Church Army.
  - b) Developing a strong partnership between the Church Army base at Sheffield and CITI;
  - c) Church Army has experience in the deployment of Church Army Evangelists either as employees of Church Army or of the local ministry.
  - d) Church Army resource suite to grow Pioneer Ministry at local and diocesan level;
  - e) Church Army has a clear cost structure that is transparent, reasonable, and crucially already clearly established minimising the start-up and ongoing investment that would be required were the Church of Ireland to ‘go it alone’.
  - f) Church Army have established links with accrediting bodies, minimising the burden on the Church of Ireland in seeking an academic body to provide accreditation to any Certificate, Diploma or Degree of its own design.

### **3. Diocesan Engagement**

Dioceses, with support from the National Director, will need to help their parishes to understand pioneering and become ‘pioneer-ready’ through a strategic rollout of vision days, diocesan-led conferences and sponsorship of local learning communities. Dioceses will also need to create and support dedicated pioneer posts and develop diocesan pioneer learning communities. Several dioceses have already established Church Army Centres of Mission, and this may be a profitable model that can be adapted according to the needs and vision of each diocese.

#### **4. Two Pathways for Pioneers – Employed and Voluntary**

##### Employed Pioneers:

- a) It is proposed that Pioneers will undertake an accredited course through Church Army, acting in partnership with CITI as the Irish Hub for delivery of training and facilitating residential.
- b) This course will be undertaken along with deployment into a pioneer ministry, project or role with learning complementing practice, and vice versa.
- c) It is envisaged that the Pioneer will have a status equivalent to a Church Army Commissioned Evangelist. The benefits of this are:
  - (i) The established understanding of the role and deployment of Church Army evangelists within the Church of Ireland
  - (ii) Church Army precedents for deploying evangelists either within the employment of Church Army or within the employment of the parish and/or diocese
  - (iii) The clear framework and protocols for Church Army evangelists seeking ordination either into Ordained Local Ministry or Stipendiary Ministry

##### How will Employed Pioneers be selected?

Prospective pioneers will be identified and selected at diocesan level with support from the National Director, ordinarily alongside a pioneer-initiative or project into which they may be deployed during and post training. They will be employed by a parish or diocese.

##### Can Employed Pioneers seek Ordination?

###### *Selection for Ordained Local Ministry*

A Pioneer Minister may subsequently seek ordination through the 'Ordained Local Ministry' pathway which would involve further training in accordance with the House of Bishop's Protocol for Ordained Local Ministry.

###### *Transfer to Stipendiary Ministry*

Depending on approval from the House of Bishops, a pathway could be put in place similar to the House of Bishops' Transfer Protocol for Church Army Evangelists to enable a lay employed Pioneer to transfer to stipendiary ministry after a minimum of five years between commissioning as a Lay Pioneer and the request being made.

##### Volunteer Pioneers:

The expectation is that most pioneers will be lay volunteers undertaking innovative ministries within a parish or more broadly within a diocese (e.g., diocesan evangelist). Training would utilise the Church Army 'Faith' suite of resources (Faith Empowered; Faith Pictures; Faith Shared) and Envoy with a focus on Irish settings.

#### **5. Dedicated Financial Support**

Pioneer Ministry requires additional dedicated funding to ensure that Pioneer Ministry can develop alongside traditional ministries. This support is needed in several categories:

##### National Leadership Funding

This covers the employment costs (part-time National Chair, part-time Advisor, National Director and administrator), travel and accommodation costs for the National Team, the

costs of an Annual Pioneer Ministry Conference and of providing support for Diocesan Advocates and Diocesan Learning Communities.

**Pioneer Ministry Fund**

This covers the full cost of training a pioneer and meets up to 50% of the costs of the associated project for up to 5 years with the applying diocese needing to identify funding to match that provided from the national budget. This Pioneer Ministry Fund would be managed by a Pioneer Ministry Allocations Committee comprised of representatives of the Pioneer Ministry Oversight Group, Pioneer Ministry Working Group, RCB and House of Bishops. This committee would select which diocesan Pioneering project proposals should be supported and cover the training costs for the projects' associated pioneers. The aim for all Pioneer Ministries is that they become financially self-sustaining through the giving of those they serve which may take in the region of 5 years. Where the Pioneer Ministry is not self-sustaining after 5 years, any ongoing funding to support the Pioneer Ministry will be provided by the relevant diocese.

**Timeline:**

It is proposed that the National Leadership Team be established from the autumn of 2022, commencing work across all dioceses for centres of mission, building on the Inter-Diocesan Learning Experience, accompanying diocesan advocates, and ensuring all preparations are made for the selection and deployment of pioneers and pioneer projects for training and start-up from August 2024.

## Priorities Fund Report to the Standing Committee March 2022

Application Number	Applicant	Conversion rate Sterling to Euro	Diocese	€1.110		Amount Requested		Recommended Grant		Recommended Grant 2nd Year		Standing Committee Decision
				£	€	£	€	£	€	£	€	
Outreach Initiatives												
OI-1	Tullaniskien	Streaming system for church	Armagh			£2,700	€0	£0	€0			
OI-2	Larne & Inver	Online Ministry - IT facilities	Connor			£8,585	€0	£4,000	€4,440			
OI-3	Drumbeg	Development of church hall grounds for outreach to community	Down			£5,941	€0	£0	€0			
OI-4	Ballysillan St Marks	Mens Shed in church hall	Connor			£16,000	€0	£0	€0			
OI-5	Lisburn cathedral	Integration of existing audio visual system from Church to hall	Connor			£4,200	€0	£0	€0			
OI-6	Dundela	Funding re handbell equipment to extend an active outreach programme	Down			£5,780	€0	£0	€0			
OI-7	Braniel Community Church	Funding for a number outreach projects	Down			£9,200	€0	£0	€0			
OI-8	St Johns Lurgan	Family Outreach Project	Down			£12,230	€0	£5,000	€5,550			
OI-9	Kilcronaghan Parish	To install IT facilities to livestream services	Down			£4,000	€0	£0	€0			
OI-10	Church Army North Belfast Centre of Mission	Glencairn Garden Project, a community garden with mens shed	Connor			£3,500	€0	£3,500	€3,885			
OI-11	Ballymena St Patricks	Mental health and wellbeing ministry for young people	Connor			£5,000	€0	£3,000	€3,330			
OI-12	Tullycarnet	Outreach programmes in deprived housing area	Down			£16,600	€0	£7,000	€7,770			

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Application Number	Applicant	Conversion rate	Sterling to Euro	Diocese	€1.110		Recommended Grant		Recommended Grant 2nd Year		Standing Committee Decision
					Amount Requested £	€	£	€	£	€	
Ol-13	<b>Belvoir Parish</b> To create facilities at Belvoir Parish for a Bicycle Repair workshop - outreach to community			Down	£10,000	€0	<b>£5,000</b>	<b>€5,550</b>			
Ol-14	<b>Maghaberry - Church on the Hill</b> support to new ministry & outreach for people with special educational needs			Dromore	£6,000	€0	<b>£5,000</b>	<b>€5,550</b>			
Ol-15	<b>St Ann's Shandon, Cork</b> Tercentenary - funding for community events - part of "Charting the future with confidence"			Cork	£0	€32,000		<b>€8,000</b>			
Ol-16	<b>Holywood Parish</b> To provide a flexible use sheltered space to facilitate creative outreach programmes			Down	£26,500	€0	<b>£10,000</b>	<b>€11,100</b>			
Ol-17	<b>Shankill Parish Lurgan</b> Outreach project in Lurgan community- support with social issues and faith			Dromore	£20,000	€0	<b>£5,000</b>	<b>€5,550</b>	<b>£5,000</b>	<b>€5,550</b>	
Ol-18	<b>St patricks greystones</b> Wheelchair accessible courtyard at church and childrens garden			Glendalough	£0	€26,000	£0	<b>€8,000</b>			
Ol-19	<b>Dioceses of Meath and Kildare</b> To set up a centre of mission in Kildare cathedral for the purpose of outreach			Meath & Kildare	£0	€70,000	£0	<b>€20,000</b>		<b>€20,000</b>	
Ol-20	<b>Aughnamullen</b> Memorial centre for the late Billy Fox, bring external areas up to Health and Safety standards			Clogher		£15,000					
Ol-21	<b>Cumann Gaelach na hEaglaise</b> Support to reprint the Bible in Irish					£5,000		<b>€2,500</b>			
Ol-22	<b>Knocknagoney</b> Outreach initiative to the local community of the Knocknagoney (estate) in East Belfast			Down	£5,750	€0	<b>£2,000</b>	<b>€2,220</b>			
Ol-23	<b>All Aboard - Connor Children's Ministry</b> Outreach "Narnia" event in St Anne's Cathedral Belfast,			Connor	£7,800	€0	<b>£4,000</b>	<b>€4,440</b>			
Ol-24	<b>Branial Community Church</b> 2-year outreach initiative in local area			Down & Dromore	£25,690	€0	<b>£7,000</b>	<b>€7,770</b>	<b>3000</b>	<b>€3,330</b>	
Ol-25	<b>Diocese of Down and Dromore</b> Diocesan outreach initiative to reach out to refugees and asylum seekers in the Diocese			Down & Dromore	£30,000	€0		<b>€0</b>			

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Conversion rate Sterling to Euro		Applicant	Diocese	Amount Requested		Recommended Grant		Recommended Grant 2nd Year		Standing Committee Decision
Application Number	Outreach Initiatives			£	€	£	€	£	€	
OI-26	<b>CPF</b> Surviving spouses assistance			£800	€0	£800	€888			
OI-27	<b>House of Bishops</b> Pioneer Ministry Initiative			£0	€120,000	£0	€50,000		€40,000	
OI-28	<b>Hope Community Church, Craigavon</b> installing and equipping a new youth and children's building - the shed	Dromore		£40,000	€0	£10,000	€11,100			
OI-29	<b>St Dorothea's Church Gilnahirk</b> Upgrading of facilities to enable Parish outreach and community work	Down		£12,000	€0	£2,000	€2,220			
OI-30	<b>Greenisland Parish</b> To assist with a sustainable community garden initiative	Connor		£10,250	€0	£2,000	€2,220		€0	
OI-31	<b>Tullamore Union</b> church security equipment	Meath		£0	€2,500	£0	€0			
OI-32	<b>Loughinisland Parish Church, Seaforde</b> To develop family ministry in the area	Down		£3,000	€0	£1,000	€1,110			
OI-33	<b>Moneyreagh Community Church</b> "Reconnect" outreach Initiative addressing issues faced by the local community.	Armagh		£28,100	€31,191	£5,000	€5,550			
OI-34	<b>Newtownards St Mark's</b> A new Church Plant serving the West Winds estate in the town	Down		£30,000	€33,300	£10,000	€11,100			
OI-35	<b>Mossley, Newtownabbey</b> Live streaming IT services to benefit the local community	Connor		£5,838	€6,480	£0	€0			
OI-36	<b>Carrigrohane</b> Outreach project - upgrade facilities to Parish centre and yard	Cork		£0	€30,000	£0	€0			
				<b>£355,464</b>	<b>€371,471</b>	<b>£91,300</b>	<b>€189,843</b>	<b>£8,000</b>	<b>€68,880</b>	

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Conversion rate Sterling to Euro		€1.110		Diocese	Amount Requested		Recommended Grant		Recommended Grant 2nd Year		Standing Committee Decision
Application Number	Applicant	Christian Education			£	€	£	€	£	€	
CE-1	<b>Hazel Carroll</b>	To fund her own PhD in Divinity			£18,000	€19,980	£0	€0			
CE-2	<b>Wilson's Hospital School chapel</b>	Update the School Chapel - accessibility to those with hearing/visual impairments		Meath	£0	€9,500		<b>€5,000</b>			
CE-3	<b>Down &amp; Dromore Youth, Children's and Families Department (DDYC)</b>	To finance the development of a 3 year cohesive youth curriculum for bible studies		Down/Dromore	£9,100	€10,101	<b>£4,500</b>	€4,995			
CE-4	<b>Sunday School Society</b>	Development of Godly Play ministries and Parent and Toddler groups				€14,000		<b>€10,000</b>			
CE-5	<b>Mohill</b>	Futher development of community outreach - equipment needed		Ardagh		€8,500	£0	<b>€5,000</b>			
CE-6	<b>CIYD</b>	To create a bursary fund for youth ministry education				€8,000	£0	€0			
					<b>£27,100</b>	<b>€70,081</b>	<b>£4,500</b>	<b>€24,995</b>	<b>£0</b>	<b>€0</b>	continued ---->



Conversion rate Sterling to Euro										€1.110			
Application Number	Applicant	Diocese	Amount Requested £	Recommended Grant		Recommended Grant 2nd Year		Standing Committee Decision					
				£	€	£	€						
IM-1	Innovative Ministry in a Rural Context <i>withdrawn -</i>				€0								
IM-2	<b>Termonamongan Parish</b> Development of space for small group activities, worship and outreach	Derry	£15,000	€16,650	£6,000	€6,660							
IM-3	<b>Christ Church Kilkeel</b> to furnish and equip our coffee bar and welcome area in church annex	Dromore	£35,000	€6,000	£15,000	€16,650							
IM-4	<b>Aghadowey</b> To provide streaming facilities and better facilities for outreach activities	Derry	£5,463	€6,064	£2,000	€2,220							
IM-5	<b>Edenderry -Rathangan</b> Upgrading facilities for parish and community activities.	Kildare	£0	€13,285	£0	€5,000	£0	€0					
IM-6	<b>NA Duplication</b>		£0	€0	£0	€0							
IM-7	<b>Ballyrashane and Kildollagh</b> Rural Ministry to young people, joint project between 3 parishes	Connor	£28,800	€31,968	£7,500	€8,325	£7,500	€8,325					
IM-9	<b>Killinchy, Kilmoody and Tullynakill</b> To set up 'Welcome Cafe' at Killinchy Parish Church.	Down & Dromore	£10,000	€11,100	£0	€0							
IM-11	<b>Carrick Parish</b> Support to the building of a cabin for Sunday school and youth work	Derry & Raphoe	£32,000	€35,520	£12,000	€13,320	£0	€0					
IM-13	<b>Scarva</b> Facilities and equipment for youth ministry in 3 villages	Down & Dromore	£4,000	€4,440	£2,000	€2,220							
IM-15	<b>Kilmoremoy St Michaels</b> purchase a piano for St Michael's Parish Church	Tuam, Limerick & Killaloe	£0	€23,000	£0	€0							
IM-16	<b>Alpha Ireland</b> Direct support from the Church of Ireland for 'Connect 22' project,	Down & Dromore	£0	€15,000	£0	€0							
			<b>£130,263</b>	<b>€163,027</b>	<b>£44,500</b>	<b>€54,395</b>	<b>£7,500</b>	<b>€8,325</b>					
continued ---->													

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Conversion rate Sterling to Euro			€1.110						Standing Committee Decision
Application Number	Applicant	Diocese	Amount Requested £	€	Recommended Grant £	€	Recommended Grant 2nd Year £	€	
T-1	<b>Connor Youth</b> Pilot Exchange Programme	Connor	£4,000	€4,440	£3,000	€3,330			
T-2	<b>House of Bishops</b> Ministerial education within dioceses			€40,000		€40,000			
T-3	<b>Mount Merrion Church</b> "FORM" - A Discipleship programme targeted at investing in 18-25 year old leaders		£16,000	€17,760	£5,000	€5,550			
T-4	<b>Bishops' Appeal in collaboration with the Mothers' Union</b> To respond to and end domestic violence and be Safe Churches for victims of domestic violence.		€0	€5,400	£0	€5,400			
			£20,000	€67,600	£8,000	€54,280	£0	€0	
<b>Totals</b>			<b>£532,827</b>	<b>€672,179</b>	<b>£148,300</b>	<b>€323,513</b>	<b>£15,500</b>	<b>€77,205</b>	
<b>Total recommended grants, 1st and 2nd year</b>					<b>€400,718</b>				

**ENCL L**  
**PRIORITIES FUND**

<b>INCOME AND EXPENDITURE ACCOUNT</b>		<b>Year ended 31 December 2021</b>	
		2021	2020
		€	€
<b>INCOME</b>			
Contributions	1	507,183	188,772
Investment Income		30,392	31,274
Income from Sale of Investments		100,000	-
Individual Contributions		199	133
Miscellaneous Income		-	67
		<u>637,774</u>	<u>220,246</u>
<b>EXPENDITURE</b>			
Administration Expenses	2	(20,369)	(6,823)
<b>Operating Surplus for the Year</b>		<u>617,405</u>	<u>213,423</u>
<b>ALLOCATIONS &amp; GRANTS</b>			
Allocations & Grants Distributed	3	(462,908)	(630,812)
<b>Surplus/(Deficit) after Allocations &amp; Grants</b>		<u>154,497</u>	<u>(417,389)</u>
Valuation Movement		98,107	(49,667)
Currency translation adjustment		1,108	(20,898)
<b>Net Surplus/(Deficit) for the year</b>		<u><u>253,712</u></u>	<u><u>(487,954)</u></u>

# STANDING COMMITTEE

## PRIORITIES FUND

### BALANCE SHEET

Year ended 31 December 2021

		2021 €	2020 €
<b>INVESTMENTS</b>			
Investments held by the RCB	5	1,190,452	1,092,344
		<hr/>	<hr/>
<b>CURRENT ASSETS</b>			
Cash held with the RCB	6	237,749	112,577
Debtors	7	65,291	34,859
		<hr/>	<hr/>
		303,040	147,436
		<hr/>	<hr/>
Net Assets		<u>1,493,492</u>	<u>1,239,780</u>
<b>FUNDS EMPLOYED</b>			
Balance at 1 January		1,239,780	1,727,734
Surplus/(Deficit) for the year		253,712	(487,954)
		<hr/>	<hr/>
Balance as at 31 December		<u>1,493,492</u>	<u>1,239,780</u>
		<hr/>	<hr/>

## Notes to the Financial Statements

	2021 €	2020 €
1. Contributions		
Contributions from the dioceses	507,183	188,772

An amount of €65,291 is included in the 2021 contributions and relates to diocesan contributions which will be received in 2022.

	2021 €	2020 €
2. Administration Expenses		
Salaries & PRSI	20,000	6,823
Miscellaneous & Transfers	369	-
	<u>20,369</u>	<u>6,823</u>

	2021 €	2020 €
3. Grants & Loans		
Ministry	47,830	118,196
Retirement Benefits	1,426	895
Education	44,426	61,237
Areas of Need	-	10,000
Outreach Initiatives	303,094	398,475
Innovative Ministry	66,132	42,009
	<u>462,908</u>	<u>630,812</u>

## 4. Capital Commitments

As at 31<sup>st</sup> December 2021 the Priorities Fund had committed grants of €290,610 for Jan 2022 – March 2025. These grants have not been provided for in the Financial Statements.

5. Invested assets are shown at market value at both 31 December 2020 and 31 December 2021.

	2021 €	2020 €
6. Cash on deposit held by the RCB		
Cash on deposit held by the RCB	237,749	112,577

This represents cash held on behalf of The Church of Ireland Priorities Fund by the RCB in pooled bank accounts.

**APPENDIX M**  
**CHURCH OF IRELAND SAFEGUARDING BOARD GENERAL SYNOD**  
**REPORT 2022**

**REPORT OF THE SAFEGUARDING TRUST BOARD 2021**



Mr Robert Dunne

Safeguarding Officer (ROI)



Ms Gillian Taylor

Safeguarding Officer (NI)

**“All adults and children have a fundamental right to be respected, nurtured, cared for and protected from harm or the risk of harm.” (Church of Ireland Safeguarding Policies)**

**Members of the Board**

- The Archbishop of Armagh, The Most Rev John McDowell
- The Archbishop of Dublin, The Most Rev Dr Michael GStA Jackson
- Representative of the Representative Church Body, Mr Henry Saville
- Representative of the Clerical Hon Sec of General Synod, Canon Gillian Wharton
- Representatives of clergy from NI, The Right Rev Dr Ian Ellis and Rev Dr Christopher St John
- Representatives of clergy from RI, Ven Ruth Elmes and Canon Isaac Delamere
- Chief Officer, Mr David Ritchie
- Independent members Ms Barbara McDermott- Director for Safeguarding for the Roman Catholic Diocese of Down and Connor and Chair of the Northern Ireland Safeguarding Boards Interfaith sub group and Mr Paul Stephenson Child Protection in sport officer at NSPCC

**Executive Summary**

- The Standing Committee and The Representative Church Body approved the revised Terms of Reference as given below.
- The Safeguarding Board membership includes representatives of each province appointed by the Archbishops and independent experts in safeguarding from outside of the Church of Ireland.
- The Board has provided a platform for the detailed consideration and review of existing policy and practice and has continued to develop implementation of safeguarding policy and practice in line with understood best practice.
- Vetting for parishes, dioceses and Church of Ireland schools.
- Central safeguarding training is now provided regularly online.
- The compliance aspect of safeguarding has been strengthened following the successful pilot of an online annual safeguarding return and the development of guidelines for safeguarding audits.
- Communications have been refined through a refreshed website format making it more accessible and user friendly, regular diocesan support team meetings and an agreed key diocesan safeguarding contact person network.

#### **Safeguarding Republic of Ireland and Northern Ireland**

Currently there are four safeguarding policies in the Church of Ireland, two child safeguarding policies, one in Northern Ireland and one in the Republic of Ireland and two adult safeguarding policies in the two jurisdictions. Work began in 2021 reviewing the child safeguarding policies with a view to amalgamating them where possible and simplifying things particularly for the cross border diocese. This is a comprehensive and detailed task that will prompt future changes in our policies and training.

Vetting liaison staff have worked extremely hard in both jurisdictions during the public health restrictions to provide as quick and effective a service as possible to volunteers and staff who require vetting. This crucial function is key in the protection of children and vulnerable adults.

In partnership with the safeguarding officer NI the ongoing development of policies and practise has been a key focus in 2021. One significant aspect of this is the completion of a quality assurance framework that sets out the standards the Church of Ireland strives towards in safeguarding children and vulnerable adults. They are available at <https://safeguarding.ireland.anglican.org/> in safeguarding,

An annual online safeguarding return completed its second run out in 2021 and allows each diocese access to detailed information about what the support needs in local parishes are and what level of safeguarding compliance is being achieved.

The Safeguarding Officers have worked closely with the dioceses advising on cases and providing training to panels in child and adult safeguarding. In 2022 it is planned to develop training for trainers in adult safeguarding. A set of guidelines to ensure

consistency in how safeguarding audits was developed with the Diocesan Support Teams and this is the basis now for training provided to those doing safeguarding audits.

Connections and links with other organisations has been really important and both safeguarding officers represented the Church of Ireland in a number of external, national and international and plan to continue this work in 2022. The work of the Board has been supported by independent Board members and the terms of reference have been changed to include the centrality of independent input into the work of the Safeguarding Board.

At the end of 2021, Margaret Yarr retired as Safeguarding Officer for Northern Ireland. For her successor Ms Gillian Taylor, a priority for 2022 will be building relationships with dioceses, statutory bodies and external partners. The Board thanks Margaret for her many years of service and wishes her a very happy and healthy retirement.

#### **Priorities, Resourcing and Training**

Identified priorities for 2022 included:

- a) Providing expertise in case-management support and direct case-management where necessary. Please note that details of individual cases are not generally dealt with by the Board as these need to be confidentially managed by professional officers; The Board does however have the capacity to bring in external independent advice to provide independent expert support when necessary.
- b) Further development of policy and practice to ensure that the Church responds consistently and compassionately to victims and survivors of child sexual abuse and other forms of harm and that this is accompanied by practical and appropriate support.
- c) Further development of policy and operations including a comprehensive review and amalgamation of the Child Safeguarding policies.
- d) Developing training in line with understood good practice and changes in safeguarding policy.
- e) Continuing support of diocesan safeguarding through advice, training, communications, reviews and casework.
- f) Representation of the Church of Ireland on external bodies such as the Anglican Communion Safe Church Commission and the National Safeguarding Advisory Committee.

*All information regarding Safeguarding in the Church of Ireland can be found on <https://safeguarding.ireland.anglican.org/>*

Revised Terms of Reference

**Church of Ireland Safeguarding Board - Terms of Reference:**



### **Overall Statement**

The Church of Ireland Safeguarding Board (“the Board”) exists to develop and approve safeguarding policy, to monitor implementation and to report to Standing Committee and the Representative Body as appropriate.

All policies will be in compliance with Irish and UK law as appropriate and will be informed by best practice.

The Board is committed to learning from experience. By a process of continuous improvement it will monitor and challenge the effectiveness of The Church of Ireland’s safeguarding policies and processes.

The Safeguarding Board will submit an annual report for inclusion in the Church of Ireland General Synod Book of Reports.

### **Functions of the Board**

The Board:

- Will review and agree changes to the policies on an annual basis (in June).
- Will develop a 3 year strategic plan with input from relevant external professional bodies and will monitor progress at least annually.
- Will review child and adult safeguarding policies every three years with input from external professional bodies as required.

The Safeguarding Officers will attend and will report to the Safeguarding Board at each meeting. The reports of the Safeguarding Officers will address:

- Policy – changes in legislation, recommended changes to policies
- Training – content, delivered, issues arising
- Compliance – reporting on audits and issues arising from cases
- Operations – Active case numbers and vetting report
- Issues – this is an opportunity to report any issue(s) not covered above

### **Membership of the Board**

- a) Two representatives from the House of Bishops (preferably one from each legal jurisdiction) – one of whom shall be the Chairperson.
- b) One representative from the Representative Church Body
- c) The Chief Officer and Secretary General.
- d) An Honorary Secretary of the General Synod.
- e) Four members of the clergy: two nominated triennially by the Archbishop of Armagh, and two nominated by the Archbishop of Dublin. In the event of a

vacancy arising, it shall be filled by the Archbishop who first nominated the original nominee. Nominations will reflect a gender balance and a rural/urban balance, in so far as is possible.

- f) External expert members (to be co-opted as the Board determines up to a maximum of four people).

The quorum for meetings will be 6 members of the Board to include at least one independent member.

### **Meetings**

The Board will meet at least three times per year.

The Board will meet in January annually to prepare its Annual Report to General Synod, and as often as it determines thereafter.

Dates of meetings for the year will be agreed at the first meeting of the year. Should a matter of urgency arise the Chairperson may convene a special meeting through the Secretary.

### **Reporting**

The Chairperson of the Safeguarding Board shall be responsible for direct liaison with the Chief Officer and the Secretary of the Board following Safeguarding Board meetings, including circulation of minutes, agendas and reports. The Standing Committee of the General Synod or the Representative Church Body may ask the Safeguarding Board to convene to discuss any Safeguarding issue upon which it requires further advice.

### **Evaluation of terms of reference**

The Safeguarding Board's terms of reference will be reviewed annually. Any amendments to these Terms of Reference will be submitted to Standing Committee for approval.

**STANDING COMMITTEE  
INCOME AND EXPENDITURE ACCOUNT 2021**

	<b>Notes</b>	<b>2021 €</b>	<b>2020 €</b>
<b>INCOME</b>			
Representative Church Body	1	603,860	626,205
Royalties Fund Income		51,064	14,928
Grants/Contributions		5,100	5,939
		<u>660,024</u>	<u>647,072</u>
<b>EXPENSES</b>			
Services provided by RCB	3	331,552	321,068
General Synod Expenses	4	1,157	30,659
Miscellaneous Expenses	5	18,741	26,209
Deposit Interest	2	268	254
		<u>351,718</u>	<u>378,190</u>
<b>OPERATING SURPLUS FOR THE YEAR</b>		<u>308,306</u>	<u>268,882</u>
<b>ALLOCATIONS AND GRANTS</b>			
Allocations to Ecumenical and Anglican Organisations	6	114,771	113,083
Allocations to Church related Organisations	7	185,244	151,051
		<u>300,015</u>	<u>264,134</u>
Surplus for year		<u>8,291</u>	<u>4,748</u>

# STANDING COMMITTEE

FUND ACCOUNT		Year ended 31 December	
		2021 €	2020 €
<b>CURRENT ASSETS</b>			
Cash on deposit held by RCB	8	315,088	303,811
Net Assets		<u>315,088</u>	<u>303,811</u>
<b>FUNDS EMPLOYED</b>			
Balance at 1 January		303,811	301,614
Surplus for the year		8,291	4,748
Currency translation adjustment		2,986	(2,551)
Balance as at 31 December		<u><u>315,088</u></u>	<u><u>303,811</u></u>

## Notes to the Accounts

### 1. Income from Representative Church Body

	2021 €	2020 €
Representative Church Body allocation	732,869	701,491
Refund unexpended allocation	(129,009)	(75,286)
Total income from RCB	<u>603,860</u>	<u>626,205</u>

This represents amounts which were allocated by the Allocations Committee of the Representative Church Body to fund the activities of the Standing Committee.

### 2. Deposit Interest

	2021 €	2020 €
Royalties Fund	(268)	(254)
	<u>(268)</u>	<u>(254)</u>

### 3. Services provided by the RCB

Services provided by the RCB relates to the time apportionment of certain RCB staff who provided Standing Committee support.

### 4. General Synod Expenses

	2021 €	2020 €
Venue and Facilities	1,157	30,659
	<u>1,157</u>	<u>30,659</u>

### 5. Miscellaneous Expenses

	2021 €	2020 €
Publications & Printing	-	2,634
Honorary Secretaries' expenses	12,428	12,216
Children's Ministry	1,519	659
Porvoo Expenses	-	366
COI Church & Society CO	-	66
Council for Mission	322	1,401
Commission on Ministry	1,298	5,879
Subscriptions	3,174	2,988
	<u>18,741</u>	<u>26,209</u>

6. Ecumenical and Anglican Organisations	2021 €	2020 €
Anglican Consultative Council	58,103	54,696
Churches Together in Britain and Ireland	11,886	11,189
Irish Council of Churches	21,078	24,803
Irish School of Ecumenics	2,000	-
Irish Inter-Church Meeting	10,382	12,216
World Council of Churches	4,593	4,239
Conference of European Churches	5,060	4,940
Delegates' expenses (travel/conferences)	1,669	1,000
	<u>114,771</u>	<u>113,083</u>
	=====	=====
7. Allocations to Church related Organisations	2021 €	2020 €
Central Communications Board	104,348	92,240
Grants paid to General Church Organisations	5,000	5,000
Grants paid to Support Allocations	11,000	11,000
Church of Ireland Marriage Council	2,890	3,421
2019 Chapman Donation reserved for Children's Ministry Project	-	14,150
Royalties Fund Expenditure	62,006	25,240
	<u>185,244</u>	<u>151,051</u>
	=====	=====
8. Cash on Short Term Deposit	2021 €	2020 €
Royalties Fund	165,231	177,908
Hymnal Revision	1,531	1,441
Other Account Balances	148,326	124,462
	<u>315,088</u>	<u>303,811</u>
	=====	=====

This represents cash held on behalf of Standing Committee by the RCB in pooled bank accounts.

9. Foreign currency transactions have been translated to Euro at the rate of exchange ruling on 31 December 2021, €1 = £0.8413 (2020: €1 = £0.8937).

10. An accountants report has not been provided for these financial statements, as the balance of €315,088 is included within the scope of the Representative Church Body's audit.

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## **FINANCIAL STATEMENTS**

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### **CHURCH OF IRELAND GENERAL PURPOSES FUND**

**For the Year Ended**

**31 December 2021**

**THE GENERAL PURPOSES FUND****31 December 2021****INCOME AND EXPENDITURE ACCOUNT**

	2021 €	2020 €
INCOME		
Investment Income	1,105	1,105
	<u>1,105</u>	<u>1,105</u>
	—	—
EXPENDITURE		
Registrar's fees	63	63
	<u>63</u>	<u>63</u>
	—	—
OPERATING SURPLUS FOR THE YEAR	1,042	1,042
Balance at 1 January 2021	43,997	44,663
Currency translation adjustment	5	(6)
Unrealised Gains on Revaluation	6,994	(1,702)
	<u>52,038</u>	<u>43,997</u>
Balance at 31 December	<u>52,038</u>	<u>43,997</u>
	—	—
FUNDS EMPLOYED		
Investments	44,729	37,731
Cash held with the RCB	7,309	6,266
	<u>452,038</u>	<u>43,997</u>
	—	—

Sterling balances and transactions have been translated to Euro at the rate of exchange ruling at 31<sup>st</sup> December 2021, €1 = £0.8413 (2020: €1 = £0.8937)

Signed:

\_\_\_\_\_  
The Most Rev John McDowell  
Archbishop of Armagh

\_\_\_\_\_  
Honorary Secretary  
Date:



## **APPENDIX O**

### **WORKING GROUP CONCERNING A CO-ORDINATED RESPONSE BY THE CHURCH TO HISTORIC INSTITUTIONAL ABUSE**

#### **Membership**

The Archbishop of Armagh  
The Archbishop of Dublin  
The Chief Officer & Secretary General  
The Chair of the RB Executive Committee  
The Assessor, Mr Lyndon MacCann Esq SC  
Rev Canon Gillian Wharton, Hon Secretary  
Mr Ken Gibson, Hon Secretary  
Mrs Janet Maxwell

The Working Group was established by resolutions of the Standing Committee and Representative Body to help the Church engage helpfully and positively on matters arising from cases of historic abuse.

The Working Group's remit is broad, being tasked with co-ordinating, formulating and preparing responses on behalf of the Church in relation to queries from State bodies, commissions of inquiry, the media and other third parties concerning allegations of historic institutional abuse and other allegations of abuse by clergy or officers of the Church. Some aspects of this work day-to-day sit with dioceses and parishes as well as with central structures. The Working Group exists to support and assist the Archbishops, Bishops and the Chief Officer and Secretary General in their engagement with State representatives, commissions of inquiry, the media and other third parties concerning the above.

During 2021, the Working Group noted the following matters:

- Conclusion of the Inquiry into Historical Institutional Abuse, Northern Ireland and launch of a redress scheme with one item of related correspondence.
- Launch of a Public Inquiry in Northern Ireland following an initial research report into Mother and Baby Homes in Northern Ireland with related correspondence. Notice was given by the State of the intention to launch a redress scheme. Details are yet to be announced.
- Launch of an Inquiry in Northern Ireland into historical abuse (including clerical and church-related allegations of child abuse). The Working Group noted that archbishops and bishops have written to clergy in their dioceses to ask for a review of records containing any information pertaining to

historic abuse allegations. Responses to this review are being collated at a diocesan level during 2022. The Working Group noted work undertaken by the Safeguarding Board in respect of various historic matters, and its emphasis on a victim-focused approach to receiving, reporting and managing allegations.

- Report issued by the Inquiry into Abuse in Mother and Baby Homes in the Republic of Ireland and the launch of a redress scheme in respect of these, with related correspondence. A meeting with Minister Roderic O’Gorman took place on 14<sup>th</sup> February 2022 at the request of the Minister and discussed the government’s plans arising from the report *An Action Plan for Survivors and Former Residents of Mother and Baby and County Home Institutions*.
- Introduction of ‘The Birth Information and Tracing Bill’ by Minister Roderic O’Gorman, January 2022.

The Working Group has also initiated or recorded the following actions:

*Scoping Study of records of Church of Ireland Adoption Society (NI)*

The Working Group, with the assistance of the Representative Body, provided a grant to Family Routes (previously Adoption Routes, and previously the Church of Ireland Board for Social Responsibility Ltd) to assist in producing a scoping study of records held by Family Routes as part of its work in adoption tracing. Family Routes holds remaining records for various homes in Northern Ireland. The records are not complete, but form the nexus of surviving information used to assist former residents or children born in these homes. The institutions include Kennedy House, and Hopedene Hostel and the Church of Ireland Adoption Society.

This study reviewed 10 percent of the files held for the Church of Ireland Adoption Society and provided an overview of the content, which will be shared with the Public Inquiry. The Working Group is exploring the possibility of extending the study to increase the survey sample, thus providing greater insight into the information contained in these records and what it reveals of practices in Protestant-ethos bodies. The initial survey revealed no instances of cross-border adoption and provided evidence that options for the future of mother and baby were regularly discussed with new mothers and the outcomes (sometimes with the reasoning for the choice made) often, while not in every instance, being recorded in files.

*Republic of Ireland Mother and Baby related matters*

On 14<sup>th</sup> February 2022, the Archbishop of Dublin with Revd Canon Gillian Wharton (Hon Secretary), Mr David Ritchie (Secretary General) and Mrs Janet Maxwell (Head

of Synod Services), met with Roderic O’Gorman TD, Minister for Children, Equality, Disability, Integration and Youth, at his invitation to discuss matters arising from the report *An Action Plan for Survivors and Former Residents of Mother and Baby and County Home Institutions*.

As well as addressing matters associated with ownership of former mother and baby institutions, this Action Plan looks at ways that state, church and society can contribute to memorialisation and engagement in the civic acknowledgement and apology for the treatment of women and children in these institutions. An equivalent process has been ongoing in Northern Ireland following the conclusion of the Inquiry into Historic Institutional Abuse. The Working Group noted that none of the homes investigated by the Inquiry was owned or operated by the Church of Ireland.

#### *Looking back, looking forward*

The Working Group is conscious that the moral teaching of the Churches in the past formed part of a social and political framework that marginalised various groups in society, including unmarried pregnant women and their children, to the extent that many families hid these people and often sent them far from home to escape censure. The Church recognises and apologises to those that were failed by our lack of understanding and care for them. Looking back, we can now perceive the failure of the Church to recognise the needs of these women and their children. It is important that we recognise the pain that social exclusion brought to generations of unmarried women and their children, and the extent of stigmatisation and the social and economic consequences. This extends even to the lack of formal grave markings on the burial places of children who died in institutions. There are many ways that the Church can and should work towards healing and the Working Group anticipates presenting recommendations arising from this report during the coming year.