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CHURCH OF IRELAND
THE REPRESENTATIVE CHURCH BODY
REPORT 2006

The Representative Church Body – Report 2006

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The Representative Church Body – Report 2006

THE REPRESENTATIVE BODY OF THE CHURCH OF IRELAND

The Representative Church Body (RCB) was incorporated by Charter in 1870 under the provisions of the Irish Church Act, 1869. Its legal structure is that of charitable trustee or trust corporation with perpetual succession.

The main activities of the Representative Body involve management of investments, administration of trusts and deeds of covenant, payment of stipends and pensions, property and legal transactions and treasury management as well as supporting the core work of the Church by providing finance for the sustentation of the clergy and pensioners, training of ordinands, education, youth, communications etc. The RCB Library is the repository for the archives of the Church and the Library for the Church of Ireland Theological College and the Church at large. The committee structure is designed to reflect these mainline activities and responsibilities.

Office

Church of Ireland House
Church Avenue
Rathmines Dublin 6

Tel 01-4978422

Fax 01-4978821

Email office@rcbdub.org

Website www.rcb.ireland.anglican.org

Library

Braemor Park
Churchtown
Dublin 14

Tel 01-4923979

Fax 01-4924770

Email library@ireland.anglican.org

Chairman, The Representative Church Body

Most Rev RHA Eames, Archbishop of Armagh

Committee Chairpersons

Executive	Mr S Gamble
Allocations	Mr GC Richards
Investment	Mr RS Neill
Property	Mr RH Kay
Stipends	Mr HJ Saville
Library and Archives	Mrs CH Thomson
Legal Advisory	Mr RL Nesbitt SC
Audit	Mr GC Richards
Historic Churches Advisory	Mr RS Neill

Chief Officer and Secretary

Mr DC Reardon

THE REPRESENTATIVE BODY OF THE CHURCH OF IRELAND

In accordance with the Charter of Incorporation (1870) the Representative Body is composed of *ex officio*, elected and co-opted members. The Charter provides that the *ex officio* members shall be the archbishops and bishops, the elected members shall consist of one clerical and two lay representatives for each diocese or union of dioceses presided over by one bishop and the co-opted members shall consist of persons equal in number to the number of such dioceses for the time being. (See also Constitution of the Church of Ireland, Chapter X).

The Representative Body is composed of the following sixty members. The attendance of each at the four meetings of the Representative Body held during the year 2005 is denoted by the figure placed before each name.

A Archbishops and Bishops: *ex officio* members (12)

- 4 Most Rev RHA Eames, Archbishop of Armagh
The See House, Cathedral Close, Armagh BT61 7EE
- 4 Most Rev JRW Neill, Archbishop of Dublin
The See House, 17 Temple Road, Dublin 6
- 3 Most Rev RL Clarke, Bishop of Meath and Kildare
Bishop's House, Moyglare, Maynooth, Co Kildare
- 4 Right Rev MGStA Jackson, Bishop of Clogher
The See House, Fivemiletown, Co Tyrone BT75 0QP
- 4 Right Rev KR Good, Bishop of Derry and Raphoe
The See House, Culmore Road, Londonderry BT48 8JF
- 4 Right Rev HC Miller, Bishop of Down and Dromore
The See House, 32 Knockdene Park South, Belfast BT5 7AB
- 4 Right Rev AET Harper, Bishop of Connor
Bishop's House, 113 Upper Road, Greenisland, Carrickfergus, Co Antrim BT38 8RR
- 4 Right Rev KH Clarke, Bishop of Kilmore
48 Carrickfern, Cavan
- 4 Right Rev RCA Henderson, Bishop of Tuam
Bishop's House, Knockglass, Crossmolina, Co Mayo
- 4 Right Rev PF Barrett, Bishop of Cashel and Ossory
Knocknabooley, Stoneyford, Co Kilkenny (Resigned 25 January 2006)
- 4 Right Rev WP Colton, Bishop of Cork, Cloyne and Ross
The Palace, Bishop Street, Cork
- 3 Right Rev MHG Mayes, Bishop of Limerick and Killaloe
12 Eden Terrace, North Circular Road, Limerick

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B Elected members (36)

Every member elected, except to a casual vacancy, must retire from office on the first day of the third Ordinary Session of the Diocesan Synod after that member's election (Constitution Chapter X, Section 3). The date in brackets after each member's name denotes the year in which that member is due to retire. Outgoing members are eligible for re-election provided they have not reached 74 years of age by 1 January preceding election.

Armagh	2	Ven RG Hoey, The Rectory, 2 Maytown Road, Bessbrook, Co Down BT35 7LY (2006)
	2	Mr HW Young, 12 Fairlea Heights, Moneymore, Magherafelt, Co Londonderry BT45 7UQ (2007)
	3	Mrs J Leighton, 14 Drumbeemore Road, Armagh BT60 1HP (2008)
Clogher	2	Ven CT Pringle, Rossorry Rectory, Derrygonnelly Road, Enniskillen, Co Fermanagh (2006)
	1	Mr JWC Allen, Aughnahinch, Newtownbutler, Co Fermanagh (2007)
	3	Mr WJ Dickson, Carrickanure, Annyalla, Castleblayney, Co Monaghan (2008)
Derry and Raphoe	4	Ven DS McLean, 12 Station Road, Castledawson, Co Derry BT45 8AZ (2008)
	3	Mr JHD Livingston, 28 Station Road, Garvagh, Coleraine, Co Londonderry BT51 5LA (2006)
	3	Mr S Gamble, 14 Spruce Road, Dysart, Strabane, Co Tyrone (2007)
Down and Dromore	2*	Rev Canon PF Patterson, 69 Church Road, Newtownbreda, Belfast BT8 7AN (2006)
	2	Mr WHC Montgomery, Rosemount House, Rosemount Estate, Greyabbey, Newtownards, Co Down BT22 2QA (2007)
	2	Mr WL Dermott, 3 Ashdene Grange, Comber, Newtownards, Co Down BT23 5SL (2008)
Connor	4	Rev Canon JO Mann, St John's Rectory, 86 Maryville Park, Belfast BT9 6LQ (2006)
	2	Mr RH Kay, 19 Upper Station Road, Greenisland, Carrickfergus, Co Antrim BT38 8RQ (2007)
	2	Mr JW Wallace, The Hermitage, 7 Ahoghill Road, Randalstown, Co Antrim BT41 3BJ (2008)
Kilmore, Elphin and Ardagh	3	Ven AJ Forster, The Rectory, Drumcliffe, Co Sligo (2008)
	2	Mrs HR Hicks, Garvary Lodge, 49 Teemore Road, Derrylin, Co Fermanagh BT92 9QB (2006)
	3	Mr D Meikle, Drumderrig, Drumshanbo, Co Leitrim (2007)
Tuam, Killala and Achonry	1*	Ven RE Dadswell, The Rectory, Ballisodare, Co Sligo (2008)
	2	Mr N Prins, Ballinlig, Beltra, Co Sligo (2006)
	4	Mrs CH Thomson, Luimnagh West, Corrandulla, Co Galway (2007)

* Elected 2005

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Dublin and	4	Rev Canon WBA Neill, The Rectory, Dalkey, Co Dublin (2006)
Glendalough	1	Mr DA Seaman, Rivendell, Templemills, Celbridge, Co Kildare (2007)
	4	Mr DG Perrin, Barn Close, Ballybrack Road, Shankill, Co Dublin (2008)
Meath	3	Ven PHA Lawrence, The Rectory, Julianstown, Co Meath (2006)
and	3	Mr RF Colton, Highfield, Ballyduff, Tullamore, Co Offaly (2007)
Kildare	3	Mr D Gillespie, Cherryfield, Kill, Naas, Co Kildare (2008)
Cashel	3	Very Rev LDA Forrest, The Deanery, Ferns, Enniscorthy, Co Wexford
and		(2008)
Ossory	4	Mr PC Clifton-Brown, Ballinamona House, Cashel, Co Tipperary (2006)
	4	Mr C Galloway, Newtown, Waterford (2007)
Cork,	4	Ven REB White, Moviddy Rectory, Aherla, Co Cork (2008)
Cloyne and	4	Mr JK Roberts, Corran, Ferney Road, Carrigaline, Co Cork (2006)
Ross	3	Mr JE Stanley, Scart House, Belgooly, Co Cork (2007)
Limerick	4	Very Rev SR White, The Deanery, Killaloe, Co Clare (2008)
and	4	Mr WT Morrow, 16 Kilbane, Castletroy, Co Limerick (2006)
Killaloe	2	Mr RW Benson, Templehollow, Killaloe, Co Clare (2007)

C Co-opted Members (12)

- 2* Ms P Barker, Karibu Sana, Broomfield, Malahide, Co Dublin (2008)
- 2 Mr TH Forsyth, 3 Hainault Lawn, Dublin 18 (2007)
- 4 Mr JRB Hewat, Rathmichael Lodge, Shankill, Co Dublin (2007)
- 3 Mr LJW MacCann SC, 2 Knapton Terrace, Dun Laoghaire, Co Dublin (2006)
- 1 Mr TB McCormick, 24 Dartmouth Walk, Dublin 6 (2008)
- 3 Mr RS Neill, Killegar Park, Enniskerry, Co Wicklow (2006)
- 0 Mr RL Nesbitt SC, 35 Wellington Road, Ballsbridge, Dublin 4 (2007)
- 3 Mr GC Richards, 32 St Alban's Park, Dublin 4 (2006)
- 3 Mr HJ Saville, 22 Church Road, Boardmills, Lisburn BT27 6UP (2006)
- 0 Mr D Smith, Knockleigha, Shaw's Bridge, Co Down BT8 8JS (2006)
- 2 Mr GW Stirling, 3 Alma Road, Monkstown, Co Dublin (2008)
- 0 Mr RP Wilson, 109 Ballyward Road, Castlewellan, Co Down BT31 9PS (2008)

The following co-opted members retire in May 2006:

Mr LJW MacCann SC	Mr HJ Saville
Mr RS Neill	Mr D Smith
Mr GC Richards	

Note Very Rev RD Harman and Lady Sheil attend meetings of the Representative Body as Honorary Secretaries of the General Synod.

* Elected 2005

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COMMITTEES OF THE REPRESENTATIVE BODY

The Executive, Allocations, Investment, Property, Stipends, Library and Archives and Legal Advisory Committees are elected from the members of the Representative Body in September each year and their chairpersons are appointed triennially. The Audit Committee and Historic Churches Advisory Committee are appointed triennially. Membership details, number of meetings held between 1 January and 31 December 2005 and record of attendances are given below.

EXECUTIVE COMMITTEE

(5 meetings)

Mr S Gamble (5)

(Chair)

Most Rev RHA Eames	(5)	* Ven AJ Forster	(3)
Most Rev JRW Neill	(4)	Ven CT Pringle	(4)
Most Rev RL Clarke	(5)	Ven REB White	(5)
Mr GC Richards	(5)	Mr RW Benson	(3)
* Mr RS Neill	(2)	Mr JRB Hewat	(5)
Mr RH Kay	(5)	Mr DG Perrin	(5)
Mr HJ Saville	(4)	Mrs CH Thomson	(4)

The Executive Committee has an overall responsibility to protect the interests of the Representative Body and its trusts, to consider and, if thought fit, to give approval to the recommendations of the subsidiary committees, to give formal approval to routine property and trust transactions, to formulate legislative proposals and policy for approval, to liaise with other central organisations and dioceses and to deal with all matters affecting the employment and remuneration of staff including specialist appointments where the Representative Body is a party to any contract of employment.

The Archbishops and the Chairpersons of the Allocations, Investment, Property and Stipends Committees are *ex officio* members of the Executive. Very Rev RD Harman attends meetings of the Executive Committee as an Honorary Secretary of the General Synod.

Prayer read at the commencement of all Executive Committee meetings

“Almighty God, we meet in your presence to exercise stewardship of the resources of this Church. Grant to us a clear mind and judgement in all things, a willingness to seek your will for the Church and an awareness of the trust and responsibility given to us. Guide us with your wisdom and lead us in the paths of truth. This we ask through Jesus Christ, our Lord. Amen.”

* Elected 2005

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ALLOCATIONS COMMITTEE

(3 meetings)

Mr GC Richards (3)

(Chair)

The Archbishop of Armagh	(2)	* Ven AJ Forster	(2)
Mr WL Dermott	(3)	Mr JE Stanley	(3)

The function of the Allocations Committee is to investigate requests for financial support and make recommendations to the Executive Committee or the Representative Body as appropriate, to maintain a “watching brief” on the use and deployment of resources allocated to committees and organisations including their budgetary procedures and accounting policies, to anticipate financial pressures ahead and plan forward accordingly, to ensure that trust limitations are observed in the use of Representative Body funds and to co-ordinate with other financial bodies (Priorities Fund Committee, Investment Committee, Stipends Committee, Pensions Board etc).

INVESTMENT COMMITTEE

(7 meetings)

Mr RS Neill (6)

(Chair)

Mr WL Dermott	(6)	Mr TB McCormick	(2)
* Mr TH Forsyth	(1)	Mr GW Stirling	(3)
Mr D Gillespie	(4)	Mr RP Wilson	(4)

The function of the Investment Committee is to oversee the invested funds of the Representative Body and other funds held in trust, to monitor portfolio and investment management performance, to maintain an appropriate level of reserves, to formulate lending policies and approve parochial and glebe loan applications, to advise with regard to investment policy and strategy and generally report to the Executive Committee or to the Representative Body as appropriate.

* Elected 2005

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PROPERTY COMMITTEE

(5 meetings)

Mr RH Kay (4)
(Chair)

Mr JWC Allen	(4)	* Mr JHD Livingston	(1)
Mr PC Clifton-Brown	(5)	Ven DS McLean	(5)
Mr RF Colton	(3)	Mr N Prins	(3)
* Very Rev LDA Forrest	(2)	Mr JK Roberts	(4)

The function of the Property Committee is to process all matters affecting glebes, churches, parochial buildings and graveyards vested in the Representative Body in accordance with statutory responsibilities as laid down in the Constitution of the Church of Ireland, to manage the buildings directly under the control of the Representative Body, to co-ordinate with diocesan see house committees and care for see houses and all residences provided for the use of church officers, to care for all properties assigned by the Representative Body for the use and occupation of retired clergy and surviving spouses, to assist and provide guidance in the planning and disposal of redundant churches and the contents thereof, to provide technical support and advice to parishes and dioceses, to maintain property records and registers and generally to report to the Executive Committee or to the Representative Body as appropriate.

Note: Representatives of the dioceses who are members of the Representative Body are entitled to attend meetings of the Property Committee when relevant diocesan property matters are under consideration.

STIPENDS COMMITTEE

(2 meetings)

Mr HJ Saville (1)
(Chair)

Mr RW Benson	(1)	Mr WT Morrow	(2)
Rt Rev WP Colton	(1)	Mr DG Perrin	(1)
Mrs J Leighton	(2)	Ven CT Pringle	(2)
Ven DS McLean	(2)	Mr D Smith	(1)

The function of the Stipends Committee is to make recommendations concerning Minimum Approved Stipends, mileage rates for locomotory expenses, and the remuneration, expenses and budgets for the episcopate and other church officers, to monitor changes in taxation and State legislation insofar as clerical remuneration matters are concerned, to investigate and make recommendations in relation to grant aid requests from dioceses for the support of the Ministry and the training of newly ordained clergy, to consult with dioceses and make recommendations to provide for the better maintenance of the Ministry generally, to monitor and report on the implementation of the recommendations of the Clergy Remuneration and Benefits Committee as approved by General Synod in 1990 and report to the Executive Committee or to the Representative Body as appropriate.

* Elected 2005

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LIBRARY AND ARCHIVES COMMITTEE

(3 meetings)

Mrs CH Thomson (3)
(Chair)

Most Rev RL Clarke	(1)	Ven REB White	(3)
Rt Rev MGStA Jackson	(3)	* Very Rev SR White	(0)
Advisory Members	–	Rev Canon CA Empey	(2)
	–	Dr K Milne	(3)
	–*	Mrs V Coghlan	(0)

The function of the Library and Archives Committee is to manage the RCB Library and its resources having regard to trusts and objectives, to maintain archives and Church records generally (including records of contents of churches and of church plate), to co-operate with the Theological College and Committees using the Library premises and to provide a cost-effective service to the Church and the public at large subject to the approval of the Executive Committee or the Representative Body as appropriate and budget limitations.

LEGAL ADVISORY COMMITTEE

(0 meetings)

Mr RL Nesbitt SC
(Chair)

Mr AC Aston SC	Mr LJW MacCann SC
His Honour Judge JG Buchanan	Mr RLK Mills SC
The Hon Mr Justice DNO Budd	Master JW Wilson QC

The function of the Legal Advisory Committee is to advise the Representative Body on any legal or trust matter which the Executive Committee or the Representative Body may properly refer to it.

* Elected 2005

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AUDIT COMMITTEE

(2 meetings)

*Mr GC Richards (1)
(Chair)

* Ms P Barker	(1)	Mr HJ Saville	(1)
Mr RW Benson	(1)		

The Audit Committee's primary function is to assist the Executive Committee in fulfilling its oversight responsibilities by reviewing the financial statements, the systems of internal control and the audit process. The Committee meets twice yearly with the auditors, PricewaterhouseCoopers, to review the scope of the audit programme prior to audit, the outcomes for the year when the audit is completed and any issues arising from the audit.

HISTORIC CHURCHES ADVISORY COMMITTEE

(4 meetings)

Mr RS Neill (4)
(Chair)

† Very Rev MAJ Burrows	(2)	Mr N Prins	(3)
† The O'Morchoe	(3)	Mrs P Wilson	(3)

The Historic Churches Advisory Committee was formed following a resolution passed by the Representative Church Body at its meeting in September 2003. Its function is to act as a Historic Churches Advisory Committee to the Church of Ireland generally but with particular reference to the revised statutory guidelines issued in relation to the Planning and Development Act, 2000 (R.I.), with power to consult.

The Committee consists of three elected members, at least two of whom shall be members of the Representative Church Body and at least one of whom shall be a member of the Property Committee, with power to co-opt two further members.

† co-opted member

* Elected 2005

MISSION AND RESPONSIBILITY

The Representative Body, as trustee for the Church, strives to operate within a framework of sound practice based on principles of integrity and accountability. Its historic and primary mission is to serve and support the Church's ministry with full legal accountability for its governance of property and financial assets. Over the long term, the Representative Body seeks to manage investments to obtain the best possible return for present and future beneficiaries and to work for improvements in clergy stipends and pensions.

MAIN POINTS

The Balance Sheet value of the financial statements of the Representative Church Body for the year ended 31 December 2005 reflects a year of solid growth in investment markets generally. The value of General Funds at over €209 million has increased by 19.0% over 2004, including a currency translation surplus of €2.5 million.

The value of Specific Trusts, which are those investments held in trust for parishes and dioceses and other trusts, and for the benefit of the Clergy Pensions Fund, has increased by over €60 million to €392.7 million, an increase of 18.3%.

A significant feature of the year has been the increase during the year of cash on short term deposit, which at the year end was over 90% higher in total when evaluated in euro terms. By their nature these cash deposits are short to medium term, and they are symptomatic in part of the level of property related activity in both jurisdictions. Note 1 to the accounts shows that the amount of interest earned for and passed to the owners of cash held by the Representative Body for parishes and others increased €466,000 to €997,000 in the year.

The amount set aside from the operating surplus for Allocations in 2006 is increased by €291,000 to €5.055 million. Further details of this are shown below.

The Church of Ireland House computer systems renewal project is well advanced, and all investment, trust and financial records are now live and maintained on the new system. Also installed and operational is the new payroll capability which supports the pay records of about one thousand clergy, pensioners and staff.

The property market in Ireland continued to be buoyant during the year with some sales of Church properties achieving record prices. Our programme of replacing and upgrading houses for the episcopacy continues as opportunities arise.

The Historic Churches Advisory Committee is now established and is dealing with a wide range of topics in its advisory role to dioceses and parishes.

OPERATING AND FINANCIAL REVIEW 2005

The revenue account shows a surplus of €54,000 for the year compared to a deficit of €267,000 in 2004.

- **Income**

The total income on the general fund revenue account has increased year on year by a very healthy 9.7%, and income from investments and deposits has increased by €677,000. It is not expected that this level of increase will be maintained but it has helped to move the current year finances of the organisation back into equilibrium after some years of deficit.

Appendix A (page 60) is a chart illustrating the sources and application of all the income and expenditure managed by the Representative Body, including trust incomes and disbursements.

- **Operating expenditures**

Operating expenses at €1.699 million, shown in summary in note 10, show a small decrease on 2004. The main changes include an increase of €87,000 in the depreciation charge as the costs of installing a new computer system and of refurbishing the kitchen in Church of Ireland House begin to be amortised. The charge made for the year in respect of the Staff Pension Scheme is higher by €127,000 than the actual contribution for the year, as in conformance with Financial Reporting Standard 17 the requirement is to show the current cost of funding and not the actual contribution for the year (see notes 15 and 16 to the accounts).

Offsetting this is the increase in administrative costs recharged which was signalled in 2004, and which in the year amounts to €292,000. This reflects a change in the basis for valuing the contribution made by staff of the Representative Church Body towards wider church activities, and has the effect of reducing net operating costs and increasing the value of allocations.

Reflecting the level of property related activity, the income from legal fees has increased by €149,000.

- **Allocations**

Allocations for 2006 are charged against income in 2005, and amount to €5.055m, an increase of 6.1% on 2005. Of this increase €55,000 (or 1.1%) is as a result of the euro based cost of sterling allocations, as sterling has increased in value against the euro. As in 2004 the total cost of allocations is offset by a subsidy of €75,000 from the Stipend Fund, which is applied against the cost of the Clergy Pension Scheme. This means that the charge against the revenue account surplus is €75,000 less than the provision for allocations shown in the Balance Sheet.

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- **Reserves**

The allocations reserve is maintained to smooth out peaks and troughs in income and to provide protection against the possibility of not being in a position to meet commitments in a particular year. Any deficit is met from this reserve.

The provisions of Financial Reporting Standard 17, which is recommended as best practice for accounts being reported for years commencing in 2005, state that a deficit calculated under the Reporting Standard in the pension scheme of an entity should be offset against the reserves in the balance sheet. A deficit of €2.812m was calculated by the actuary as arising in the Staff Pension Scheme as at 31 December 2005, and this is shown as a reduction in the total value of General Funds and Reserves.

- **Currency translation rates**

Year end sterling balances have been translated into euro at a rate of £1 = €0.6853 or £1 = €1.4592 (2004: £1 = €0.7051 or £1 = €1.4182).

ALLOCATIONS RECOMMENDED TO THE GENERAL SYNOD 2006

- The cost of allocations recommended amounts to €5,055,428 as compared to €4,763,751 for 2005. Shown in the currency of expenditure euro and sterling allocations are increased over 2005 by 2.9% and 8.6% respectively.
- The provision in the Balance Sheet is €5,130,428, this amount being the gross amount which will be available to be allocated, including the short term subvention of €75,000 from the Stipends Fund referred to above. This subvention is also to be available in 2006.
- For 2005 allocations the basis of administrative recharges in respect of wider church activities supported by the staff of the Representative Body was changed, resulting in an increase in the provision for such charges of €247,000 in the year. This charge is now consolidated in the 2005 revenue account, and is offset in the year by the increase in costs recovered which reduces net operating costs.
- The amounts listed below represent net amounts to be allocated after taking into account, where appropriate, income from endowment funds, the episcopal levy paid by all parishes/dioceses and any other sources of funding which offset the costs of financing ministry and other central commitments.

	2006 €	%	2005 €	%	2006 £	%	2005 £	%
GROUP A								
Episcopal Stipends and Expenses	1,089,448		1,021,755		562,414		529,781	
less Episcopal Levy	(322,131)		(288,806)		(303,551)		(267,346)	
	<u>767,317</u>		<u>732,949</u>		<u>258,863</u>		<u>262,435</u>	
Deans of Residences/University Chaplains	77,495		74,592		106,783		105,429	
Queen's University, Belfast, Bursar	-		-		12,422		11,936	
C of I in Queen's University, Belfast	-		-		500		500	
C of I in Trinity College, Dublin	1,500		1,400		-		-	
Clerical Relief - Children's Allowances	57,900		50,000		30,000		30,000	
- Discretionary Grants	2,000		2,000		1,500		1,500	
- Central Church Fund	35,000		-		-		-	
Stipends Related Costs	17,622		15,151		-		-	
St Patrick's Cathedral, Dublin	10,000		10,000		-		-	
	<u>968,834</u>	31.2	<u>886,092</u>	29.4	<u>410,068</u>	30.6	<u>411,800</u>	33.4
GROUP B								
Clergy Pensions Fund	460,198		448,674		410,133		406,717	
Ministry Fund and Sundry	(75,000)		(75,000)		-		(6,148)	
Supplemental Fund Benefits								
- Retired Clergy, Surviving Spouses	113,165		172,438		9,220		9,843	
Discretionary Grants								
- Retired Clergy	-		-		13,000		12,000	
- Surviving Spouses	-		-		8,500		7,500	
	<u>498,363</u>	16.1	<u>546,112</u>	18.1	<u>440,853</u>	32.9	<u>429,912</u>	34.8

	2006 €	%	2005 €	%	2006 £	%	2005 £	%
GROUP C								
Training of Ordinands	349,784		375,329		-		-	
Theological College	668,800		629,850		-		-	
Bishops' Selection Conference	25,000		25,000		-		-	
	<u>1,043,584</u>	33.7	<u>1,030,179</u>	34.2	<u>-</u>	0	<u>-</u>	0
GROUP D								
General Synod/Standing Committee	482,901		442,832		240,710		168,971	
Board of Education	84,427		84,201		93,244		87,942	
Church of Ireland Youth Department	-		-		150,000		129,678	
Mediation Panel Costs and Training	-		1,033		-		300	
	<u>567,328</u>	18.3	<u>528,066</u>	17.5	<u>483,954</u>	36.1	<u>386,891</u>	31.4
GROUP E								
RCB Library	21,950		21,950		4,865		4,865	
The Church's Ministry of Healing	-		1,600		-		-	
Regular Sunday Services in Irish	400		400		-		-	
	<u>22,350</u>	0.7	<u>23,950</u>	0.8	<u>4,865</u>	0.4	<u>4,865</u>	0.4
	<u><u>3,100,459</u></u>	100.0	<u><u>3,089,399</u></u>	100.0	<u><u>1,339,740</u></u>	100.0	<u><u>1,233,468</u></u>	

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Summary expressed in euro as per General Fund Revenue Statement:

	2006		2005	
	€	%	€	%
A - Maintenance of the Stipendiary Ministry	1,567,211	31.0	1,470,122	30.9
B - Retired Clergy and Surviving Spouses	1,141,662	22.6	1,155,830	24.3
C - Training of Ordinands	1,043,584	20.6	1,030,179	21.6
D - General Synod Activities	1,273,521	25.2	1,076,770	22.6
E - Miscellaneous	29,449	0.6	30,850	0.6
	<u>5,055,428</u>		<u>4,763,751</u>	

- **Commentary**

Group A - Maintenance of the Stipendiary Ministry - €1,567,211

The major component of this allocation category is Episcopal Stipends and Expenses. This net allocation, after allowing for endowment income and levies, includes the budgeted costs and estimates for 2005 in respect of episcopal stipends, pension funding, national insurance, office, secretarial and travelling expenses, costs of heating, lighting and cleaning of see houses and upkeep of grounds together with amortised costs of past capital expenditure and an annual budget for routine property maintenance.

In 2006 the levy charged for the Financing of the Episcopacy has been increased by 0.4% to 5.2% of Minimum Approved Stipend. The levy will contribute 40.6% of the total cost at the year end exchange rate (2005 – 37.7%).

Group B - Retired Clergy and Surviving Spouses - €1,141,662

An allocation towards the cost of funding increases in pensions for those members of the fund who are or were directly in the service of the Church of Ireland is currently made from central funds and this forms the major part of the category. The euro and sterling figures for the total of Group B, Clergy Pensions etc, are reduced by revenue of a short term nature. The euro total is reduced by a subvention from the Ministry Fund of €75,000, which will also be available in 2006. The gross costs before this subvention are €460,198 and £410,133 respectively.

Group C - Training of Ordinands - €1,043,584

Current maintenance grants are set at €5,810 (married) and €2,860 (single). There is an additional grant of €2,099 for married students living off campus. In addition all costs relating to tuition fees, rooms and meals (during term time) are provided from central funds.

The total cost of training the ordinand candidates of the Church of Ireland is forecast at €1,043,584 for the 2006 allocations year, an increase of 1.3% year on year.

Extracts from the draft accounts of the Theological College are included as Appendix B (page 61).

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Group D - *General Synod Activities* - €1,273,521

This allocation includes amounts for the General Synod and Standing Committee, Boards of Education, Church of Ireland Youth Department and Provincial Mediation Panels.

Of the €197,000 increase over 2005 in allocations for General Synod Activities in euro terms, €36,000 is the value of administrative support for the Church in Society, €44,000 is support for the Hard Gospel, mainly in the form of accommodation and administrative and accounting support, and €29,000 is increased funding for the Church of Ireland Youth Department as staff numbers are brought up to their full complement.

Without these items the increase would have amounted to €88,000, a percentage rise of 8.2% on 2004.

Group E – *Miscellaneous* - €29,449

The RCB Library allocation comprises grants towards the purchase of new books and provision for the conservation of books, documents and paintings. The Library's running costs are accounted for as a component of the Representative Body's operational expenses.

INVESTMENTS AND MARKETS

- The global economy had a positive run in 2005 with the Far East particularly China, India and Japan all exhibiting strong growth. The UK economy slowed on account of interest rate hikes in 2004 and the US economy grew modestly. The Eurozone showed positive signs of growth particularly in the second half of the year and corporate earnings regained momentum.
- The price of oil remained stubbornly high throughout the year driven by supply concerns, the possibility of terrorist attacks and political unrest in the Middle East. Although rarely dropping below \$50 per barrel, the markets have become accustomed to this level of pricing.
- Several major economies including the Eurozone saw interest rate movements during the year. The US Federal Reserve increased its rate thirteen consecutive times since 30 June 2004 on account of inflation caused by the high price of oil and currency issues related to the dollar. The UK interest rate dropped by 25 basis points to 4.5% in an attempt to kick-start the economy after consumer confidence was eroded by an over eager fiscal tightening policy taken by the Bank of England. The Eurozone saw its first interest rate increase in December 2005 after remaining static at 2% for more than 2 years. The ECB increased the rate by 25 basis points to 2.25% in an attempt to cool inflationary pressures.
- Closer to home, it turned out to be an excellent year for both the Irish economy and the Irish equity market with GDP growth remaining above 4% aided by strong consumer spending. The 2006 expansionary budget will enhance disposable incomes and should have a positive effect on the economy. The release of the first tranche of SSIA schemes should provide a further significant boost to the economy in 2006/7.

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- European companies staged a comeback in 2005 with many announcing financial results well ahead of forecasts. The Dow Jones Eurostoxx 50 gained 21% (in capital terms) over the year and is expected to perform similarly well in 2006. Sectors which performed well included the utilities, resources and financials.
- US equity markets lagged behind their UK and European counterparts on account of large multinationals being out of favour. Corporate fraud was absent from the headlines in 2005 much to the delight of investors following the high profile cases in the previous year.
- In the UK, the markets performed well during the year with the FTSE 100 gaining 17%. One of the top performing sectors was resources on the back of the high oil price. The construction sector remained strong throughout the year; however retailers had a bad year due to the low level of consumer confidence and lack of spending.
- Valuations of the various portfolios and comparative figures at year end were as follows:

Portfolio	Valuations		Total returns (weighted)	
	2005	2004	2005	2004
<i>General Funds/Reserves</i>				
UK and Foreign	£110,290,608	£94,297,734	21.1%	15.6%
Irish	€45,571,777	€39,368,439	19.1%	22.4%
Allocations Reserve	€4,011,812	€4,003,969	3.7%	6.9%
<i>Clergy Pensions Fund</i>				
Northern Ireland	£42,203,223	£37,746,810	16.7%	9.0%
Republic of Ireland	€61,732,064	€52,457,509	19.1%	11.2%
<i>Specific Trusts¹</i>				
RB General Unit Trust (RI)	€227,705,411	€190,931,198	21.3%	19.3%
RB General Unit Trust (NI)	£28,302,507	£22,999,604	21.5%	17.9%
UK and Foreign	£0	£1,311,924	-	-
Irish	€151,208	€148,347	-	-

The market value of the portfolios (expressed in euro) increased over the year from €508m (translated at €1 = £0.7051) to €603m (translated at €1 = £0.6853).

The comparable total return performances of relevant equity markets in 2005 were:

Ireland (ISEQ)	21.6%	UK (FTSE All-Share)	22.1%
US (S&P Composite)	4.9%	UK (FTSE 100)	20.8%

The euro weakened 2.8% against sterling during 2005. Five year fund performance figures are included as Appendix C (page 63).

¹ The values for Specific Trusts (UK and Foreign) at 31 December 2004 and 2005 are not directly comparable following the final unitisation of direct holdings for diocesan and parish accounts.

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- **Unit Trusts**

Extracts from the financial statements of the two RB General Unit Trusts for the year ended 30 June 2005 are included as Appendix D (page 64).

- **Income**

The Representative Body's investment income for 2005 came in ahead of target due to many companies increasing their dividend payout ratios.

- **Asset Management**

The UK and Foreign section of the General Funds is managed from London by Lazard Asset Management.

The Clergy Pensions Funds (Republic of Ireland and Northern Ireland) are managed by Bank of Ireland Asset Management (BIAM) (Dublin and London respectively). Information relating to the investments for the Clergy Pensions Fund may be found in the Financial Statements which form part of the Report of the Church of Ireland Pensions Board.

The RB General Unit Trusts and the Irish portion of the General Funds portfolios are managed by the staff of the Representative Body's investment department reporting to the Investment Committee. General investment policy or strategy is to focus on capital and income growth and to seek to optimise the long term total return for the Representative Body and its trust beneficiaries.

The Investment Committee meets with its external managers on a regular basis to review policy, performance and investment strategy.

- **Ethical Review**

The Investment Committee continues to monitor and carry out an ethical assessment review at least once every year. In December it reported to the Representative Body that it was satisfied that the investment managers are sensitive to the Church's concerns and expectations with regard to ethical and socially responsible investment. The report is included as Appendix E (page 78).

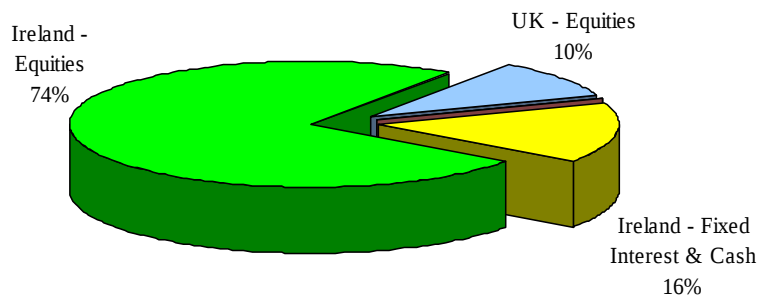
- **Avenue Properties (NI) Foundation**

This company was established with charitable status at the end of 2004 with a view to potential investment in property in the UK. Like Avenue Properties Ltd which was set up in the Republic in the early 1970s, the directors are made up of the members of the RCB Investment Committee and the Chief Officer & Secretary together with one additional director for the UK company. Both companies are currently dormant.

GENERAL FUNDS PORTFOLIO BY GEOGRAPHICAL AND ASSET CATEGORIES – 31 DECEMBER 2005

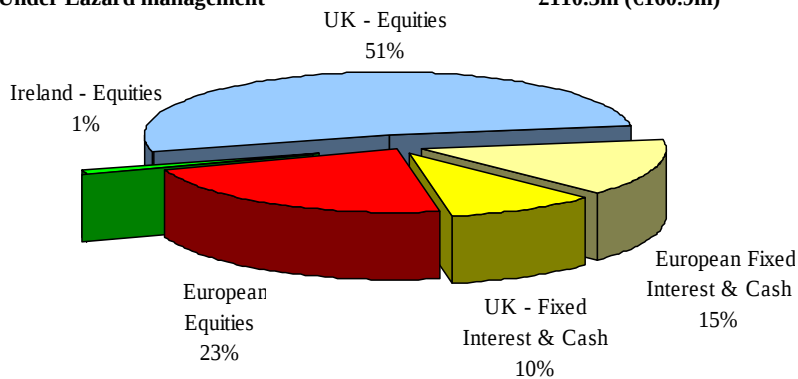
Under in-house management

€45.6m



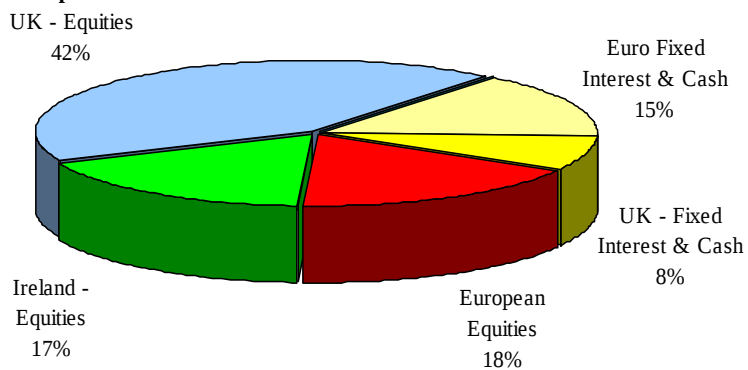
Under Lazard management

£110.3m (€160.9m)



Combined portfolio

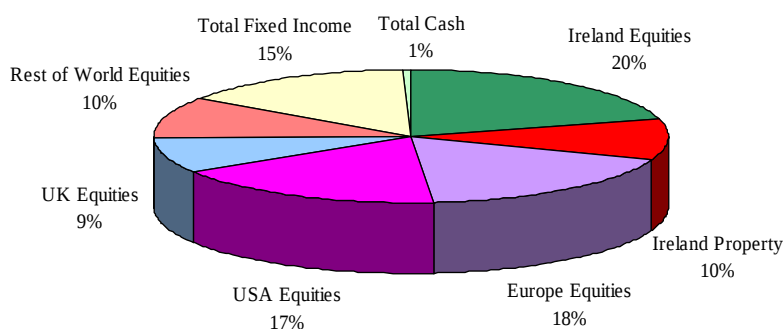
€206.5m



CLERGY PENSIONS FUND PORTFOLIO BY GEOGRAPHICAL AND ASSET CATEGORIES – 31 DECEMBER 2005

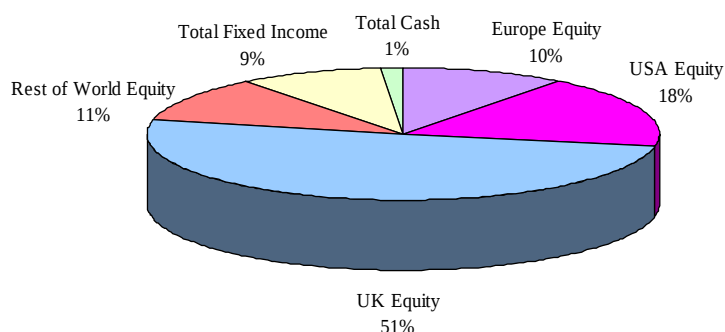
Clergy Pensions Fund (RI)

€61.7m



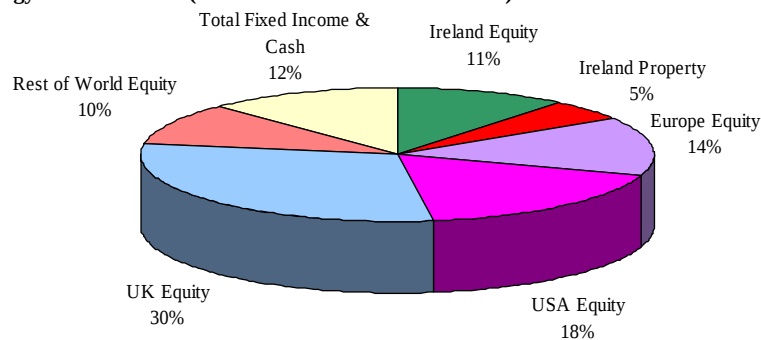
Clergy Pensions Fund (NI)

£42.2m (€61.6m)



Clergy Pensions Fund (RI & NI sub divisions combined)

€123.3m



CLERGY REMUNERATION AND BENEFITS

- **Minimum Approved Stipends 2007**

The following minimum stipends are recommended for approval by the General Synod to take effect from 1 January 2007:

	Current (2006)	New (2007)
Northern Ireland	£22,452	£23,350
Republic of Ireland	€31,287	€32,851

The recommended values represent increases of 5% (Republic of Ireland) and 4% (Northern Ireland) taking account of inflation, national agreements/average earnings increases and comparable professions.

- **Locomotory Allowances 2006**

The approved pence/cent per mile rates for locomotory allowances are based on public service rates for Northern Ireland and Revenue approved civil service rates for the Republic of Ireland and are as follows:

		Northern Ireland
Per mile:	first 8,500 miles	52.70p
	over 8,500 miles	13.90p
		Republic of Ireland
Per km:	first 6,437 km	77.21c
	over 6,437 km	35.67c

- **Children's Allowances 2005/2006**

The Children's Allowances Scheme is designed to assist clergy and surviving spouses with the cost of secondary school education, or higher level education leading to primary qualifications including certificate, diploma and degree.

Grants are paid on a *per capita* basis, without any form of means test, in respect of each child as follows:

	Republic of Ireland	Northern Ireland
Over 11 attending secondary school	€450	£90
Third level students (up to age 23)	€260	£350
Eligible orphans	€450	£350

Grants may be paid in respect of a child under 11 years of age where such child is in residence at a boarding school or, in exceptional cases, in respect of a student who may be over age 23. In either case, grants are at the sole discretion of the Representative Body.

It was agreed by the Representative Body for the academic year starting 1 September 2006 to increase the grant level in the Republic of Ireland for students attending second level schools from €450 to €550 per annum.

Grants are also available from other sources eg Clergy Sons, Clergy Daughters, Secondary Education Committee (Republic of Ireland only) and Jubilee Fund.

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- **Clergy Car Loans**

Car loans for clergy are available from the Representative Body in accordance with the following formula, linked to the statutory Minimum Approved Stipend (MAS):

	New Cars	Used Cars
Maximum loan	MAS x 2/3	MAS x 1/2
Maximum term	4 years	3 years
Interest rate per annum	8%	8%

This ratio of maximum loan to minimum stipend is designed to maintain a reasonable relationship between borrowing capacity and ability to pay. At 31 December 2005 there were 94 loans outstanding with a total value of €0.673m.

PROPERTY AND TRUSTS

- **General**

The property market continued to be buoyant during 2005 and resulted in the ongoing heavy level of property activity. The exceptional demand for both development sites and residential property was driven by low interest rates, a competitive lending climate and full employment coupled with strong wage growth. Some sales of church property achieved record prices during the year but this was countered to a certain degree by increased building costs and the high cost of acquiring replacement property.

- **Roles and Responsibilities**

As the legal owner of the vast majority of Church of Ireland properties held in trust for the Church, the Representative Body has both a statutory function as laid down in Chapter X of the Constitution and a general duty of care under the common law. Property transactions by their nature involve strategic, technical and legal issues which must be considered in great detail and processed with accuracy and technical certainty. The procedure for dealing with Church property may appear to be cumbersome and bureaucratic from time to time, given the chain of decision making from Select Vestry through Diocese and finally by the Representative Body in its corporate legal role. However, this is a consistent, careful and transparent process which reflects this duty of care to past, present and future generations and the legal responsibilities of trustees and custodians.

- **Title and Contract Issues**

Timely notification of potential property transactions taking account of the time which can elapse for procedural reasons is always helpful especially where a title, underlying trust, covenant or mapping problem emerges on investigation. It is important, too, that no implied contracts are entered into between local parish representatives and contractors or developers prior to formal approvals being given by the Representative Body and all legal formalities having been observed.

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- **Church Fabric Fund**

The Church Fabric Fund (Constitution of the Church of Ireland, Chapter X) is held by the Representative Church Body to make grants to defray 'the costs, in whole or in part, of restoration or repair of the fabric of any church or chapel, if same is vested in it, and it is satisfied that it is in use and certified by the diocesan council to be essential for worship by the Church of Ireland'. The Fund was established in 1930 and has grown from the allocation of a proportion of the net proceeds arising from the majority of churches sold to a capital fund of €4,460,159 and £486,811. Grants of €131,400 and £47,000 were allocated by the Representative Church Body from the income of the Fund on the recommendation of the Primate in 2005. Applications for grants, subject to criteria, are considered in April and November (details from Church of Ireland House, Dublin). A list of grants allocated during 2005 is included as Appendix F (page 79).

- **Marshal Beresford Fund**

Grants of €35,000 and £60,400 for repairs to churches were made from the Beresford Fund in 2005. The allocation of the income, in accordance with the trusts, is made by the Archbishop of Armagh who does so in conjunction with his recommendations for grant assistance from the Church Fabric Fund.

- **The See House, Kilmore, Cavan**

The Representative Church Body continued to discuss the future of the See House, Kilmore, Cavan with the Dioceses of Kilmore, Elphin and Ardagh during 2005. Further discussions will take place in 2006 when it is hoped that a final decision on the future of the property can be reached.

- **The Bishop's Palace, Kilkenny**

The transfer of ownership of the Bishop's Palace, Kilkenny to the Heritage Council for use as their National Headquarters was completed in November 2004. The process of tendering for construction of the new See House was finalised during the autumn and construction commenced on site in November 2005 with the anticipated completion of the project in autumn of 2006.

- **The Bishop's House, North Circular Road, Limerick**

The Representative Church Body, with the consent of the Diocesan Council, sold the Bishop's House, North Circular Road, Limerick in June 2005.

The Bishop has moved to a temporary residence being provided at Eden Terrace, North Circular Road, Limerick, pending the provision of a new See House.

- **Churchyard and Graveyard Walls**

Potentially serious financial loss to parishes due to ageing walls surrounding churchyards and graveyards was again evident in 2005. Parishes are strongly advised to inspect walls regularly, to seek technical advice and to carry out preventative maintenance where possible. Parishes should be vigilant when any form of development takes place on adjoining or adjacent sites and ensure that buttresses, foundations and other supporting structures are not interfered with to the detriment of the churchyard or graveyard walls.

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- **Stained Glass (surveys)**

The professional survey of stained glass windows in the Church of Ireland by Dr David Lawrence, an expert in stained glass, has resulted in the completion of surveys in St Patrick's Cathedral, Dublin and in the dioceses of Cork, Cloyne and Ross (including St Fin Barre's Cathedral), Meath and Kildare, Cashel and Ossory, Ferns, Tuam, Killala and Achonry, Dublin and Glendalough and Kilmore, Elphin and Ardagh. The survey in the Dioceses of Limerick, Ardfert, Aghadoe, Killaloe, Clonfert, Kilmacduagh and Emly commenced during 2005 and will be completed in early 2006. It is planned to complete further survey work in the Dioceses of Meath and Kildare during 2006.

To date funding of €108,600 has been received from the Heritage Council towards the project. The Representative Church Body is grateful for the generous ongoing support of the Heritage Council for this important work and has itself contributed €92,300 towards the project over the past five years.

- **Architectural Heritage Protection for Places of Public Worship (Republic of Ireland) – Guidelines for Planning Authorities**

The text of the Guidelines is available on the Department of the Environment, Heritage and Local Government website at www.enviro.ie.

- **Insurance**

The policy of the Representative Body has been that churches should generally be insured for the sum that in the event of total destruction would enable a suitable modern church of appropriate size to be built as a replacement church (depending on the needs of the local situation). However, this may not now be totally appropriate having regard to the provisions of the Planning and Development Act (fully implemented) and the powers of Local Authorities to insist on reinstatement.

Where substantial partial damage occurs and the sum insured (chosen on the aforementioned basis) may be insufficient to pay for extensive repairs, the sum insured should at least be adequate to cover the estimated maximum probable loss (not the full replacement cost of the entire structure).

- **Safety and Parish Premises**

Attention is drawn to current Health and Safety legislation in the Republic of Ireland and Northern Ireland, particularly in relation to the 'occupier's' duty of care to visitors and recreational users of church property. It is imperative that each parish should have a formal Health and Safety Statement and that parish premises should meet the required standards.

Ecclesiastical Insurance Office plc has prepared an updated Sample Health and Safety Statement and Guidelines for Parishes in respect of the safety statement. It is intended that Ecclesiastical Insurance Office plc will issue the documents to all parishes in the Republic of Ireland insured with them, in due course.

HISTORIC CHURCHES ADVISORY COMMITTEE

The Historic Churches Advisory Committee met on four occasions during the year, dealing with a wide range of topics and giving consideration to a number of areas in which it wishes to assist dioceses and parishes in an advisory role. In this capacity, the Committee has issued the following documents:

- **Guidelines for Diocesan Secretaries for the Quinquennial Inspection of Churches by the Diocesan Architect/Surveyor (Appendix G, page 80)**

The Committee is aware that some Dioceses already have guidelines and regulations in place, but it is hoped that these will be of general assistance to both the Dioceses and their appointed Architects in carrying out quinquennial inspections.

- **Guidelines for Memorials in Churches (Appendix H, page 85)**

The Church of Ireland has a considerable and wide-ranging heritage in its memorials. These vary from larger items such as stained glass and wall mounted plaques, to much smaller items such as altar linen or kneelers. The Historic Churches Advisory Committee has become aware that there are many issues surrounding not alone the care and maintenance of these items, but best practice in relation to new memorials. The Committee trusts that the appended guidelines will be of benefit in raising some of the issues which should be considered.

- **Maintenance Log Book for Churches (Appendix I, page 88)**

The attached Maintenance Log Book is being prepared as an easy to use method for parishes in keeping an on-going record of regular church maintenance. It is intended that the log book will be in the form of a plastic coated re-usable wall chart which can be cleaned and re-used at the start of each year with a paper copy retained each year as part of Select Vestry records.

- **Constitutional Amendment – Chapter XIII**

Following consultation by the Historic Churches Advisory Committee with the Property Committee and the Representative Body, a Bill was submitted to General Synod 2005 and the following form of wording was passed as an amendment to Chapter XIII of the Constitution of the Church of Ireland:

3A(i) 'In the year 2006 and quinquennially thereafter each diocesan council shall appoint a diocesan architect or chartered building surveyor whose duties and remuneration shall be fixed by the diocesan council. In respect of churches, listed buildings, protected structures and buildings of historic significance, such diocesan architect or chartered building surveyor shall, where necessary, engage the services of a suitably qualified conservation specialist. Any casual vacancy arising during the term of office will be filled by the diocesan council.'

- **Irish Landmark Trust**

Consultation with The Irish Landmark Trust has continued during the past year. The Trust was formed in 1992 with a view to acquiring, on a 35-50 year Lease, small properties of architectural merit. The Trust undertakes the conservation, restoration and maintenance of the buildings and their conversion to domestic use for suitable short-term (e.g. holiday) lettings. It operates in both Northern Ireland and the Republic of Ireland. Its aim is to help give a lead in the practice of conservation and restoration of significant buildings and securing their survival. The restoration of any church would be carried out with the aim of achieving that difficult balance between providing modern conveniences without compromising the original internal spaces of the building, with maximum retention of the original fabric and ensuring that the new use is appropriate to the original character of the church.

Feasibility studies have been undertaken during the year by the Irish Landmark Trust in respect of three churches, two in Northern Ireland and one in the Republic of Ireland and it is hoped that further progress can be made in relation to the restoration and leasing of two of the properties. The Irish Landmark Trust has, through its Board, expressed its great interest in future association with the Church of Ireland, working towards the preservation as a living entity of some of those churches and buildings which form our rich architectural heritage.

- **Forms of Certificates of Consent to Alterations “Blue Forms”**

No change can be made in the structure, ornament, furnishing or monuments of a church (whether by alteration or removal) without the consent of the Bishop, Incumbent and Select Vestry and until an accurate description or design of the proposed change has been approved. Forms of Certificates of Consent to Alterations must be signed by the Bishop or Ordinary, Incumbent, Select Vestry and Architect (where applicable). The forms are then submitted to the Representative Church Body and the applications are made available to the Committee which is in a position to offer help and advice on the proposals wherever appropriate.

Thirty-seven applications have been received in the past year representing a wide variety of alterations. The form has been updated to ensure that in the case of a Listed Building (Northern Ireland) or Protected Structure (Republic of Ireland) consultation has taken place with the appropriate Local Authority.

At the time of writing, further proposed alterations to the form are under discussion. When finalised, supplies of the revised forms will be forwarded to Diocesan Secretaries.

- **Website**

The Committee has commissioned a website in order to provide an easily accessible reference guide to the various papers and guidelines which have been compiled by the Committee, including advice on topics such as the Care and Maintenance of Churches. The website will be linked to the Church of Ireland website.

LIBRARY AND ARCHIVES COMMITTEE

- **Functions**

The functions of the Committee are to manage the Library and its resources having regard to trusts and objectives, to maintain archives and church records generally (including records of contents of churches and church plate), to co-operate with the Theological College and Committees using the Library premises, to provide a cost effective service to the Church and the public at large subject to the approval of the Executive Committee or the Representative Body as appropriate and to budget limitations.

- **Committee membership**

Due to the pressure of other commitments, the Archbishop of Dublin resigned from the Committee and the Dean of Killaloe, the Very Revd Dr Stephen White was elected in his stead. Mr JF Rankin retired from the Committee having served with exemplary dedication from 1990, and as chairman from 1994 to 1999. Mrs Valerie Coghlan, Librarian of the Church of Ireland College of Education, was appointed as an advisory member in his place.

- **Library Staff**

Mrs Heather Smith retired in May after over twenty-five years of dedicated service, often in difficult conditions, to generations of ordinands, clergy and researchers. A graduate assistant was employed from June until November. Her presence enabled significant progress to be made in reducing the backlog of accessioning and cataloguing printed books and she made an important contribution to the Library's publications programme.

- **Allocations**

The General Synod allocated €6,950 and £4,865 for the purchase of books. This was generously augmented from the following sources:

Armagh diocese (£400); Cashel and Ossory dioceses (€250); Clogher diocese (£250); Cork, Cloyne and Ross dioceses (€500); Derry and Raphoe dioceses (£500); Down & Dromore dioceses (£500); Dublin and Glendalough dioceses (€1,000); Elphin & Ardagh dioceses (€200); Ferns diocese (€100); Limerick, Killaloe and Ardfert dioceses (€250); Meath and Kildare dioceses (€400); Monkstown (Dublin) parish (€225); Tuam, Killala and Achonry dioceses (€500).

In addition the parish of St George and St Thomas (Dublin) made a donation of €50 for archival work.

The Library was named as a recipient of gifts in memory of Canon AE Stokes and €1,350 was received from this source.

- **Accessions**

Books and periodicals which were purchased to meet the requirements of those in training for ministry and the needs of the wider church were augmented by donations from publishers, authors and by selections from the collections of a number of individuals, notably Ms Caroline Kennedy, Canon KV Kennerley, the Bishop of Limerick, Bishop RA Warke and the Revd NJW Waugh. In addition, selections were made from the libraries of the Palace, Kilkenny, and the See House, Limerick.

The principal archival accessions were records from some 80 parishes, bringing to over 900 the number of parish collections which the Library manages. The deposit of the archives of the Mothers' Union, probably the largest lay organization in the Church of Ireland, was a significant development, as too was the transfer from the Theological College of student files for which the Librarian and Archivist will operate a confidential retrieval service for the College.

The Library staff are always willing to advise custodians of archives and manuscripts on the transfer of material to the Library.

A list of accessions of archives and manuscripts to the Library in 2005 is included as Appendix J (page 90).

- **Conservation**

A marked increase in the conservation budget allowed some significant progress in this field. Most important was the complete conservation of the first chapter act book of Christ Church Cathedral, Dublin, 1574-1634, the only Irish chapter book with information from the reign of Queen Mary. In addition six volumes of the *Church of Ireland Gazette*, one of the most intensively used resources in the Library, were bound as were a number of reference books. A supply of archival quality storage boxes and folders was purchased as was a digital camera and tripod.

- **Church Plate**

Further progress was made with the church plate inventory and almost 90% of the inventories have been returned and checked. The transfer of plate from local custody continued as parishes reduced the holdings in their safes and removed items from local banks. In 1999 some 290 pieces of plate were held in store by the RCB and this has increased, notwithstanding the re-allocation of pieces to other parishes, to 625 pieces. The Committee is anxious for the full cooperation of local clergy and diocesan officers in order to complete this inventory.

- **Episcopal Portraits**

The collections in the Bishop's House, Connor, St Anne's Cathedral, Belfast, the Bishop's House, Limerick and the Down & Dromore See House were surveyed.

Following the sale of the Bishop's House in Limerick, the portrait collection was transferred to the Library for safekeeping. The Library currently holds the collections from Meath, Kilmore and Limerick, and part of the Dublin collection.

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The Cashel & Ossory collection is in store but is unlikely to be re-hung *in toto* in the new episcopal residence, while a number of the portraits in the Connor collection can no longer be hung in the Bishop's House. Arising from this is a clear need for dedicated storage for episcopal portraits.

DONATIONS AND BEQUESTS TO THE CHURCH OF IRELAND

- **Trustee role of the Representative Church Body**

The Representative Church Body was incorporated by Charter to hold property and funds in trust for the Church. As a permanent trustee body it administers a large number of trusts donated or bequeathed for specific Church purposes, parishes and dioceses.

There is considerable advantage in donating or bequeathing in trust to a permanent trustee body such as the Representative Body (or the Church of Ireland Trustees in Belfast) rather than to local trustees. For instance, with a permanent trustee body there is no need to appoint new trustees from time to time.

Donations and bequests can be in the form of money, stocks and shares, securities, chattels, houses or lands or the whole or part of the residue of an estate. They can be left to the Representative Body in trust:

- for the general purposes of the Church of Ireland; or
- for any particular funds of the Church or any diocese or parish; or
- for any particular Church purpose.

The Representative Body applies funds arising from a specific donation or bequest strictly in accordance with the purposes declared in the trust instrument or Will. However, the Church of Ireland is in great need of unfettered funds to help finance its ongoing responsibilities – training ordinands, providing retirement benefits for clergy and their spouses and maintaining the ministry generally. An unfettered donation or bequest can be given or left to the Representative Body in trust “for such charitable purposes in connection with the Church of Ireland as the Representative Body of the Church of Ireland may from time to time in its absolute discretion approve”, giving the Church the flexibility to finance its most pressing needs from time to time. (Please see overleaf for a suggested Form of Bequest.)

- **Tax relief on charitable donations**

Northern Ireland

The Gift Aid scheme gives tax relief on charitable donations and is available to all taxpayers resident in Northern Ireland. Tax can be reclaimed on donations of any size, as long as the amount reclaimed does not exceed the amount of tax paid by the donor during the tax year. Information on how to avail of Gift Aid is available from Church of Ireland House, Dublin.

The Representative Church Body – Report 2006

The total value of the subscriptions collected under Gift Aid and deed of covenant on behalf of parishes in 2005 was £4,647,140 to which the income tax recovered by the Representative Body added £1,310,692 to give a total of £5,957,832 as compared with £5,465,006 in the previous year.

Republic of Ireland

Section 45 of the Finance Act 2001 introduced tax relief on donations of €250 or more by individuals and corporate donors to eligible charities and approved bodies. In the case of donors who are PAYE only, tax reclaimable by the charity represents 25% of the original donation for standard rate tax payers, and 72% of the original donation for higher rate tax payers. If donors are self assessed for tax purposes, relief is available at the appropriate tax rate against the donation value.

Following representations by the Representative Body, the Revenue Commissioners have advised that a change in legislation would be necessary to relax the strict differentiation between PAYE taxpayers and others. The Representative Body will continue to lobby for such a change.

Many parishes and Bishops' Appeal have benefited greatly from Section 45 and they are utilising the opportunity to maximise the value of parochial and charitable giving. Information on the reclaim process is available from Church of Ireland House, Dublin.

- **Form of Bequest**

The following suggested Form of Bequest grants the Representative Body, as Trustee, permission to invest in any investments or securities at its sole discretion. Circumstances may alter from time to time and this Form of Bequest gives the Trustee freedom to act in the best interests of the parochial or other fund concerned.

The Representative Body also recommends consulting a Solicitor to ensure that any bequests made under Will are valid and satisfy legal requirements.

“I GIVE, DEVISE AND BEQUEATH [here insert clear particulars of the benefaction ie, a particular sum of money, specific property, a share of the residue etc] to the Representative Body of the Church of Ireland in trust for [here insert clear particulars of the object for which the benefaction is to be applied eg, parochial funds of the parish of in the diocese of or, as a perpetual endowment for the stipend of the incumbent of the parish of in the diocese of or, for such charitable purposes in connection with the Church of Ireland as the Representative Body of the Church of Ireland may from time to time in its absolute discretion approve].

I direct that any funds received by the Representative Body in pursuance of this my Will may be invested in any investments or securities whatsoever in its sole discretion and in all respects as if it were absolutely and beneficially entitled thereto.”

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- **Donations, Bequests and Funds Received**

A full list of funds received by the Representative Body in 2005 on behalf of parishes, dioceses and special trusts is included as Appendix K (page 95).

- **Trusts for Graves**

The Representative Body does not accept any trust for the provision, maintenance or improvement of a tomb, vault, grave, tombstone or other memorial to a deceased person unless a specific benefit will accrue to the parish concerned.

MISCELLANEOUS AND GENERAL

- **Deposit Interest (Rates)**

The rates of interest allowed or charged by the Representative Body are linked to the rates ruling from time to time in the money market. The following rates of interest were applied by the Representative Body in 2005:

QUARTER ENDED	€		£	
	Dr %	Cr %	Dr %	Cr %
31 March	4.25	2.05	4.75	4.50
30 June	4.25	2.05	4.75	4.50
30 September	4.25	2.05	4.75	4.40
31 December	4.50	2.20	4.75	4.50

These rates only apply to revenue balances to credit of diocesan and other accounts and not to permanent capital other than in cases where, for some reason, there may be a delay in making a long term investment (eg proceeds of sales of glebes). Interest is calculated on daily balances and time weighted.

- **Inflation Statistics (5 year review)**

Year on year (December)	UK (RP Index)	Republic of Ireland (CP Index)
2001	0.7%	4.2%
2002	2.9%	5.0%
2003	2.8%	1.9%
2004	3.5%	2.6%
2005	2.2%	2.5%

The Representative Church Body – Report 2006

RESOLUTIONS RECOMMENDED TO THE GENERAL SYNOD

The Representative Body recommends that the following resolutions be adopted by the General Synod:

I. Allocations

That the General Synod hereby authorises the Representative Body to make the following allocations for 2006 from the balance on the General Funds Revenue Account for the year ended 31 December 2005:

	€
Group A – Maintenance of the Stipendiary Ministry	1,567,211
Group B – Retired Clergy and Surviving Spouses	1,141,662
Group C – Training of Ordinands	1,043,584
Group D – General Synod Activities	1,273,521
Group E – Miscellaneous Financing	29,449
	5,055,428

II. Minimum Approved Stipend

That, in accordance with Section 51 (1) of Chapter IV of the Constitution and with effect from 1 January 2007

- (a) no stipend shall be less than £23,350 per annum in Northern Ireland or €32,851 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:

<u>Year of Service</u>	<u>Annual Stipend</u>
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% "

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THE REPRESENTATIVE BODY OF THE CHURCH OF IRELAND

FINANCIAL STATEMENTS – PAGE 1

YEAR ENDED 31 DECEMBER 2005

THE REPRESENTATIVE BODY OF THE CHURCH OF IRELAND
FINANCIAL STATEMENTS 2005 **PAGE 2**

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THE REPRESENTATIVE BODY OF THE CHURCH OF IRELAND
EXECUTIVE COMMITTEE AND OTHER INFORMATION **PAGE 3**

CHAIRMAN

- Mr S Gamble

MEMBERS (*ex officio*)

- | | |
|--|--------------------------------------|
| - The Archbishop of Armagh | - Mr RS Neill (Investment Committee) |
| - The Archbishop of Dublin | - Mr RH Kay (Property Committee) |
| - Mr GC Richards (Allocations Committee) | - Mr HJ Saville (Stipends Committee) |

MEMBERS (elected)

- | | |
|-----------------------|------------------|
| - The Bishop of Meath | - Mr RW Benson |
| - Ven AJ Forster | - Mr JRB Hewat |
| - Ven CT Pringle | - Mr DG Perrin |
| - Ven REB White | - Mrs CH Thomson |

BANKERS

- | | |
|--|--|
| - Bank of Ireland
College Green, Dublin 2 | - Bank of Ireland
Talbot Street, Dublin 1 |
|--|--|

AUDITORS

- PricewaterhouseCoopers
George's Quay, Dublin 2

OFFICERS

- | | |
|---|----------------|
| - Chief Officer and Secretary | Mr DC Reardon |
| - Head of Investments | Mr PM Talbot |
| - Head of Finance | Mr A Clements |
| - Head of Property and Trusts | Mr TJ Stacey |
| - Head of Synod Services and Communications | Mrs JM Maxwell |
| - Senior Solicitor | Mrs J O'Shea |

OFFICE: Church of Ireland House, Church Avenue, Rathmines, Dublin 6.

THE REPRESENTATIVE BODY OF THE CHURCH OF IRELAND

EXECUTIVE COMMITTEE REPORT

PAGE 4

The capital values of both the General and Specific Funds held by the Representative Church Body have increased substantially in 2005. General Funds show an increase of €34m with Specific Funds showing €84m. Of the increase in Specific Funds €25m predominantly arises from Parochial and Glebe Sales. Market valuation increases contributed €75m of the total increases.

Investment income from General Funds shows an increase of 9.4%, partly due to once-off circumstances, and much of this increase is not expected to reoccur again in 2006. Operating expenditures show a small reduction reflecting the increase (€247k) in “other charges” which were offset by a comparable increase in allocations in 2004. The depreciation charge this year reflects the beginning of the write-off (€75k pa) of new computer software over periods of up to ten years.

There was a small surplus of income in 2005 after expenditures and allocations: €54k compared to a deficit of €267k in 2004. A transfer of €46k has been made in 2005 to the Allocations Reserve which now stands at €4.2m.

Financial Reporting Standard 17 ‘Retirement Benefits’ disclosures are for the first time this year fully recognised in the performance statements. A long-term pension liability has been created together with an adjustment to the balance sheet value of General Funds and Reserves. Arising from this there was a net debit to reserves of €2.8m at year end 2005.

Statement of Trustee’s Responsibilities

The Representative Body is required to prepare financial statements for each financial year which give a true and fair view of its state of affairs and of its financial activities for that period. In preparing those financial statements, the Representative Body, as a trustee, is required to:

- select suitable accounting policies and then apply them consistently;
- make judgements and estimates that are reasonable and prudent;
- prepare the financial statements on the going concern basis unless it is inappropriate to presume that it will continue in business.

As a trustee, the Representative Body is responsible for keeping proper books of account which disclose with reasonable accuracy at any time the financial position of the organisation and to enable it to ensure that the financial statements comply with relevant legislation. It is also responsible for safeguarding the assets of the organisation and hence for taking reasonable steps for the prevention and detection of fraud and other irregularities.

14 March 2006

S Gamble (Chairman, Executive Committee)



**INDEPENDENT AUDITORS' REPORT TO THE GENERAL SYNOD
OF THE CHURCH OF IRELAND**

We have audited the financial statements on pages 6 to 23 which comprise the Profit and Loss account, the Balance Sheet, the Statement of Total Recognised Gains and Losses, the Cash Flow Statement and the related notes.

Respective responsibilities of Trustee and auditors

The responsibilities of the Representative Church Body, as Trustee, for preparing the Annual Report and financial statements in accordance with applicable legislation and accounting standards generally accepted in Ireland are set out on page 4 in the statement of Trustee's responsibilities. This report, including the opinion, has been prepared for and only for the General Synod as a body 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 save where expressly agreed by our prior consent in writing.

Our responsibility is to audit the financial statements in accordance with relevant legal and regulatory requirements and International Standards on Auditing (UK and Ireland).

We report to you our opinion as to:

- whether the financial statements give a true and fair view, and
- whether proper books of account have been kept by the Trustee.

We state whether the financial statements are in agreement with the books of account.

We read the other information contained in the Executive Committee Report and consider the implications for our report if we become aware of any apparent misstatements or material inconsistencies with the financial statements.

Basis of audit opinion

We conducted our audit in accordance with International Standards on Auditing (UK and Ireland) issued by the Auditing Practices Board. An audit includes examination, on a test basis, of evidence relevant to the amounts and disclosures in the financial statements. It also includes an assessment of the significant estimates and judgements made by the Trustee in the preparation of the financial statements and of whether the accounting policies are appropriate to the Body's circumstances, consistently applied and adequately disclosed.

We planned and performed our audit so as to obtain all the information and explanations which we considered necessary in order to provide us with sufficient evidence to give reasonable assurance that the financial statements are free from material misstatement, whether caused by fraud or other irregularity or error. In forming our opinion we also evaluated the overall adequacy of the presentation of information in the financial statements.

Opinion

In our opinion the financial statements give a true and fair view of the state of the Representative Church Body's affairs at 31 December 2005 and of its result and cashflows for the year then ended. We have obtained all the explanations which we consider necessary of the purposes of our audit. In our opinion proper books of account have been kept by the Trustee. The financial statements are in agreement with the books of account.


PricewaterhouseCoopers
Chartered Accountants and Registered Auditors
Dublin

14 March 2006

PricewaterhouseCoopers
P.O. Box 1283
George's Quay
Dublin 2
Ireland
Telephone + 353 1 6789999
Facsimile + 353 1 7048600
www.pwc.com/ie

THE REPRESENTATIVE BODY OF THE CHURCH OF IRELAND

ACCOUNTING POLICIES

PAGE 6

The significant accounting policies adopted by the Representative Body are as follows:

- (i) **Basis of preparation** – The financial statements have been prepared in accordance with accounting standards generally accepted in Ireland, which are those standards published by the Institute of Chartered Accountants in Ireland and issued by the Accounting Standards Board.
- (ii) **Historical cost convention** – The financial statements are prepared under the historical cost convention except that investments are stated at valuation.
- (iii) **Investments** – Investments are stated in the balance sheet at year end valuation.

Quoted securities are valued at latest available trade price or middle market price ruling on the balance sheet date. Unquoted securities are valued by reference to the market value of the underlying assets.

Loans are stated at book cost at the balance sheet date.

- (iv) **Income** – Income includes interest and dividends receivable during the financial year and, in the case of the General Fund, reflects bought and sold interest on bond transactions in the accounting period.
- (v) **Foreign currencies** – Balances in foreign currencies are translated into Euro at the rates of exchange ruling at the balance sheet date. Transactions are translated at year end rate, €1 = £0.6853 (2004 €1 = £0.7051) or the euro prevailing rate where converted during the year.
- (vi) **Tangible fixed assets and depreciation** – Land is stated at cost. Other fixed assets are stated at cost less accumulated depreciation and are depreciated over the period of their expected useful economic lives. Depreciation is calculated using the following annual rates: Freehold Buildings: 2%; Office Equipment: 20%; System software 10%; Office Furniture: 8%.

(vii) **Pensions**

Staff (Current) – The pension entitlements of employees are secured by contributions to a defined benefits scheme administered by Irish Pensions Trust. An actuarial valuation is carried out at intervals of not more than three years.

Staff (Retired) – Pensions paid to retired staff who were not eligible to participate in the scheme administered by Irish Pensions Trust are paid from income on an annual basis.

Clergy – The Fund is established under Chapter XIV of the Constitution of the Church of Ireland as amended from time to time by the General Synod. The Representative Church Body is the Trustee of the Fund which is administered by the Church of Ireland Pensions Board in accordance with the provisions of Chapter XIV.

The Representative Church Body – Report 2006

THE REPRESENTATIVE BODY OF THE CHURCH OF IRELAND
GENERAL FUND REVENUE ACCOUNT
YEAR ENDED 31 DECEMBER 2005 **PAGE 7**

	Notes	2005 €'000	2004 €'000 As restated
INCOME	16		
Investments		6,421	5,870
Property and loans		154	195
Deposit interest		342	216
Sundries		153	161
Interest on reserves		153	140
		<u>7,223</u>	<u>6,582</u>
EXPENDITURE			
Operating expenses	10	1,699	1,733
Professional fees (including investment management costs)		279	277
Audit fees (including Unit Trusts)		69	62
Pension liabilities		187	207
		<u>2,234</u>	<u>2,279</u>
Surplus of income over expenditure	16	4,989	4,303
Allocations			
- Recommended		(5,055)	(4,764)
- Prior year unexpended		120	210
Surplus/(Deficit) after allocations		<u>54</u>	<u>(251)</u>
Transfers			
- (to) from allocations reserve		(46)	258
- from building development reserve		84	84
- from computer development reserve		75	-
- (to) staff pensions reserve		(8)	(7)
- (to) general funds		(159)	(84)
		<u>-</u>	<u>-</u>

Signed: S Gamble
GC Richards
Date: 14 March 2006

The Representative Church Body – Report 2006

THE REPRESENTATIVE BODY OF THE CHURCH OF IRELAND
BALANCE SHEET
31 DECEMBER 2005 **PAGE 8**

	Notes	2005 €'000	2004 €'000 As restated
	16		
EMPLOYMENT OF FUNDS			
CURRENT ASSETS			
Debtors		1,654	1,388
Cash on short term deposit		49,475	25,999
Bank balances		2,346	1,512
		<u>53,475</u>	<u>28,899</u>
CURRENT LIABILITIES			
Current account income balances	2	7,837	6,264
Recommended allocations	11	5,130	4,847
Creditors		1,195	1,015
		<u>14,162</u>	<u>12,126</u>
NET CURRENT ASSETS		39,313	16,773
LONG TERM LIABILITY			
Pension scheme deficit	15&16	2,812	2,777
		<u>36,501</u>	<u>13,996</u>
INVESTMENTS			
Tangible fixed assets	3	3,953	3,730
Loans		2,271	2,051
General funds	4	209,487	176,035
Specific trusts	5	392,741	331,854
		<u>644,953</u>	<u>527,666</u>
FUNDS EMPLOYED			
General funds	6	209,779	176,167
General reserves	7	3,486	3,496
	16	<u>213,265</u>	<u>179,663</u>
Pensions and related funds	8	128,245	109,999
Other trust funds	9	303,443	238,004
		<u>644,953</u>	<u>527,666</u>

Signed: S Gamble
GC Richards
Date: 14 March 2006

The Representative Church Body – Report 2006

THE REPRESENTATIVE BODY OF THE CHURCH OF IRELAND
STATEMENT OF TOTAL RECOGNISED GAINS AND LOSSES AND
RECONCILIATION OF MOVEMENT IN GENERAL FUNDS EMPLOYED
YEAR ENDED 31 DECEMBER 2005 **PAGE 9**

	Notes	2005 €'000	2004 €'000
	16		As restated
Surplus from general revenue		4,989	4,303
Currency translation movement		2,502	(32)
Unrealised surplus on revaluation of investments and property		19,848	15,497
Profit/(deficit) on investment sales		10,943	4,003
Actuarial gain/(loss) on pension scheme		92	(1,271)
Total recognised gains		38,374	22,500
Recommended allocations		(5,055)	(4,764)
Prior year unexpended allocations		120	210
Capital changes and other movements		163	-
Increase in funds employed		33,602	17,946
Balance 1 January		181,185	163,258
Prior year adjustment		(1,522)	(19)
Balance 31 December		213,265	181,185

Signed: S Gamble
GC Richards
Date: 14 March 2006

The Representative Church Body – Report 2006

THE REPRESENTATIVE BODY OF THE CHURCH OF IRELAND
CASH FLOW STATEMENT
YEAR ENDED 31 DECEMBER 2005 **PAGE 10**

	Notes	2005 €'000	2004 €'000
NET CASH FLOW FROM OPERATING ACTIVITIES	12	5,121	4,336
ALLOCATIONS OF INCOME PAID		(4,652)	(3,926)
CAPITAL EXPENDITURE AND FINANCIAL INVESTMENTS			
Purchase of investments		(64,954)	(31,695)
Sale of investments		66,175	33,194
Advances of glebe, miscellaneous and car loans		(560)	(63)
Repayment of glebe, miscellaneous and car loans		340	425
Purchase of fixed assets		(417)	(746)
Net cash flow from capital expenditure and financial investments		584	1,115
FINANCING			
Net cash inflow for specific trusts		24,480	6,326
Net cash flow from financing		24,480	6,326
INCREASE IN CASH	13	25,533	7,851

Signed: S Gamble
GC Richards
Date: 14 March 2006

THE REPRESENTATIVE BODY OF THE CHURCH OF IRELAND
NOTES TO THE FINANCIAL STATEMENTS **PAGE 11**

1 SPECIFIC TRUSTS FUND INCOME AND COVENANTS

	2005	2004
	€'000	€'000
INCOME		
Investments	10,522	9,853
Deposit interest	997	531
	11,519	10,384
COVENANTS		
Income tax refund on Gift Aid donations	1,913	1,705
	13,432	12,089
Less related administration charges	(577)	(547)
	12,855	11,542
Applied or paid to specific trusts or parishes	(12,855)	(11,542)

A portion of specific trusts income is applied to the payment of stipends, allowances and pensions which in total amounted to €21.2m in the year ended 31 December 2005 (2004, €20.2m). The balance of the cost of remuneration and pensions is funded by transfers from dioceses and from General Synod allocations.

2 CURRENT ACCOUNT INCOME BALANCES

	2005	2004
	€'000	€'000
Diocesan stipend & general funds	4,423	4,003
Parochial endowments	121	123
Miscellaneous diocesan trusts	261	231
General Synod trusts	67	46
Other trust income & suspense balances	2,925	1,801
Clergy pensions & related funds	40	60
	7,837	6,264

THE REPRESENTATIVE BODY OF THE CHURCH OF IRELAND
NOTES TO THE FINANCIAL STATEMENTS - CONTINUED **PAGE 12**

3 TANGIBLE FIXED ASSETS

	Premises	Furniture and fittings	Office equipment	Total
	€'000	€'000	€'000	€'000
<u>Cost</u>				
At beginning of year	3,480	293	618	4,391
Additions	-	134	284	418
Currency adjustment	7	-	-	7
At end of year	3,487	427	902	4,816
<u>Depreciation</u>				
At beginning of year	266	128	267	661
Charge for year	64	34	103	201
Currency adjustment	1	-	-	1
At end of year	331	162	370	863
<u>Net book value</u>				
At beginning of year	3,214	165	351	3,730
At end of year	3,156	265	532	3,953

The Representative Church Body – Report 2006

THE REPRESENTATIVE BODY OF THE CHURCH OF IRELAND
NOTES TO THE FINANCIAL STATEMENTS - CONTINUED **PAGE 13**

4 GENERAL FUNDS – ANALYSIS OF FUND ASSETS		
	2005	2004
	€'000	€'000
<u>Investments at valuation</u>		
Ireland		
Trustee	3,552	5,656
Bonds	2,511	-
Equities - financial	20,231	18,206
Equities - commercial (includes convertibles)	15,731	13,011
United Kingdom		
Equities	82,578	67,672
Unit trusts	16,622	13,464
Europe		
Bonds	22,460	21,213
Unit trusts	1,836	1,460
Equities	34,564	26,757
Rest of the world		
North America equities	35	382
Other equities	-	119
	200,120	167,940
<u>Other assets</u>		
Cash	6,389	5,165
	206,509	173,105
General reserves – investments	2,978	2,930
	209,487	176,035

THE REPRESENTATIVE BODY OF THE CHURCH OF IRELAND
NOTES TO THE FINANCIAL STATEMENTS - CONTINUED **PAGE 14**

5	SPECIFIC TRUSTS – ANALYSIS OF FUND ASSETS	2005	2004
		€'000	€'000
	<u>Investments at valuation</u>		
	Ireland		
	Equities	11,926	10,855
	Unit trusts (excluding RB)	7,414	7,106
	United Kingdom		
	Trustee	2,557	3,114
	Bonds	3,032	4,790
	Equities	36,352	35,358
	Unit trusts (excluding RB)	-	518
	North America		
	Equities	21,645	16,343
	Unit trusts	765	1,526
	Latin America		
	Equities	251	-
	Europe		
	Unit trusts	8,277	7,476
	Equities	17,352	11,520
	Pacific Basin		
	Trustee	174	-
	Equities	5,586	2,734
	Japan		
	Equities	6,854	4,845
		<u>122,185</u>	<u>106,185</u>
	<u>Other assets</u>		
	Cash	1,551	2,121
	RB General Unit Trusts	269,005	223,548
		<u>392,741</u>	<u>331,854</u>

The Representative Church Body – Report 2006

THE REPRESENTATIVE BODY OF THE CHURCH OF IRELAND

NOTES TO THE FINANCIAL STATEMENTS - CONTINUED

PAGE 15

6 GENERAL FUNDS

	Balance at 1.1.05	Currency translation movements	Capital changes/ movements	Profit on investment sales	Revaluation movements	Balance at 31.12.05
	€'000	€'000	€'000	€'000	€'000	€'000
Realised value	136,583	2,122	159	10,943	-	149,807
Unrealised surplus on revaluation of investments	39,217	362	-	-	20,026	59,605
Unrealised surplus on revaluation of property	367	-	-	-	-	367
	<u>176,167</u>	<u>2,484</u>	<u>159</u>	<u>10,943</u>	<u>20,026</u>	<u>209,779</u>

7 GENERAL RESERVES

	Balance at 1.1.05	Prior year adjustment/ restatement	Surplus/ (deficit)	Currency translation movements	Capital changes/ actuarial gains	Revaluation movements	Balance at 31.12.05
	€'000	€'000	€'000	€'000	€'000	€'000	€'000
Allocations reserve	4,004	-	173	18	155	(165)	4,185
Building development reserve	1,310	-	-	-	(84)	-	1,226
Computer development reserve	750	-	-	-	(75)	-	675
Staff pensions reserve	209	-	8	-	8	(13)	212
Staff pension deficit	-	(2,777)	(127)	-	92	-	(2,812)
	<u>6,273</u>	<u>(2,777)</u>	<u>54</u>	<u>18</u>	<u>96</u>	<u>(178)</u>	<u>3,486</u>

The Representative Church Body – Report 2006

THE REPRESENTATIVE BODY OF THE CHURCH OF IRELAND
NOTES TO THE FINANCIAL STATEMENTS - CONTINUED **PAGE 16**

7 RESERVES (CONTINUED)

The actuarially calculated deficit on the Staff Pension Scheme at 31 December 2004 was €2.777m (note 15). This is shown in General Reserves above as a restatement of the value of opening reserves.

The total of General Reserves carried forward is reduced by this figure from €6,273m as originally stated to €3,496m as shown in the Balance Sheet (page 8) as restated for 31 December 2004.

Note 16 shows the detail of the impact on the General Fund Revenue account and the Statement of Total Recognised Gains and Losses of restating the accounts to show this deficit.

8 PENSIONS AND RELATED FUNDS

	Balance at 1.1.05	Currency translation movements	Capital changes/ movements	Investment sales surplus	Revaluation movements	Balance at 31.12.05
	€'000	€'000	€'000	€'000	€'000	€'000
Clergy Pensions Fund	106,297	1,552	378	-	15,697	123,924
Widows and Orphans Funds	2,411	4	-	-	425	2,840
Supplemental Fund	829	18	-	-	147	994
Clergy Pensions Fund (AVC scheme)	462	6	19	-	-	487
	<u>109,999</u>	<u>1,580</u>	<u>397</u>	<u>-</u>	<u>16,269</u>	<u>128,245</u>

The Church of Ireland Pensions Board report includes more detailed financial statements covering a substantial portion of the above funds which are administered by the Board in accordance with the provisions of Chapters XIV and XV of the Constitution.

The Representative Church Body – Report 2006

THE REPRESENTATIVE BODY OF THE CHURCH OF IRELAND
NOTES TO THE FINANCIAL STATEMENTS - CONTINUED **PAGE 17**

9 OTHER TRUST FUNDS

	Balance at 1.1.05	Currency translation movements	Capital changes/ movements	Surplus on investment sales	Revaluation movements	Balance at 31.12.05
	€'000	€'000	€'000	€'000	€'000	€'000
Parochial and glebe sales	136,996	597	16,613	617	22,327	177,150
Diocesan stipend and general funds	28,089	202	32	56	4,917	33,296
Diocesan miscellaneous trusts	12,015	57	58	1	2,129	14,260
Diocesan episcopal funds	5,759	41	-	-	1,016	6,816
Less: diocesan car loans	(661)	(8)	101	-	-	(568)
	182,198	889	16,804	674	30,389	230,954
Sundry trusts	43,506	182	7,997	(14)	6,368	58,039
General Synod funds	10,680	43	13	1	1,794	12,531
Church of Ireland auxiliary funds	1,620	4	8	-	287	1,919
	238,004	1,118	24,822	661	38,838	303,443

The Representative Church Body – Report 2006

THE REPRESENTATIVE BODY OF THE CHURCH OF IRELAND

NOTES TO THE FINANCIAL STATEMENTS - CONTINUED

PAGE 18

10 OPERATING EXPENSES

	2005	2004
	€'000	€'000
<u>General administration</u>		As restated
Salaries and wages	1,592	1,504
PRSI	166	148
Pension current service/finance cost (notes 15 & 16)	377	216
Other staff costs	58	47
Office supplies	99	76
Light, heat and power	25	19
Postage and telephones	48	47
Maintenance and repairs	19	24
Insurance, rates and taxes	78	86
Banking and other charges	10	9
Depreciation	202	115
	<u>2,674</u>	<u>2,291</u>
<u>Less costs recovered</u>		
Specific trusts	(437)	(420)
Legal fees	(212)	(63)
Other charges	(644)	(352)
	<u>1,381</u>	<u>1,456</u>
Library	182	170
Central committees	136	107
	<u>1,699</u>	<u>1,733</u>

The large increase in 'other charges', which reduces net operating expenses, is offset by a comparable increase in allocations provided in 2004, and reflects a more accurate assessment of the value of the contribution of Church House staff to wider church activities. Allocations increased by €247,000 in 2004, and this amount is part of the 'other charges' increase in 2005.

11 RECOMMENDED ALLOCATIONS

	2005	2004
	€'000	€'000
Balance sheet provision		
Maintenance of the stipendiary ministry	1,567	1,470
Retired clergy and surviving spouses	1,217	1,239
Training of ordinands	1,044	1,030
General Synod activities	1,273	1,077
Miscellaneous financing	29	31
	<u>5,130</u>	<u>4,847</u>

THE REPRESENTATIVE BODY OF THE CHURCH OF IRELAND

NOTES TO THE FINANCIAL STATEMENTS - CONTINUED

PAGE 19

12 CASH FLOW RECONCILIATION

The Cash Flow Statement has been prepared in accordance with Financial Reporting Standard No 1 as required by the Accounting Standards Board and reflects the cash flows of the Representative Church Body General Funds and Reserves. Cash flows relating to Specific Trusts and Clergy Pension Funds are included to the extent that they are currently reflected in bank accounts or monetary asset and liability balances of the Representative Church Body at the financial year end.

Reconciliation of surplus of income over expenditure to net cash inflow from operating activities:

	2005	2004
	€'000	€'000
Surplus of income over expenditure	4,989	4,287
Change in other debtors	(261)	(25)
Change in creditors	196	(22)
Amortisation of fixed assets	202	115
Prior year adjustment	-	(19)
Effect of foreign exchange rate changes	(5)	-
Net cash flow from operating activities	5,121	4,336

13 ANALYSIS OF CHANGES IN CASH DURING THE YEAR

	2005	2004
	€'000	€'000
Balance at 1 January	32,676	24,825
Net cash inflow	25,150	7,855
Effect of foreign exchange rate changes	383	(4)
Balance at 31 December	58,209	32,676

14 ANALYSIS OF THE BALANCES OF CASH AS SHOWN IN THE BALANCE SHEET

	2005	2004
	€'000	€'000
Cash on short term deposit	49,475	25,999
Due from bankers	2,345	1,512
Cash held by investment managers	6,389	5,165
	58,209	32,676

THE REPRESENTATIVE BODY OF THE CHURCH OF IRELAND

NOTES TO THE FINANCIAL STATEMENTS - CONTINUED

PAGE 20

15 RETIREMENT

- (a) The Representative Body operates a defined benefit pension scheme with assets held in a separately administered fund. Contributions to the scheme are charged to the general fund revenue account so as to spread the cost of pensions over employees' working lives. The contributions are determined by a qualified actuary on the basis of triennial valuations using the attained age method of funding. The most recent valuation was at 1 January 2005 and is available for inspection by the scheme members.

The most recent valuation showed that the market value of the assets of the scheme was €5.238m which represented 68% of the benefits that had accrued to members after allowing for expected future increases in earnings.

An update on this valuation as at 31 December 2005 shows that the market value of the assets of the scheme has increased to €6.206m, and that this represents 69% of the value of benefits that had accrued to members as at that date. The present value of scheme liabilities as calculated by the actuary has increased from €7.710m to €9.018m in the year.

The assumptions which have the most significant effect on the results of the valuation are those relating to the rate of return on investments, particularly the discount rate, and the actuarial changes in mortality projections. The discount rate, as prescribed by FRS17, is based on the market yield at the valuation date of high quality corporate bonds, and was set at 4.15%.

The pension charge for the year as calculated under the guidelines of FRS17 is €393,000 (2004: €240,000). Part of this charge is shown in operating expenses as Pension Funding, and the balance is in respect of pension charges for the Library.

- (b) Financial Reporting Standard 17 'Retirement Benefits' disclosures

The actuarial valuation as at 1 January 2005 was updated at 31 December 2005 for Financial Reporting Standard 17 disclosure purposes by a qualified independent actuary. The main financial assumptions used in the valuations over the last three years were:

	2005	2004	2003
Rate of increase in salaries	3.75%	3.75%	3.75%
Rate of increase in pensions in payment	2.25%	2.25%	2.25%
Discount rate	4.15%	4.75%	5.25%
Inflation assumption	2.25%	2.25%	2.25%

The assets in the scheme and the expected rate of return were:

	Long-term rate		Long-term rate		Long-term rate	
	of return expected at 31/12/05	Market value at 31/12/05	of return expected at 31/12/04	Market value at 31/12/04	of return expected at 31/12/03	Market value at 31/12/03
	%	€'000	%	€'000	%	€'000
Equities	7.1	4,717	7.3	3,823	7.75	3,592
Bonds	3.5	807	3.8	838	4.75	934
Property	6.1	434	5.3	367	5.75	356
Other	2.0	248	3.0	210	3.0	310
		<u>6,206</u>		<u>5,238</u>		<u>5,192</u>

THE REPRESENTATIVE BODY OF THE CHURCH OF IRELAND
NOTES TO THE FINANCIAL STATEMENTS - CONTINUED **PAGE 21**

15 RETIREMENT BENEFITS - CONTINUED

The following amounts at 31 December 2005, 2004 and 2003 were measured in accordance with the requirements of Financial Reporting Standard 17:

	2005 €'000	2004 €'000	2003 €'000
Total market value of assets	6,206	5,238	5,192
Present value of scheme liabilities	(9,018)	(8,015)	(6,714)
Pension liability	<u>(2,812)</u>	<u>(2,777)</u>	<u>(1,522)</u>

The pension liability amounts calculated above are recognised in the financial statements for 2005, and as illustrated below, also showing the comparative figures for 2004 and 2003.

	2005 €'000	2004 €'000	2003 €'000
Net assets excluding pension liability	216,077	182,440	163,258
Pension liability	(2,812)	(2,777)	(1,522)
Net assets including pension liability	<u>213,265</u>	<u>179,663</u>	<u>161,736</u>
Funds and reserves excluding pension liability	216,077	182,440	163,258
Pension liability	(2,812)	(2,777)	(1,522)
Funds and reserves including pension liability	<u>213,265</u>	<u>179,663</u>	<u>161,736</u>

THE REPRESENTATIVE BODY OF THE CHURCH OF IRELAND
NOTES TO THE FINANCIAL STATEMENTS - CONTINUED **PAGE 22**

15 RETIREMENT BENEFITS - CONTINUED

The following amounts are recognised in the performance statements for the year ended 31 December 2005, also showing comparative figures for the previous two years:

	2005	2004	2003
	€'000	€'000	€'000
Surplus/(deficit) after allocations	54	(267)	(109)
Current service cost for the year	(345)	(239)	(182)
Current service charge reflected in surplus/(deficit) after allocations	(345)	(256)	(168)
Other finance income			
Expected return on pension scheme assets	331	350	313
Interest on pension scheme liabilities	(379)	(351)	(338)
	(48)	(1)	(25)
Statement of total recognised gains and losses			
Actual return less expected return on pension scheme assets	805	(210)	456
Experience gains and losses arising on the scheme liabilities	225	(632)	317
Changes in assumptions underlying the present value of the scheme liabilities	(938)	(429)	(564)
Actuarial (loss)/gain recognised in the statement of total recognised gains and losses	92	(1,271)	209
Movement in year			
(Deficit) in scheme at beginning of year	(2,777)	(1,522)	(1,692)
Movement in year:			
Current service cost (inc Library)	(345)	(239)	(182)
Contributions paid (inc Library)	266	256	168
Other finance income	(48)	(1)	(25)
Actuarial gain/(loss)	92	(1,271)	209
(Deficit) in scheme at year end	(2,812)	(2,777)	(1,522)

THE REPRESENTATIVE BODY OF THE CHURCH OF IRELAND
NOTES TO THE FINANCIAL STATEMENTS - CONTINUED
PAGE 23
15 RETIREMENT BENEFITS - CONTINUED

	2005 €'000	2004 €'000	2003 €'000
Experience gains and losses for the years ended 31 December			
Difference between the expected and actual return on scheme assets	805	(210)	456
Percentage of scheme assets	13.0%	(4.0%)	6.8%
Experience gains and losses on scheme liabilities	225	(632)	317
Percentage of the present value of the scheme liabilities	0.2%	(7.8%)	4.7%
Changes in assumptions	(938)	(429)	(564)
Percentage of present value of scheme liabilities	(10.4%)	(5.4%)	(8.4%)
Total recognised in statement of total recognised gains and losses	92	(1,271)	209
Percentage of the present value of the scheme liabilities	1.0%	(16.0%)	3.1%

16 PRIOR YEAR RESTATEMENT

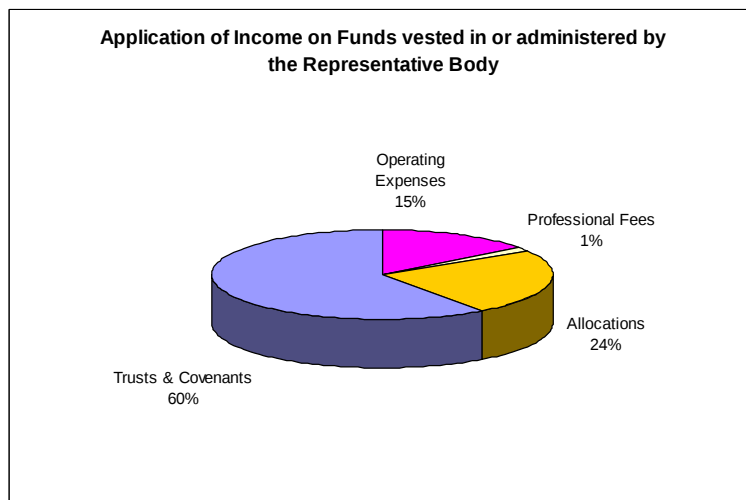
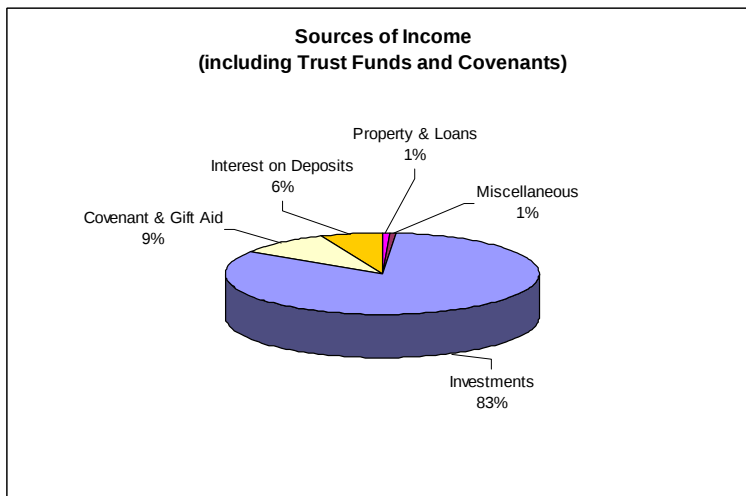
The restatement of the accounts to include the opening deficit of €2.777m on the Staff Pension Scheme (note 15) is as follows:

	Funds employed	Total adjustment
€'000	€'000	€'000
General funds employed as at 31 December 2004	182,440	
Surplus from general revenue	4,287	
Adjustment to current pension service cost (p.18)	16	16
Restated surplus from general revenue	4,303	
Actuarial loss on staff pension scheme	(1,271)	(1,271)
	181,185	
Prior year adjustment	(1,522)	(1,522)
	179,663	(2,777)

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APPENDIX A

The total income applied by the Representative Body in 2005 was €20.685m as summarised below. These figures do not include parochial contributions to Diocesan Funds, the Bishops' Appeal or the Priorities Fund.



The Representative Church Body – Report 2006

APPENDIX B

**Extract from the accounts of
THE CHURCH OF IRELAND THEOLOGICAL COLLEGE**

INCOME AND EXPENDITURE ACCOUNT

For the year ended 30 June 2005

	2005 €	2004 €
INCOME		
Grants from General Synod	596,168	628,023
Divinity student fees	121,302	116,002
Receipts from guests and conference	86,630	66,627
Extra mural studies income	-	-
Auxiliary ministry training	11,109	12,403
Clergy study courses	2,475	1,875
Interest	569	548
Priorities Fund:		
Clergy study courses		-
Selection and recruitment		-
Principal's fund receipts		-
	<u>818,253</u>	<u>825,478</u>
EXPENDITURE		
Academic expenses	242,518	264,267
Administration expenses	117,693	106,915
Operating expenses	212,530	203,918
Establishment expenses	243,172	249,229
	<u>815,913</u>	<u>824,329</u>
Surplus for the year	2,340	1,149
Balance at beginning of the year	3,350	2,832
Opening balance paid to RCB	(1,608)	(631)
Balance at the end of the year	<u>4,082</u>	<u>3,350</u>

Income and the surplus arose solely from continuing operations. There were no other recognised gains or losses other than those dealt with above.

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**Extract from the draft accounts of
THE CHURCH OF IRELAND THEOLOGICAL COLLEGE**

BALANCE SHEET

As at 30 June 2005

	2005	2004
	€	€
EMPLOYMENT OF CAPITAL		
FIXED ASSETS	186,255	224,284
CURRENT ASSETS		
Stocks of fuel and sundries	1,088	1,338
Sundry debtors	10,107	27,086
Bank deposit accounts	8,221	10,644
Bank current accounts	6,508	5,686
Cash on hand	21	11
	25,945	44,765
CURRENT LIABILITIES		
Bank current accounts	3,717	24,359
Train a Deacon Fund	274	274
Sundry creditors and accruals	8,765	10,006
Undistributed Chapel collections	2,758	427
Development finance	39,380	39,380
	54,894	74,446
Net current liabilities	(28,949)	(29,681)
Provision for retirement of long term employees	(6,349)	(6,349)
Development finance	(146,875)	(184,904)
	4,082	3,350
CAPITAL AND TRUST FUNDS		
Accumulated surplus	1,778	1,608
Ferrar Memorial Fund for Liturgical Library	303	276
Gregg Memorial Fund for College Library	1,301	766
Principal's Discretionary Fund	700	700
	4,082	3,350

APPENDIX C

FUND PERFORMANCES – COMPARATIVE TOTAL RETURNS

		2005 %	3 year annualised 2003-2005 %	5 year annualised 2001-2005 %
Euro based funds				
Clergy Pensions Fund (Irish)		19.1	14.1	4.8
General Funds (in-house)		19.1	20.2	11.9
RB General Unit Trust (RI)		21.3	18.4	8.5
Benchmark				
<i>PRMS Average (Ireland)</i>	(a)	22.4	15.5	3.5
<i>ISEQ</i>		21.6	25.7	7.6
<i>ISEQ (ex-Elan)</i>		29.3	25.0	13.3
<i>Goodbody Total Gilt Index</i>		5.4	6.2	6.7
Sterling based funds				
Clergy Pensions Fund (UK)	(b)	16.7	13.2	2.8
General Funds (Lazard)		21.1	18.7	7.3
RB General Unit Trust (NI)		21.5	19.0	7.9
Benchmark				
<i>CAPS Median(UK) - ex property</i>		21.5	17.2	3.5
<i>FTSE All Share</i>		22.6	19.0	2.7
<i>FTSE ALL UK Gilt Index</i>		7.9	5.5	5.6

(a) PRMS is the survey of balanced Irish segregated pension funds and is the benchmark for the Clergy Pensions Fund (Irish sub-division). However, the survey differs in its asset base to that of the General Funds (in-house) portfolio, which is predominantly invested in Ireland, and to that of the RB General Unit Trust (RI) which has significant weightings in Irish and UK stocks.

(b) Under BIAM management from 1 July 2001 (with Lazard prior to this date).

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APPENDIX D

GENERAL UNIT TRUSTS

**FINANCIAL STATEMENTS
AND
INVESTMENT MANAGER'S REPORTS**

YEAR ENDED 30 JUNE 2005

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RB General Unit Trust (Northern Ireland)	72

THE RB GENERAL UNIT TRUST (REPUBLIC OF IRELAND)
INVESTMENT MANAGER'S REPORT

OVERVIEW

Global markets continued their recovery from the previous year with the exception of the US where the Nasdaq and the Dow Jones had marginally negative returns for the twelve months under review. Ireland remained the star performer with the ISEQ Index rising by nearly 20% over the year. In the UK, the FTSE 100 had a capital gain of 14.5% followed closely by the DJ Eurostoxx at 13.2%. The major theme to dominate global economic news was the sustained strength in the price of oil, driven by unprecedented demand from emerging market economies such as China thus exacerbating the supply side concerns that were already in place. Despite high oil prices, inflationary expectations have remained relatively benign and the inflation differential between Ireland and Euroland has dissipated.

In the Irish market, news regarding the Irish financials included the entrance of HBOS to the Irish retail banking sector via the acquisition of the ESB's chain of retail stores and the inclusion of Allied Irish Banks in the DJ Eurostoxx 50. Concerns relating to the potential impact on financial stocks following the introduction of International Financial Reporting Standards (IFRS) proved unfounded and the issue was regarded by investors as a transitory technical issue with no real impact going forward. This sector performed strongly over the twelve months as lending continued to grow by more than 20%.

In the pharmaceutical sector the withdrawal by Elan of its multiple sclerosis drug Tysabri led to a collapse in the share price and impacted the performance of the ISEQ (up 32% ex-Elan).

The Irish economy continues to show strong momentum with a vibrant consumer, a healthy labour market and Exchequer finances ahead of target. The consumer is likely to remain strong for the foreseeable future as monies from SSIA accounts are released back into the economy and should support GDP growth in the region of 5% p.a.

The European economy on the other hand continues to struggle - Italy is now in recession, the French economy appears to have stalled and German growth remains overly reliant on exports. Corporate confidence is weak and unemployment is rising, heightening job insecurities and hampering consumer spending. Eurozone interest rates remained at 2.0% for the year under review and are unlikely to move substantially higher in the near term. The Euro weakened significantly against the US\$ in 2005 due to political factors and malaise in Europe following the rejection of the EU Constitution by France and Holland, which undermined investor confidence and sparked speculation of a possible break up of the single European currency.

Stock selection in Continental Europe contributed to performance with ENI, Fortis, Iberdrola, BASF, E.ON and Total all appearing in the top 10 performing members of the DJ Eurostoxx 50 for the year with individual returns in the region of 25-30%.

The Bank of England raised UK interest rates by 25 basis points to 4.75% in August 2004. This marked the end of the tightening cycle and rates remained at this level at 30 June. Since the financial year end it is clear that the tightening policy has had the desired impact on the UK property market which slowed considerably, but has also had a negative impact on the consumer, evident from poor retail figures, resulting in a downward movement in interest rates by the Bank of England in August 2005.

Merger & Acquisition activity was strong in the UK over the period with RMC, Novar, Kidde, Big Food Group and Aggregate Industries all receiving takeover approaches.

THE RB GENERAL UNIT TRUST (REPUBLIC OF IRELAND)

INVESTMENT MANAGER'S REPORT

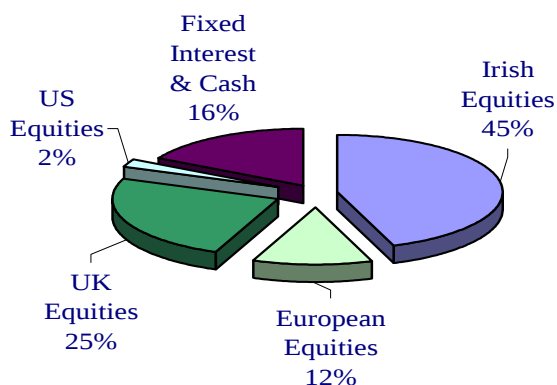
PERFORMANCE

During the period under review, the capital value of a unit in the Trust rose by 21.6% while the total return (capital and income) was 25.5%.

<i>Benchmarks:</i>	Index 30/06/05	Index 30/06/04	Capital Return	Total Return
ISEQ Overall	6540.8	5466.2	19.7%	22.4%
ISEQ Financial	12476.6	9313.1	34.0%	38.5%
FTSE All-Share (in €)	3793.1	3323.1	14.1%	18.5%
DJ Eurostoxx 50	3181.5	2811.1	13.2%	16.9 %
Goodbody Stockbrokers Total Gilt Market	134.7	125.1	7.7%	11.9 %

TRUST ASSET DISTRIBUTION

The investment profile in terms of geographic distribution of the assets (by value) at 30 June 2005 is displayed in the following chart:



The market value of the investments at 30 June 2005 was €213,128,452 including the value of the capital deposit account and settlements over year end. Of this figure, the value of euro denominated securities (including International securities) and cash held by the Trust was €156,535,015 or 73% of the total value of the Fund.

The value of the UK holdings (denominated in sterling) including sterling cash was £38,155,295 (27% of the Fund). The closing exchange rate was €/Stg 0.6742.

THE RB GENERAL UNIT TRUST (REPUBLIC OF IRELAND)
INVESTMENT MANAGER'S REPORT

The ten largest equity holdings at 30 June 2005 were:

	% of Fund
Bank of Ireland	13.4
Allied Irish Banks	12.8
Anglo Irish Bank	4.3
CRH	3.8
Irish Life & Permanent	2.9
Total	2.7
E.On	1.7
Eni	1.5
Grafton	1.5
Shell	1.3

INCOME DISTRIBUTION TO UNIT HOLDERS

The Trust increased its interim distribution from 4.6 cent to 4.8 cent and its final distribution from 7.1 cent to 7.4 cent giving a total distribution of 12.2 cent per unit for the financial year ended 30 June 2005, an increase of 4.3% over the previous year.

There was a net input into the Fund of €10.8m for the twelve months made up of new trusts (less a small number of redemptions) and the receipt of the final holdings under the Representative Body's unitisation process.

The year turned out to be a buoyant period for income with many companies increasing their dividends; the Fund also benefited from a number of one off situations which further enhanced income. The opportunity was taken to restructure a portion of the fixed interest component of the portfolio which, to some extent, had a negative impact on income but locked in capital appreciation. As at 30 June 2005, in agreement with the Trustee, a sum of €337,165 was transferred to the dividend equalisation reserve.

The distribution yield to unit holders at the financial year-end was 2.9% (from 3.3% a year earlier), which reflects the performance of the Fund and the increase in the level of income distribution.

It is anticipated that distributions will at least be maintained in the financial year commencing 1 July 2005.

THE RB GENERAL UNIT TRUST (REPUBLIC OF IRELAND)
INVESTMENT MANAGER'S REPORT

OBJECTIVES OF THE TRUST

The Trust aims:

- to maintain a balanced spread of investments primarily in Irish, UK and Continental European equities or a mix of equities and fixed interest stocks, depending on market conditions.
- to generate a stable income base and, over the longer term, to seek to provide an increasing income stream with capital appreciation.

OUTLOOK

Equity markets remain subject to shocks, both economic and political, but are still the favoured asset class at the present time. Markets have been very resilient despite the oil price hike but this remains a real threat if sustained. Corporate earnings are expected to remain positive and it is hoped that companies will continue to focus on a stable and increasing income stream which fits in well with the investment philosophy of the portfolio.

In the UK the monetary tightening cycle appears to have achieved its objective regarding the slow down of the housing market.

European interest rates are likely to remain on hold for the next 6-12 months. Despite the recent negativity surrounding Europe and the single currency value can still be found and the anticipated change in Government for Germany may be the catalyst.

PM TALBOT
Head of Investments
24 August 2005

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THE RB GENERAL UNIT TRUST (REPUBLIC OF IRELAND)

STATEMENT OF TOTAL RETURN YEAR ENDED 30 JUNE 2005

	30-Jun-05 €	30-Jun-04 €
	-	-
Income	6,685,815	5,898,431
Expenses	(3,112)	(3,795)
Net income	6,682,703	5,894,636
Net gains on investment activities		
- Net realised gains	2,153,778	1,413,143
- Net change in unrealised gains on euro		
Investments	27,106,223	11,034,911
- Net change in unrealised gains on sterling		
Investments	7,942,966	4,159,721
- Net change in currency exchange (gains)	20,514	1,155,399
Total return for the financial year	43,906,184	23,657,810
Distributions	(6,345,538)	(5,777,084)
Net increase in net assets from investment activities	37,560,646	17,880,726
Transfer (to) dividend equalisation reserve	(337,165)	(117,552)
Transfer of realised (gains) (to) trust capital account	(2,153,778)	(1,413,143)
Transfer of unrealised (gains) (to) trust capital account	(35,049,189)	(15,194,632)
Transfer of unrealised exchange gains to trust capital account	(20,514)	(1,155,399)
	-	-

Signed on behalf of the Trustee:

RS Neill

RP Wilson

Date:

18 October 2005

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THE RB GENERAL UNIT TRUST (REPUBLIC OF IRELAND)

BALANCE SHEET AS AT 30 JUNE 2005

	30-Jun-05 €	30-Jun-04 €
Investments	<u>206,183,757</u>	<u>159,482,333</u>
Current assets		
Debtors	571,766	192,293
Cash at bank	<u>7,955,458</u>	<u>6,775,364</u>
	8,527,224	6,967,657
Current liabilities		
Creditors (amounts falling due within one year)	<u>(987)</u>	<u>(111,056)</u>
Net current assets	<u>8,526,237</u>	<u>6,856,601</u>
Total assets	<u>214,709,994</u>	<u>166,338,934</u>
Trust capital fund	<u>214,709,994</u>	<u>166,338,934</u>
Signed on behalf of the Trustee:	<i>RS Neill</i>	
	<i>RP Wilson</i>	
Date:	<i>18 October 2005</i>	

Representative Church Body – Report 2006

THE RB GENERAL UNIT TRUST (REPUBLIC OF IRELAND)

STATEMENT OF CHANGES IN NET ASSETS

	30-Jun-05 €	30-Jun-04 €
Net income	6,682,703	5,894,636
Net gains/(losses) on investment activities	37,202,967	16,607,775
Net gains/(losses) on currency movements	20,514	1,155,399
Total return for the financial year	43,906,184	23,657,810
Distributions	(6,345,538)	(5,777,084)
Proceeds from units issued	11,326,398	11,096,421
Cost of units redeemed	(515,984)	(629,195)
Net increase in net assets from unit transactions	48,371,060	24,347,952
Net assets		
At beginning of year	166,338,934	137,990,982
At end of year	214,709,994	166,338,934

Signed on behalf of the Trustee:

RS Neill

RP Wilson

Date:

18 October 2005

THE RB GENERAL UNIT TRUST (NORTHERN IRELAND)

INVESTMENT MANAGER'S REPORT

OVERVIEW

The UK market performed well over the 12 months although interest rates remained relatively high at 4.75%. The monetary tightening policy implemented by the MPC has had the desired effect on the housing market which has slowed considerably, but in addition has reined in consumer spending which is having a dampening effect on the UK economy. This is further evident in the weak retail sales figures and the poor performance from the retail sector over the period under review with Boots and Kingfisher featuring amongst the poorer performers of the FTSE 100 index.

The FTSE 100 moved ahead by 14.5%, with utilities and oil & gas companies very much to the fore. The portfolio remains heavily weighted towards these sectors which contributed to performance. Financials on the other hand had a lacklustre performance as the weakening consumer became more evident, and prompted some concerns regarding debt default and borrowings as a percentage of income etc. Advantage was taken of weakness in this sector to add to core positions including RBS.

There was significant Merger & Acquisition activity over the 12 months including the takeover of RMC by Cemex, the Holcim acquisition of Aggregate Industries, the acquisition of Novar by Honeywell and of Kidde by United Technologies.

PERFORMANCE

Over the period under review the capital value of a unit increased from £1.905 to £2.239 which represents a gain of 17.5 %. The total return (capital and income) was 22.1%.

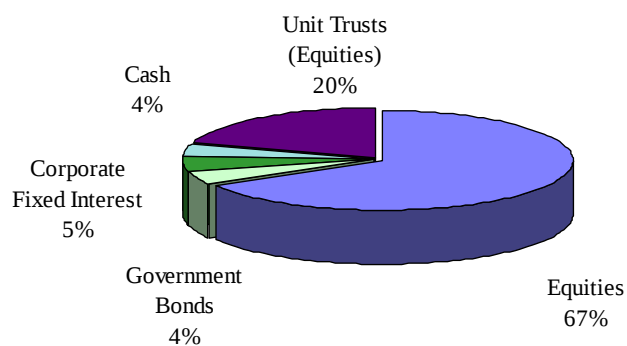
Benchmarks:	Index 30/06/05	Index 30/06/04	Capital Return	Total Return
FTSE 100	5113.2	4464.1	14.5%	19.0%
FTSE All UK Gilts	155.7	148.4	4.9 %	10.9 %

THE RB GENERAL UNIT TRUST (NORTHERN IRELAND)

INVESTMENT MANAGER'S REPORT

TRUST ASSET DISTRIBUTION

The investment profile in terms of distribution of assets (by value) at 30 June 2005 is displayed in the following chart:



The market value of the investments, including the value of the capital deposit account was £25,723,381 at 30 June 2005.

The ten largest equity holdings at 30 June 2005 were:

	% of Fund
RBS	2.9
Kelda	2.8
BHP Billiton	2.7
GlaxoSmithKline	2.6
BP	2.5
Alliance Trust	2.4
Exel	2.3
Lloyds TSB	2.2
Shell	1.9
BG	1.8

THE RB GENERAL UNIT TRUST (NORTHERN IRELAND)

INVESTMENT MANAGER'S REPORT

INCOME DISTRIBUTION TO UNIT HOLDERS

The Trust maintained its interim distribution at 3.5p and increased its final distribution from 4.3p to 4.4p, giving a total of 7.9p per unit for the financial year ended 30 June 2005, a rise of 1.3% over the previous year.

There was a net input into the Fund of £6.7m made up of new trusts (less a few redemptions) and the acceptance of the final holdings under the Representative Body's unitisation programme.

Not only did the Fund benefit from companies increasing their dividends but it also took advantage of several one off situations which further enhanced income.

This was offset by the redemption of the holding of 6.75% Treasury Bond in November 2004 and its reinvestment in an alternative UK gilt which was income dilutive to the Fund.

A partial restructuring of the equity portfolio was also implemented to help address income requirements for the future.

The distribution yield to unit holders at the financial year end was 3.5 %.

OBJECTIVES OF THE TRUST

The Trust aims:

- to maintain a balanced spread of investments in UK equity securities, or a mix of equities and fixed interest stocks, depending on market conditions.
- to generate a stable income base and, over the longer term, to seek to provide an increasing income stream with capital appreciation.

OUTLOOK

Growth in the UK economy is expected to continue over the coming year. Since the financial year end the Bank of England has reduced interest rates by 25 basis points with the aim of reviving the consumer. There has been tension regarding recent terrorist attacks in London and this remains a potential threat to the UK market. The UK economy, as a whole, is still regarded as being in a relatively healthy state despite a slowdown in the manufacturing sector which will have a moderate effect on GDP growth; strong corporate momentum and good earnings growth have been translated into increased dividends which are expected to continue over the coming year.

The pound remains relatively stable against both the euro and the dollar.

PM TALBOT
Head of Investments
29 August 2005

Representative Church Body – Report 2006

THE RB GENERAL UNIT TRUST (NORTHERN IRELAND)
STATEMENT OF TOTAL RETURN YEAR ENDED 30 JUNE 2005

	30-Jun-05 £	30-Jun-04 £
Income	867,302	673,030
Expenses	<u>(2,891)</u>	<u>(2,260)</u>
Net income	864,411	670,770
Net gains on investment activities		
- Net realised gains	345,778	220,477
- Net change in unrealised gains	<u>3,003,190</u>	<u>1,282,630</u>
Total return for the financial year	4,213,379	2,173,877
Distributions	<u>(833,042)</u>	<u>(658,261)</u>
Net increase in net assets from investment activities	3,380,337	1,515,616
Transfer (to) dividend equalisation reserve	(31,369)	(12,509)
Transfer of realised (gains) to trust capital account	(345,778)	(220,477)
Transfer of unrealised (gains) (to) trust capital account	<u>(3,003,190)</u>	<u>(1,282,630)</u>
	<u><u>-</u></u>	<u><u>-</u></u>

Signed on behalf of the Trustee: *RS Neill*
RP Wilson
Date: *18 October 2005*

Representative Church Body – Report 2006

THE RB GENERAL UNIT TRUST (NORTHERN IRELAND)

BALANCE SHEET AS AT 30 JUNE 2005

	30-Jun-05 £	30-Jun-04 £
Investments	<u>24,675,303</u>	<u>14,511,430</u>
Current Assets		
Debtors	44,671	31,208
Cash at bank	<u>1,250,466</u>	<u>1,328,400</u>
	1,295,137	1,359,608
Current Liabilities		
Creditors (amounts falling due within 1 year)	<u>-</u>	<u>-</u>
Net current assets	<u>1,295,137</u>	<u>1,359,608</u>
Total fund net assets	<u><u>25,970,440</u></u>	<u><u>15,871,038</u></u>
Trust Capital Fund	<u><u>25,970,440</u></u>	<u><u>15,871,038</u></u>

Signed on behalf of the Trustee:

RS Neill
RP Wilson

Date:

18 October 2005

Representative Church Body – Report 2006

THE RB GENERAL UNIT TRUST (NORTHERN IRELAND)
STATEMENT OF CHANGES IN NET ASSETS

	30-Jun-05 £	30-Jun-04 £
Net income	864,411	670,770
Net gains on investment activities	<u>3,348,968</u>	<u>1,503,107</u>
Total return for the financial year	4,213,379	2,173,877
Distributions	(833,042)	(658,261)
Proceeds from units issued	6,813,762	1,490,093
Cost of units redeemed	<u>(94,697)</u>	<u>(25,000)</u>
Net increase in net assets from unit transactions	10,099,402	2,980,709
Net assets		
At beginning of year	<u>15,871,038</u>	<u>12,890,329</u>
At end of year	<u><u>25,970,440</u></u>	<u><u>15,871,038</u></u>

Signed on behalf of the Trustee:

RS Neill
RP Wilson

Date:

18 October 2005

APPENDIX E

SOCIALLY RESPONSIBLE INVESTMENT

**ANNUAL REVIEW AND REPORT OF THE INVESTMENT COMMITTEE TO
THE REPRESENTATIVE CHURCH BODY (DECEMBER 2005)**

The Representative Body has restricted investment from time to time in consultation with its professional advisers in Dublin and London and will continue to do so in the context of its ongoing ethical responsibilities and awareness. In addition, the Investment Committee monitors and reviews the RCB's investments including an ethical assessment at least once each year.

As trustee, the RCB has a fiduciary responsibility to obtain the best risk adjusted financial return possible for the trust beneficiaries. Given the complex structures of many companies and their diversified subsidiary interests, some will have business interests in areas the RCB might otherwise wish to avoid. Disinvestment will be considered if these interests become a major proportion of the focus or business activity of the company. The RCB seeks to invest in companies which will develop their business, generate reasonable investment returns for the shareholders, demonstrate equitable employment and incorporate best corporate governance practices. Effective corporate governance provides increased transparency to investors and endeavours to ensure that company directors undertake their duties with integrity and diligence.

The Committee is of the view that most people in the Church would agree that it is right for nations to defend themselves and to engage in peace-keeping activities and, while there are concerns from time to time about any involvement in the defence industry, it feels that it is inappropriate to reject all companies which manufacture components for the defence industry, given the extreme subjectivity of such an approach. However, in terms of the monitoring process, a review of those companies engaged in the manufacture of defence hardware is undertaken and the RCB may, from time to time, dispose of holdings where the defence element becomes the major proportion of the focus or business activity of a particular company. The Committee reviews the research findings of the Ethical Investment Advisory Group of the Church of England and participates in the Church Investors' Group (a formal group representative of various Churches in the UK and Ireland) through correspondence and attendance at review meetings.

Following this year's annual review, and having received written reports from our external fund managers, the Investment Committee is satisfied that the investments held for all funds are consistent with the RCB's statement of investment policy (RCB Report to the General Synod in 1999) and that the investment managers continue to be sensitive to the Church's expectations on socially responsible investment issues.

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APPENDIX F

CHURCH FABRIC FUND – GRANTS ALLOCATED DURING 2005

Diocese	Church	Amount	
		£	€
Armagh	Ardboe	7,250	
	Milltown	1,000	
	Woodschapel	14,000	
Clogher	Aughnamullen	1,250	
Derry	Baronscourt	7,500	
Connor	Templecorran	16,000	
Kilmore	Derrylane		1,200
Elphin	Aughanagh		500
	Sligo Cathedral		4,500
	Clonbroney		5,300
Ardagh	Dunfeeny		2,500
Killala	Killala Cathedral		3,400
Achonry	Ballisodare		4,000
Dublin	Bray Christ Church		15,250
	Kill		7,500
	St Patrick's Cathedral, Dublin		20,000
	Donoughmore		1,100
Glendalough	Greystones		10,000
	Cahir		11,000
Lismore	Enniscorthy		15,000
Ferns	Templeshanbo		5,250
	Killeshin		4,300
Leighlin	Kilgariffe		3,750
Ross	Ross Cathedral		7,750
	Portumna		5,100
Clonfert	Killarney		4,000
Ardfert			
		47,000	131,400

APPENDIX G

HISTORIC CHURCHES ADVISORY COMMITTEE

**GUIDELINES FOR DIOCESAN SECRETARIES
IN RESPECT OF
THE QUINQUENNIAL INSPECTION OF CHURCHES
BY DIOCESAN ARCHITECT OR SURVEYOR**

BRIEF FOR THE ARCHITECT/SURVEYOR

1. The Architect/Surveyor to inspect each church externally and internally, together with any outbuildings, within the curtilage of the church and also the boundary walls of the site.
2. If a previous survey report is not in existence/available the Architect/Surveyor to prepare a Full Condition Report on the church property.
3. If a previous survey report is in existence/available, the Architect/Surveyor to prepare a Partial Condition Report on the church property which shall not include details as to the description of the building, the construction of the building or its layout or the materials used in construction but shall include full details as to the condition of the building, outbuildings and boundary walls of the site, and shall set out defects and deficiencies which may have occurred since the previous survey and any remedial works that may be required to the property.
4. A standard form of report with instructions to the Architect/Surveyor is attached but, in particular, the following points should be covered:
 - (a) **External**
 - (1) The roof should be inspected and the parish should provide a ladder for this purpose.
 - (2) The tower (where present) should be inspected carefully.
 - (3) Any conditions leading to the outbreak of dry rot or wet rot should be noted, such as defective downpipes or gutters.
 - (4) Windows.
 - (b) **Internal**
 - (1) The roof space should be inspected.
 - (2) Galleries should be inspected for their stability.
 - (3) Organ chambers should be inspected internally if possible.

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5. Work specified should be divided under four headings:
 - (a) Those requiring immediate attention.
 - (b) Those requiring attention within eighteen months.
 - (c) Those requiring attention within five years.
 - (d) Those requiring attention in the longer term.
6. The report is to be completed in a standard form on the basis of the document attached.
7. Arrangements are to be made by the Architect/Surveyor with the parish for the provision by the parish of ladders and other equipment to gain access to roofs, spires and other areas of the Church inaccessible from ground level.
8. The Report is to be sent to the Parish and Diocesan office holders.
9. A Log Book (copies available from the Representative Church Body) is to be maintained by each parish in which shall be entered details of all works carried out to the Churches. This should be available for inspection by the Architect/Surveyor and the Rural Dean.

CHURCH INSPECTION SCHEME

Standard Form of Architect's/Surveyor's Report

1. Church of
Parish of
Name of Architects or Surveyors who carried out
previous inspection(s) with dates, if known.
Scope of Inspection
2. Summary of Works carried out since last inspection
3. Short description of building with brief notes on features of special interest or
importance (this need only be included in the first inspection report).
4. Details of work requiring attention or repair.
5. Summary of the general condition of the church:

At a **first inspection** the Architect/Surveyor should inspect all the items listed below and make a report under these headings including materials, construction and condition.

At **second and subsequent inspections** the headings may be used as a checklist, but the report need only refer to items where changes have occurred in the condition and where repair work is necessary.

Structural Condition: General report on structural stability including notes on any matters of specific importance.

Walls and Masonry: Type and condition of the stone or brickwork, condition of pointing, external rendering or plastering, location and diagnosis of cracks and other defects.

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Tower (if any): Walls, floors, roof, roof access, parapets and spire (if any); Vanes; Bells, their number, sizes, condition of fittings; Bell Frame and stability of the latter relating to tower, clock, clock weights, etc. The tower/spire must be inspected at close hand.

Roofs and Gutters: Description and condition of coverings on all pitched and flat roofs, including as far as practicable, fixings and linings; the condition of metal or other box and parapet gutters; internal valleys and flashings; the effectiveness of heat-loss insulation and adequacy of ventilation in the roof spaces; the state of timbers and trusses below pitched and flat roofs; the safety of plaster ceilings; evidence of presence of fungal rot and insect attack.

The Architect/Surveyor is expected to make a close inspection of the roof from a ladder and internally to inspect the roof space.

Rainwater Disposal System and Drainage: Condition and capacity of eaves, gutters, rainwater pipes, gulleys, dry areas and provision of surface-water drainage and outfall; vegetation growth; adequacy of the subsoil drainage.

Internal Decoration: Internal plastering and finishes.

Floors and Galleries: Stagings, suspended and solid floors; pavings and stone, tile, and composition; heating and ventilation ducts and gratings.

Glazing and Ventilation: Leakages, draught sources, condition of ironwork, and wire guards (if any); efficiency of ventilation; notes on stained glass, especially ancient stained glass and ancient clear glass.

Fittings: Monuments; fittings and furniture of interest or value of whatever period.

Boundary Walls, paths and gates: general condition of churchyard/graveyard, walls and trees, etc., insofar as this affects public safety.

Electrical installation: This should be inspected and general comments made about the condition.

Heating installation: This should be inspected and general comments about the condition.

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Lightning Conductor: Comments made about the presence and adequacy of the lightning conductor.

Fire Safety: Comments.

6. Summary of recommendation of works requiring attention:

The Architect/Surveyor should clearly indicate priorities and suggest phasing over one or more quinquennium periods, listed under:

(a) **Maintenance:** A brief description of essential periodic maintenance required with notes on the special needs of the particular property.

(b) **Works of repair,** in order of priority by the following definitions:

- (1) Urgent
- (2) Essential within the next 18 months
- (3) Essential within the quinquennium
- (4) Requiring attention in the longer term

7. Matters requiring extended survey or opening up:

The Architect/Surveyor should recommend what is required to complete the effectiveness of the survey, i.e., any uncovering of concealed spaces which is considered prudent, or inspection of electrical and heating installations, bells, etc and further investigation of any problems calling for the services of a suitably qualified specialist.

8. Scope of the Report

The report is to be based on a thorough inspection of the buildings, out buildings and the boundary walls of the site. Inaccessible areas should be clearly identified and defined.

9. Architect's/Surveyor's name, address and qualifications

APPENDIX H

GUIDELINES FOR MEMORIALS IN CHURCHES

The Church of Ireland has many examples of memorials ranging from large wall mounted monuments to small plaques, from stained glass windows to pulpits and other items of church furniture. In some places robes, kneelers and altar linen have a memorial character too. Some of these memorials are works of art in their own right and, as the work of significant sculptors and artists, add an important historical dimension to the parish church. In a number of cases we have only recently become aware of the intrinsic value of certain memorials which had long been taken for granted and rarely properly studied. For example, the survey of stained glass currently being undertaken has identified previously unknown works of art.

In the event of a request to relocate a memorial to another church, the permission of the RCB must be sought. At the time it was donated the memorial was an outright gift to the church and so became in effect the property of the RCB. However, there can be situations in which descendants of donors somehow continue to think they ‘own’ what was long since given to the church. It is important that the wisdom or otherwise of moving a memorial, which may be in a fragile condition, as well as its suitability or otherwise for the proposed new location is taken into consideration. Some memorials certainly deserve to be retained if at all possible; at least a few may have finished their course and have little intrinsic merit. Where moving a memorial is deemed expedient, the goodwill as opposed to the consent of the original donor family may be worth procuring, not least where costs are involved...

It goes without saying that those responsible for caring for churches are aware of the importance of the memorials they may contain and of the differing maintenance requirements. A case in point is the proper care and protection of stained glass windows.

The Historic Churches Advisory committee is aware of the needs of some parishes to mark the loss of individuals or organisations by erecting memorials. The Committee has an advisory role concerning good practice in caring for historic churches and feels it may be of assistance to offer advice to Select Vestries and others for use when a new memorial is under consideration. Past generations commissioned high quality contemporary works to place in churches in memory of their family or friends; it is important that this tradition of commissioning work of our time is continued. It enhances our historic churches and encourages creativity amongst artists. The Memorial Arts Charity was established in 1998 to help people commission well-designed memorials. It may be accessed on www.memorialsbyartists.co.uk and includes references to Irish craftspeople. So often high quality modern work – despite rumours to the contrary – fits into a historic church better than (say) imitation ‘churchy’ Gothic. Again, those who seek to install new glass should turn their attention to the artist in that medium rather than to the factory.

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The following are some of the questions which should be asked:

- Have the family given adequate consideration to the nature of the memorial, its location in the church and the likely costs? So often such projects over-run financially, second-rate short-cuts are taken and there is a fear of embarrassing the family if honest views are expressed about the quality of the project.
- Are the members of the family aware of the very clear procedures which must be followed before any design is approved? These involve not only the Select Vestry but the Bishop, in many cases the Diocesan Council and/or its property committee, the Representative Body and its appropriate committees. No work may commence until all necessary approval has been obtained and this may take some time – the Diocesan Secretary is always the right person to advise about the correct procedural way forward. Be prepared that the ‘higher’ authorities in the church may well seek changes or improvements, even in regard to such matters as inscriptions. This is important as local Select Vestries cannot always look entirely objectively at the desires of a familiar donor, who may well be one of their members.
- In the event of the memorial being considered inappropriate in form or location are the donors prepared as a result to reconsider the type and position of the memorial?
- Are the donors and Select Vestry aware that, if the church involved is a protected structure in the Republic of Ireland, proposed alterations are likely to involve the Planning Authority which may in turn be guided by the opinions of the Historic Churches Advisory Committee? A timely word with the local authority conservation officer can be very helpful here if pitfalls are to be avoided.
- Is an appropriate professional – the diocesan architect for example – advising the donors and the Vestry on the aesthetics of the memorial and have they visited the church in person?
- Is the family willing to make a donation to the church for the continuing maintenance of the memorial without, of course, assuming a continuing proprietorial role in relation to it?
- Would the Vestry, perhaps where ideas for a significant capital project are being sought, consider inviting an appropriate professional to advise on the needs of the church which could mean that the memorial might meet a liturgical or other requirement? Often donor families can be genuinely pleased if imaginative ideas that would never otherwise have occurred to them are sown in their heads. They and the parish can thereby be delivered from thoughtlessly following a predictable road of supposed pious tradition.
- If no new ideas emerge or are feasible, would the Vestry consider advising that an appropriate memorial might be the maintenance or repair of an original feature, or perhaps a musical instrument, with a discreet plaque to say so?

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- Has the Vestry considered setting up a church maintenance fund with a list of those who subscribe to it – either as memorials or donations?
- When, at the end of the day, individual items are being procured as memorials, it is a good rule of thumb that they are useful as well as beautiful. For example, a church can be enriched by some modern communion plate but both it and the older vessels should be rotated in USE – there is far too much hidden and unused silver in the Church of Ireland.
- We will often describe and inscribe our memorials as being ‘to the glory of God’. We should always take care that these words mean what they say and that commemorating loved ones is viewed as a thank-offering to God for their lives. Memorial gifts should be aesthetically appropriate, of the highest quality in terms of materials and workmanship, practical where possible and above all capable of increasing the sense of the beauty of holiness without creating an atmosphere of clutter.

APPENDIX I

YEAR: _____

MAINTENANCE SCHEDULE FOR CHURCHES

Task	WEEKLY TASKS																										Person Delegated	Task Completed
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26		
Polishing																												
Dusting																												
Vacuuming																												
Brasses																												
Mow grass																												
Fuel																												
Flowers																												
Toilets																												
Bins																												
Clear up grounds																												
Notices																												

WEEKLY TASKS

Task	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	Person Delegated	Task Completed
Polishing																												
Dusting																												
Vacuuming																												
Brasses																												
Mow grass																												
Fuel																												
Flowers																												
Toilets																												
Bins																												
Clear up grounds																												
Notices																												

YEAR : _____

MONTHLY TASKS

Task	JAN	FEB	MAR	APR	MAY	JUN	JUL	AUG	SEP	OCT	NOV	DEC	PERSONAL Delegated	Date Task Completed
Grounds Maintenance														
Test electrics and Address system														
Test Alarms														
Boiler/heating														
Check Fire equipment														
Check Paints/upholstery														
Clean rubbish/gulleys														
Clean windows														
Check radiators														

ANNUAL TASKS

TASK	PERSON DELEGATED	DATE COMPLETED
General Inventory of Contents		
Inspection for damp, decay, vermin		
Check for any necessary internal/external repairs		
Check rainwater goods		
Check natural and mechanical ventilation		
Pay/update Insurance as necessary		
Check bell ropes		

APPENDIX J

**ACCESSIONS OF ARCHIVES AND MANUSCRIPTS TO THE
REPRESENTATIVE CHURCH BODY LIBRARY, 2005**

The inclusion of material in this list does not necessarily imply that it is available to researchers.

1. ARCHIVES

(i) Parish Records

Athlone (Meath)

Athlone: reg of vestry men, photographs, 1870-2000

Benown: preachers' bk, 1979-2005

Forgney: photographs [n.d]

Bailieborough (Kilmore)

Bailieborough: vestry bks, preachers' bks, tithe bks, papers, 1778-1989

Knockbride: preachers' bks, 1944-89

Mullagh: vestry bks, preachers' bks, 1826-1938

Shercock: papers, 1817-46

Clonsast Kildare)

Carbury: regs, vestry bks, reg of vestrymen, accounts, preachers' bks, 1815-1993

Drogheda (Armagh)

Drogheda: regs, vestry bk, preachers' bk, 1884-2004

Termonfeckin: burial reg, 1882-2004

Fermoy (Cloyne)

Aghern: marriage reg, reg of vestrymen, preachers' bks, 1846-1980

Ardnageely: regs, vestry bk, reg of vestrymen, preachers' bks, 1851-1997

Ballyhooley: marriage reg, vestry bks, reg of vestrymen, preachers' bks, 1850-1992

Ballynoe: regs, reg of vestrymen, 1858-1960

Brigown: regs, vestry bks, reg of vestrymen, tithe bk, 1727-1948

Carrigtohill: reg of vestrymen, 1870-73

Castlelyons: regs, vestry bks, reg of vestrymen, accounts, preachers' bks, 1830-1973

Clenor: marriage reg, 1846-80

Clondulane: marriage reg, reg of vestrymen, 1848-1954

Doneraile: reg of vestrymen, 1870-95

Dunbullogue: preachers' bk, 1941-87

Farahy: regs, vestry bks, reg of vestrymen, preachers' bks, SS roll bk, 1834-1984

Fermoy: regs, vestry bk, preachers' bks, banns reg, poor bk, cess bk, pew regs, 1823-2000

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Glanworth: marriage reg, vestry bk, reg of vestrymen, accounts, preachers' bks, dispensary minutes, 1829-1939
Gortroe: regs, 1803-72
Killaspugmullane: marriage regs, preachers' bks, 1848-1991
Kilworth: regs, vestry bks, reg of vestrymen, accounts, preachers' bks, dispensary minutes, tithe bks, SS roll bk, confirmation reg, banns reg, papers, 1778-1978
Knockmourne: regs, preachers' bks, 1845-1992
Litter: regs, vestry bks, preachers' bks, 1759-1966
Marshallstown: marriage reg, reg of vestrymen, 1845-1919
Mogeely: regs, vestry bks, papers, 1775-1962
Moore Park: preachers' bk, 1917-19
Nathlash: regs, vestry bk, 1819-1936
Rathcormack: regs, vestry bks, preachers' bks, 1803-1991
Tallow: vestry bk, 1955-72
Whitechurch: marriage reg, 1848-77

Killanne (Ferns)

Adamstown: marriage regs, 1851-1968
Killanne: regs, 1771-2005
Old Ross: burial reg, 1841-1923
Rossdroit: deed, 1805
Templeshambo: regs, 1815-2005
Templeudigan: regs, 1848-1952

Kilmoremoy (Killala)

Easkey: regs, confirmation reg, 1839-2005
Kilglass: regs, confirmation reg, 1886-2005
Straid: regs, confirmation reg, 1877-2005

Kinneigh (Cork)

Ballymoney: marriage regs, 1845-1983
Desertserges: marriage regs, vestry bks, preachers' bks, 1832-2003
Kilmeen: marriage regs, 1845-1952
Killowen: marriage regs, 1850-1987
Kinneigh: marriage regs, vestry bk, reg of vestrymen, preachers' bks, confirmation reg, visiting bk, glebe map, papers, 1793-1972
Murragh: marriage reg, preachers' bk, 1846-2002

Leixlip (Glendalough)

Leixlip: regs, vestry bks, accounts, preachers' bks, letter bk, banns reg, architectural drawing, papers, 1778-2000
Lucan: regs, vestry bks, accounts, preachers' bks, papers, 1833-1993

Portarlington (Kildare)

Monasterevin: regs, vestry bks, reg of vestrymen, accounts, preachers' bks, letter bk, 1666-1997

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Nurney: marriage reg, reg of vestrymen, preachers' bk, 1846-1954

Rathdaire: marriage reg, 1936-54

Raheny (Dublin)

Coolock: vestry bks, MU records, 1981-2000

St Bartholomew (Dublin)

Leeson Park: orders of service, papers, 2004-5

St Patrick's Cathedral Group of Parishes (Dublin)

St Catherine: parish magazines, 1923-34

St Matthias: improvement fund minutes, organ memorial Committee minutes, 1886-94

Tullamore (Meath)

Ballyboy: preachers' bk, 1964-70

Castlelost: regs, 1882-1971

Castletownkindalen: vestry bks, reg of vestrymen, accounts, preachers' bk, 1858-1950

Clara: regs, 1877-2001

Clonfadforan: vestry bks, accounts, preachers' bks, 1827-1994

Durrow: regs, vestry bk, reg of vestrymen, accounts, preachers' bks, 1884-1991

Killoughy: baptismal reg, vestry bk, reg of vestrymen, accounts, preachers' bks, 1870-1983

Lemanaghan: preachers' bk, 1958-92

Lynally: accounts, preachers' bks, 1887-1959

Moyliscar: vestry bk, reg of vestrymen, 1880-1925

Newtownfertullagh: regs, vestry bk, regs of vestrymen, confirmation regs, preachers' bk, 1889-1989

Tullamore: regs, accounts, preachers' bks, confirmation reg, SS reg, Clonminch graveyard account bk, 1824-1999

Tyrellspass: baptismal reg, 1884-1997

Tullow (Leighlin)

Aghold: reg, preachers' bk, 1835-2004

Mullinacuffe: reg, preachers' bk, 1833-2004

Shillelagh: burial reg, preachers' bk, 1888-2004

Tullow: baptismal reg, reg of vestrymen, preachers' bk, confirmation reg, 1870-2005

Zion (Dublin)

Zion: orders of service, 2002-4

(ii) Diocesan Records

Leighlin: Board of Mission minute bk, 1902-44

From Revd LTC Stevenson, Portarlinton, Co. Laois

(iii) Cathedral Records

Dublin, Christ Church: vol. of tracings of designs of tiles found during the restoration of the cathedral, by GE Street & W Wilson, 1872
From Mealy's auctioneers, Castlecomer

Leighlin: scrapbooks, 1875-1922
From The Palace, Kilkenny

(iv) General Synod Records

Bishops' Appeal: minutes, 1971-88
From Bishops' Appeal Committee

Divinity Hostel/Theological College: administrative records, student files, papers of Revd ML Ferrar & Canon JS Brown, 20th & 21st cent.
From the Church of Ireland Theological College

Liturgical Advisory Committee: minutes, 1995-2004
From the Liturgical Advisory Committee

2. MANUSCRIPTS

Bartlett, Canon JR: sermons, 2005
From Canon JR Bartlett, Dalkey, Co. Dublin

Chavasse, Canon CL: sermons, 20th cent.
From Ms Judith Chavasse, Balbriggan, Co. Dublin

Church of Ireland Jubilee Fund: minutes, 1887-2005
From the Hon. Secretary

Cork, Cloyne & Ross Junior Missionary Association: minutes, 1909-25
From Mrs AV Talbot, Templeogue, Dublin

Dowse, Revd CB: recollections of Bishop Maurice Day, c. 1908
House of Commons: calendar of the journal of the House of Commons, London, 1546-1710
Protestant Religious & Benevolent Society House, Kilkenny: accounts, 1830s
From the Palace, Kilkenny

Drogheda Blue Coat School: minutes, accounts, reports, papers, 1885-1983
From Revd Michael Graham, Drogheda, Co. Louth

Eager family: genealogical notes & related corresp., 1937
From Mrs E Moore, Wardenstown, Co. Westmeath

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Fermoy Clerical Meeting: attendance reg, 1858-84
From Revd CS Gibson, Fermoy

Grainger, Revd John: corresp, papers, 1851-90
From Mealy's auctioneers, Castlecomer

Kennerley, Canon KV: sermons, 2000-4
From Canon KV Kennerley, Dalkey, Co. Dublin

Lindsay, Thomas, dean of St Patrick's, Dublin: sermon, 1695
From Eamon de Burca Rare Books, Dublin

MacCarthy, RB: family papers, sermons, 1891-2005
From the Very Revd Dr RB MacCarthy, Dublin.

McClenaghan, Revd George: annotated bible, late 19th cent.
From Pastor ST Carson, Bangor, Co. Down

Mothers' Union, Ireland: minutes, agendas, papers, 1903-96
From the Mothers' Union office, Dublin

Napier, Sir Joseph: letter, 1870
Newcome, William, bp of Ossory: letters, 1775 & 1787
Plunket, Thomas, bp of Tuam: letter, 1842
Synge, Edward, bp of Elphin, letter, 1747
Whately, Richard, abp of Dublin: letter, 1832
From Canon JWR Crawford, Dublin

O'Brien, Revd JT (later bp of Ossory): notes for a discourse, 1888
From Humber Books

Stack, CM, bp of Clogher, 1886-1903: autographical memoir & annals compiled in
1914 from his diaries
From Mr & Mrs T Henry, Dundalk, Co. Louth

Ward, Revd EG: sketch map of the site of the new church at Omeath (Armagh),
c.1937
From Mr Cyril Ward

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APPENDIX K

**FUNDS RECEIVED
BY THE
REPRESENTATIVE CHURCH BODY IN 2005
FOR
PAROCHIAL AND DIOCESAN ENDOWMENT ETC**

	€	£
Aiken, William		102.50
Anderson, Mrs D		500.00
APCK (addition)	45,000.00	
Armagh St Mark, Catch my Pal Society		620.75
Armagh St Mark, Nixon Bowl		350.00
Atkinson, Conard	1,000.00	
Beacon, Raymond		865.00
Beattie Elizabeth I		200.00
Bishop of Clogher Ordinands Fund (addition)	4,000.00	5,000.00
Bleakley, Miss Jean		500.00
Campbell, Youla (addition)	30.00	
Chapman, MS & MF (addition)	5,593.46	
Church Education Society (addition)	50,000.00	
Clarke, Mrs Lily		320.00
Cochrane, Robinson		2,000.00
Cox, Joseph & Olivia (addition)	100.00	
Ensor Mrs J		1,000.00
Fenton, Robert	94,572.44	
Fields, Anna Hartley		1,000.00
Fitzgerald Family (Kells Road)	2,000.00	
Rathgar, Zion (Dublin), Garden of Remembrance (addition)	2,019.78	
Gem, Joan	2,000.00	
Graham, Rev Canon DW	19,768.77	
Graham, Richard		1,335.00
Graham, William		600.00
Greer, Letitia	11,005.23	
Hetherington, Johnston		505.00
Hutchinson, Mrs CM		1,000.00
Irwin, Andy	260.00	
Johnston, Miss E		500.00
Johnston, Mrs Sarah Georgina		500.00
Kenwell, Robert		2,000.00
Kilmallock School Trust	140,000.00	
Longworth, Margaret		1,670.00
Lucas, Dr Leslie	3,687.75	
Maguire, Miss McH	14,092.50	
McCann, Mr & Mrs EG		400.00

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	€	£
McCarter, Kathleen		2,925.00
McCarthy, William & Sarah Jane	1,000.00	
McCrea, WG	29,000.99	
McDonagh, Isobel	6,348.69	
McKee, Sarah Normand & Ruby		500.00
McLean, Robert		5,000.00
Millar, David & Margaret Millar (addition)	33.00	
Millar, John & Kathleen (addition)	30.00	
Millar, Verney	20.00	
Mitchell, Helen	14,022.00	
Moffat, Thomas & Nora		1,000.00
Moore, Mrs Margaret		1,000.00
Moore, Mrs Patricia May		6,774.26
Morrow, Vera	126,973.80	
Mothers Union of Ireland Centenary Fund (addition)	3,600.00	
Myles, William		1,000.00
Parish Funds Moyrus (Tuam)	6,000.00	
Parish Funds Rossorry (Clogher)		50,000.00
Parochial Funds Santry (Dublin)	50,000.00	
Parochial Funds Shinrone (Killaloe) (addition)	3,800.00	
Pope Valle & E White Memorial Bequest (addition)	1,453.09	
Ramage, Mrs Rose Anne		500.00
Rountree, Cecil (addition)	100.00	
Smyth, Lucy (addition)	335.00	
Smyth, Robbie (addition)	40.00	
Spratt, Jack		400.00
St Olaf's Hall Trust	10,000.00	
Thompson, J		1,000.00
Tuam Killala & Achonry Dioc Bds of Ed (addition)	47,226.00	
Waller, Joseph & Sarah	400.00	
Weir, Mrs Violet		340.00
Weymouth, Viscount	3,600.00	
Wheeler and Wilson (addition)	2,740.00	
Woodhouse, Mr F	25,000.00	
	<u>726,852.50</u>	<u>91,407.51</u>

THE CHURCH OF IRELAND PENSIONS BOARD
REPORT FOR THE YEAR 2005

**REPORT TO THE GENERAL SYNOD 2006
AND FINANCIAL STATEMENTS FOR THE YEAR 2005**

Members/Meetings of the Board

There were (5) meetings of the Board in 2005.

Elected by the House of Bishops

Most Rev RHA Eames	(5)
Most Rev JRW Neill	(5)

Elected by the General Synod

DG Hannon (retired April 2005)	(2)
Ven DS McLean	(5)
WT Morrow	(5)
Lady Sheil	(5)
Rev ECJ Woods	(4)
LV Johnston (elected June 2005)	(2)

Elected by The Representative Church Body

Canon JLB Deane (retired April 2005)	(1)
Rev Canon VES McKeon (retired October 2005)	(3)
Mrs JM Peters	(3)
RP Willis	(3)
TH Forsyth	(4)
DG Perrin (elected June 2005)	(2)
Rev FJ McDowell (elected December 2005)	(0)

Chairperson – Lady Sheil

Vice-Chairperson – TH Forsyth

Honorary Secretary – Ven DS McLean

Honorary Consultant – Canon JLB Deane

Trustee – The Representative Church Body

Actuarial Advisers – Mercer Human Resource Consulting

Investment Managers – Bank of Ireland Asset Management

Assistant Secretary – PM Talbot

Pensions and Welfare Officer – PG Connor

Grants Committee

Lady Sheil	Ven DS McLean	WT Morrow
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Office: Church of Ireland House
Church Avenue
Rathmines
Dublin 6

Tel no 01-4978422
Fax no 01-4978821
Email pensions@rcbdub.org

**REPORT OF THE BOARD OF THE CHURCH OF IRELAND
CLERGY PENSIONS FUND TO THE GENERAL SYNOD**

1. INTRODUCTION

The Church of Ireland Pensions Board administers the Church of Ireland Pensions Fund of which The Representative Church Body is the Trustee. The Board is elected triennially.

The powers and duties of the Board are in the main to administer the system of contributions and benefits in accordance with the principle that a proper actuarial relationship shall be maintained between the contributions payable to, and the benefits paid out of, the Fund. The Board is required to report annually to the General Synod and to ensure that the Fund is revalued at intervals of not more than three years and to report on such valuations to the General Synod.

The Board may determine, on the advice of the actuary and with the approval of the Representative Body, increases in pensions in the course of payment.

2. MEMBERSHIP OF THE BOARD

Canon JLB Deane retired as Chairperson of the Board with effect from 19 April 2005 shortly followed by his retirement from the Board itself. The members express their thanks to Canon Deane for the enormous work he has undertaken on behalf of the Board and the wider Church community. The gratitude of many recipients of benefits is also acknowledged.

Canon Deane was one of the original members of the Board when it was set up in 1976, served as Chairperson from 1990 and has been a main player in the development of the Fund since its inception.

In recognition of Canon Deane's expertise and knowledge of the Clergy Pensions Fund and his concern for the welfare of retired clergy and their spouses, the Board extended an invitation to him to act as Honorary Consultant to the Church of Ireland Pensions Board. The appointment was accepted by Canon Deane.

Rev Canon VES McKeon and Mr DG Hannon retired from the Board during 2005. The Board expresses its thanks and appreciation to Canon McKeon and Mr Hannon for their contribution to the development of the Clergy Pensions Fund over 19 years and five years respectively. Canon McKeon also served as Honorary Secretary to the Board over the past nine years and on the Grants Committee.

Following the changes in membership of the Board during the year, Lady Sheil was elected Chairperson, Mr Forsyth as Vice-Chairperson and Archdeacon McLean as Honorary Secretary.

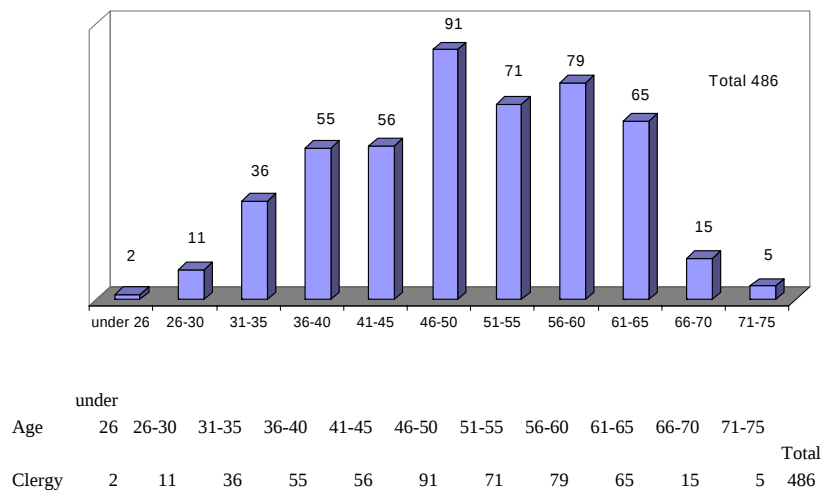
Church of Ireland Pensions Board – Report 2006

The Board welcomes Mr DG Perrin and Rev FJ McDowell following their elections by the Representative Church Body in June and December 2005 respectively and Mr LV Johnston, following his election by the Standing Committee of the General Synod in June 2005.

3. MEMBERSHIP OF THE FUND

Contributing Members 1 January 2005		478
Additions:		
Newly ordained clergy	12	
Clergy who re-entered service	7	
Clergy who entered service from other churches	8	
Clergy who entered service from other posts	-	
Transfer from Auxiliary Ministry	1	
		506
Deductions:		
Clergy retired on pension	12	
Clergy who died in service	1	
Clergy who left service with entitlement to deferred benefits	7	
Clergy who left service and transferred their benefits to another fund	-	(20)
Contributing Members 31 December 2005		486

Age distribution of Contributing Members



Church of Ireland Pensions Board – Report 2006

There are 9 clergy in the full time stipendiary ministry who are not members of the Fund having been granted exemption on entering service and there is one who elected to leave the Fund and make independent pension arrangements.

4. PENSIONERS

(a) Retired Clergy

Retired clergy on pension 1 January 2005	264
Add: Retirements during the year	12
Add: Deferred, became payable during the year	1
Deduct: Ceased on death during the year	(26)
Retired clergy on pension 31 December 2005	<u>251</u>

(b) Surviving Spouses of Clergy

Surviving spouses on pension 1 January 2005	225
Add: Commenced during the year	20
Deduct: Ceased on death during the year	(19)
Surviving spouses on pension 31 December 2005	<u>226</u>

(Note: The total of 226 includes 19 widows of voluntary members - *see section 7)

(c) Children

Child Dependency Allowances 1 January 2005	5
Add: Commenced during the year	2
Deduct: Ceased during the year	-
Child Dependency Allowances 31 December 2005	<u>7</u>

5. PENSIONS IN PAYMENT

The annual rate of pensions etc in payment at 1 January 2006 are:

	€		£
Clergy	1,411,225	and	1,730,758
Surviving spouses and orphans	1,211,600	and	937,716
	<u>2,622,825</u>	and	<u>2,668,474</u>

6. DEFERRED PENSIONS

There are 94 clergy with entitlement to deferred benefits as at 31 December 2005.

7. INCREASES IN PENSIONS IN PAYMENT

Under the provisions of the Fund, pensions and annuities in payment at the end of each year may be increased on the following 1 January. The amount of any increase will be the percentage required by law, or such greater percentage up to 5%, as the Board on the advice of the actuary and with the approval of The Representative Church Body may determine.

It was agreed in 2003 that pensions in payment on 1 January each year be increased by the preceding September's annualised rate of inflation in each jurisdiction (up to a maximum of 5%).

Accordingly, pensions in payment on 31 December 2005 were increased by 2.7% for those payable in sterling and 3% for those payable in euro on 1 January 2006, except those being paid to a widow of a voluntary member (* a voluntary member is a member of the former Widows and Orphans Fund who remained a contributing member of that Fund following the inception of the Clergy Pensions Fund on 1 January 1976).

8. LUMP SUM BENEFITS

Under the provisions of the Fund a cash lump sum is payable in a number of eventualities. The following is a summary:

On death in service or within 5 years following retirement;

On retirement before reaching 65 years of age, individual members may elect to commute part of their pension;

On reaching 65 years of age individual members may elect to commute part of their pension, whether or not they actually retire;

On retirement after reaching 65 years of age, individual members may elect to commute part of their pension if, on reaching 65 years of age, they had decided to defer a decision until their actual retirement.

During 2005 lump sums totalling €203,146 and £281,037 became payable under the above headings in respect of 14 members as follows:

died in service (1); died within 5 years following retirement (1); at age 65 (1); on retirement (11).

9. EXPLANATORY BOOKLET

The explanatory booklet designed to give a broad outline of the Pensions Fund and the benefits provided is available from the Assistant Secretary. The latest revision was prepared and circulated in December 2004.

10. ADDITIONAL PERSONAL CONTRIBUTIONS (APCs)

Members who will not have completed 40 years of service on reaching 65 years of age will not qualify for a full pension. However, subject to limitations contained in civil legislation, such members may purchase additional service by making APCs either by monthly deduction, or by the payment of a lump sum, or by a combination of the two. These contributions qualify for full income tax relief at the highest rate payable by the contributor.

At present 104 members have made, or are making, contributions to the APC Scheme.

Copies of the Regulations and explanatory memorandum in relation to APCs may be obtained on request to the Assistant Secretary.

11. ACTUARIAL CERTIFICATE

The Actuarial Certificate, as at 22 March 2006, is included as Appendix A.

12. TRIENNIAL ACTUARIAL FUNDING PROPOSAL

The triennial actuarial valuation of the Fund at 30 September 2003 showed a shortfall in the minimum funding requirement in common with many other defined benefit schemes.

In 2004, it was recognised that additional funding was required to maintain the solvency of the Fund which necessitated an increase of 3.1% in the annual total contribution rate from 25.8% to 28.9% of Minimum Approved Stipends. Following approval of the increased contribution rate by the General Synod (in May 2004), a proposal was accepted by the Irish Pensions Board which set a date of 30 September 2011 by which the Fund could reasonably be expected to satisfy the funding standard.

The current total contribution rate of 28.9% of Minimum Approved Stipend is made up of 5.3% for members of the clergy, 15.9% for the dioceses/parishes and 7.7% from central funds (except for those members of the Fund where the office has to be specifically recognised by the Representative Body for pensions purposes). The contribution from central funds (€460,198 and £410,133 – equivalent to €1,058,670 in 2006) is included in the recommendations to the General Synod for allocation from the Income and Expenditure Account of The Representative Church Body (see page 17).

Church of Ireland Pensions Board – Report 2006

The actuary prepared an inter-valuation report as at 30 September 2005 which was considered by the Board. This report indicated that, as at that date, the funding proposal agreed with the Irish Pensions Board remains on course to satisfy the funding standard by 2011.

In view of the increasing costs experienced by all providers of Defined Benefits pensions and the importance of ensuring the long-term future of the Fund, the Board requested that the actuary identify, in a special presentation which took place in January 2006, the key factors which dictate the cost of the Fund. The Board is currently reflecting on this detailed presentation and plans to work with the actuary in advance of the next actuarial valuation to seek to contain, as far as possible, further cost increases.

13. PAN EUROPEAN PENSIONS LEGISLATION

As a result of a recent European Union Directive, legislation was enacted in Ireland in relation to pension schemes which provide pension benefits in two or more EU states. This Pan European Pensions Legislation stipulates, *inter alia*, that such pension plans must be ‘fully funded’ at all times. The Church of Ireland Clergy Pensions Fund falls under this legislation.

Following representations by Mercer Human Resource Consulting on behalf of the Board and The Representative Church Body (as Trustee), it is understood that the current funding proposal (agreed with the Irish Pensions Board following the last triennial valuation), which seeks to put the Fund in a ‘fully funded’ position by 2011, will continue to be honoured and the Pan European Pensions Legislation will have no immediate impact on the Fund.

14. CIVIL PARTNERSHIP ACT 2004 (UK)

This legislation, which came into effect on 19 December 2005 in Northern Ireland, has the effect of equating civil partnership with marriage in respect of the pension rights of civil partners who register as such; the Act provides that a civil partnership ends only on death, dissolution or annulment.

15. FINANCIAL STATEMENTS

The Financial Statements of the Clergy Pensions Fund are set out in the following pages.

Note: The formal Financial Statements are expressed in euro for technical reasons. The Accounts of the Northern Ireland subdivision of the Fund are maintained in sterling in which currency the contributions and benefits are also paid. Since the formal Accounts are presented in euro only, changes in the relationship between euro and sterling, and the *realised* and *unrealised* gains or losses which occur as between one year and another may give a misleading impression of the comparative figures.

Church of Ireland Pensions Board – Report 2006

The following schedule illustrates the equivalent figures in sterling for contributions, investment income and benefits in relation to the Northern Ireland subdivision for 2005 and 2004 as shown in the Financial Statements. It is hoped that this schedule will be helpful in studying the accounts.

	2005 £'000	2004 £'000
Contributions		
- Members - normal	280	249
- additional personal	53	62
- Dioceses	895	797
Representative Church Body	407	339
Investments and Short Term Income	1,180	1,268
Pensions to Retired Clergy and Bishops	1,686	1,670
Pensions to surviving spouses and orphans	896	851
Commutation of pensions	245	157
Death benefits	35	-

16. RESOLUTION RECOMMENDED TO THE GENERAL SYNOD

The Church of Ireland Pensions Board recommends that the following resolution be adopted by the General Synod:

‘That the Report of the Church of Ireland Pensions Board be received and adopted’.

Church of Ireland Pensions Board – Report 2006

THE CHURCH OF IRELAND CLERGY PENSIONS FUND

FINANCIAL STATEMENTS – PAGE 1

YEAR ENDED 31 DECEMBER 2005

THE CHURCH OF IRELAND CLERGY PENSIONS FUND	
FINANCIAL STATEMENTS 2005	PAGE 2

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CONSTITUTION OF THE FUND

The Fund is established under Chapter XIV of the Constitution of the Church of Ireland as amended from time to time by the General Synod. The Representative Church Body is the Trustee of the Fund which is administered by the Church of Ireland Pensions Board in accordance with the provisions of Chapter XIV.

The Fund has been approved by the Revenue Commissioners as a retirement benefits scheme under Part 30, Chapter I of the Taxes Consolidation Act, 1997, and is treated as an “exempt approved scheme” for the purposes of that Act. In addition, the Fund, exclusive of the part relating to the Republic of Ireland, has been approved by the Board of the Inland Revenue of the United Kingdom as a retirement benefits scheme for the purposes of Chapter I, Part XIV, Income and Corporation Taxes Act 1988 and is treated as an “exempt approved scheme” for the purposes of Section 592 of that Act.

The Financial Statements, which should be read in conjunction with the report of the Church of Ireland Pensions Board, are expressed in euro currency for balance sheet reporting purposes but the Fund is maintained in separate currency subdivisions having regard to the membership profile in the Republic of Ireland and Northern Ireland and the currencies in which the contributions and benefits are payable.

The financial development of the Fund over the year 2005 was as follows:

	€'000	€'000
Contributions and other receipts		4,455
Investment income		2,683
Benefits paid and other expenses		<u>(7,331)</u>
Net shortfall		(193)
Value of fund at 31 December 2004	106,297	
Currency translation adjustment	<u>1,515</u>	107,812
Realised/unrealised investment gains		<u>16,305</u>
Value of fund at 31 December 2005		<u>123,924</u>

The Representative Body, as Trustee of the Fund, is responsible for investment policy and meetings are held with the Investment Managers to review strategy and performance on a regular basis. The Investment Managers are remunerated on a fee basis calculated by reference to asset values and in accordance with formal fund management agreements between the managers and the Trustee. Management fees and attributed costs of administration are charged to the Fund by the Trustee.

The investment objectives are to maximise total returns through diversified portfolios of equity, fixed interest, property and cash investments having regard to liability restraints, cash flow, interest rate and currency movements.

THE CHURCH OF IRELAND CLERGY PENSIONS FUND

TRUSTEE'S REPORT

FINANCIAL STATEMENTS

PAGE 4

ACTUARIAL VALUATION

The Actuary's certificate is included in the annual report of the Church of Ireland Pensions Board (page 137).

The Fund was last valued at 30 September 2003. On a discontinuance basis the actuary confirmed at that time the Fund did not meet the minimum funding requirement under section 44 of the Pensions Act, 1990 (Republic of Ireland).

A proposal to enable the Fund to satisfy both this minimum funding standard as well as its long term funding was accepted by the General Synod 2004. The proposal increased the funding rate, with effect from 1 January 2005, by 3.1% of the Minimum Approved Stipend, divided between the clergy, parish/diocese and The Representative Church Body in ratio of 0.5%, 1.5% and 1.1% respectively. The proposal has been accepted by the Irish Pensions Board.

The Actuary has confirmed that the current funding proposal remains on track and that the Fund could reasonably be expected to satisfy the funding standard by 30 September 2011.

STATEMENT OF TRUSTEE'S RESPONSIBILITIES

The Representative Body, as Trustee, is required to make the annual report of the Fund available for each financial year, including audited accounts and the report of the auditor. The accounts are required to show a true and fair view of the financial transactions for the financial year and the assets and liabilities (other than liabilities to pay benefits in the future) at the end of the year and include a statement whether the accounts have been prepared in accordance with Statement of Recommended Practice – Financial Reports of Pension Schemes ("SORP"), subject to any material departures disclosed and explained in the accounts. The Trustee is also responsible for ensuring that contributions are made to the Fund in accordance with the Fund rules and the recommendations of the actuary.

In preparing these financial statements, the Trustee must ensure that:

- suitable accounting policies are selected and then applied consistently;
- reasonable and prudent judgements and estimates are made; and
- the accounts are prepared in accordance with current recommended accounting practice, or particulars of any material departures are disclosed and explained.

The Trustee is responsible for ensuring that proper membership and financial records are kept and ensuring that the financial statements comply with relevant legislation. It is also responsible for safeguarding the assets of the pension scheme and hence for taking reasonable steps for the prevention and detection of fraud and other irregularities.

S Gamble
Chairman, RCB Executive Committee
14 March 2006

THE CHURCH OF IRELAND CLERGY PENSIONS FUND
REPORT OF BANK OF IRELAND INVESTMENT MANAGERS - 2005
FINANCIAL STATEMENTS - CONTINUED **PAGE 5**

OVERVIEW

The twelve months under review have proved to be fruitful for equity investors, with most markets generating double-digit gains except for the US, which underperformed despite robust economic expansion. Rising interest rates acted as a headwind to gains in US markets offsetting strong earnings growth. The oil price, already rising due to strong demand from an expanding global economy, bounced higher at times, particularly in the wake of hurricanes in the US, and raised concerns of inflationary pressure.

The global economy was not derailed by the spike in the oil price, and produced solid growth in 2005. The United States and China were to the forefront of this economic expansion pushing commodity prices higher and boosting profits of mining and other resource companies. Demand from these countries, and a stronger dollar, increased profits for exporters in the Eurozone and Japan, both of which showed signs of economic revival in 2005.

Positive data from Germany in the second half of the year has increased confidence that the Eurozone economy is recovering after years of below-trend growth, prompting the European Central Bank to increase interest rates for the first time in five years. Equity markets in the Eurozone and UK benefited from robust profit growth and buoyant mergers and acquisitions activity to record gains in excess of 20%.

While European markets have performed well, Japanese equities have experienced something of a renaissance amid increasing confidence that the latest upturn in economic fortunes is of a nature that could be sustained. In the second half of 2005, the Japanese stock market outstripped the performance of other major markets as investors piled in to take advantage of the improving conditions.

In the second half of the review period, the long-lasting bond market bull run came to an end as building inflationary pressures and tightening monetary policy began to take effect. As the year came to an end this sell off ceased as the Federal Reserve indicated the end was in sight for interest rate increases. Eurozone government bonds, and UK gilts, produced decent returns for investors over the review period. US treasuries and Japanese government bonds produced less impressive gains.

Demand for Irish investment property throughout 2005 has been unprecedented with recent reports suggesting that turnover figures for the year exceeded €2 billion for the first time. Demand remains strong from institutional and private investors and with a continued limited supply of buildings coming onto the market, there is a continued compression of yields.

THE CHURCH OF IRELAND CLERGY PENSIONS FUND
REPORT OF BANK OF IRELAND INVESTMENT MANAGERS - 2005
FINANCIAL STATEMENTS - CONTINUED **PAGE 6**

Outlook

Driven by continued expansion of the Chinese and US economies, global growth is likely to be increasingly supported by improvements in Japan and the Eurozone region. The OECD expects the Eurozone to expand by 2.1% in 2006. This is modest by US or Asian standards but represents a good improvement on the estimated 1.3% in 2005. Germany is once again the world's largest exporter and business and consumer sentiment is improving.

A healthy slowdown in US growth rates to more sustainable levels is likely in 2006. As the housing market cools somewhat, the savings rate should gradually increase. A modest economic slowdown does not imply a negative outlook for the capital markets as we believe that a more sustainable rate of growth should lessen inflationary pressures, and benefit higher-quality equity investments.

Most equity markets recorded significant gains in 2005, with European and Asian markets among the best performers. As we move into 2006, the feel-good factor appears set to continue. Earnings growth during 2005 was better than expected and while we expect growth momentum will slow over the next twelve months, the outlook remains upbeat.

With the global economy growing at an above-trend pace, the corporate backdrop is supported by accommodating interest rate levels, and heightened confidence levels. Corporates have moved into a phase of re-leveraging and investment. We expect that the boom in merger and acquisition activity in 2005 will continue through 2006 and that capital spending will pick up.

Performance

Irish Fund

The fund increased in value to €61.8m during the period. Taking into account a negative cash flow of €700,000, this represents a weighted return of 19.1%.

Asset Distribution

	1 January 2005	31 December 2005
Equities	72.1%	75.0%
Fixed Interest	15.9%	13.4%
Property	10.1%	9.8%
Cash	1.9%	1.8%

THE CHURCH OF IRELAND CLERGY PENSIONS FUND
REPORT OF BANK OF IRELAND INVESTMENT MANAGERS - 2005
FINANCIAL STATEMENTS - CONTINUED **PAGE 7**

Sterling

The fund increased in value to £42.3m during the period. Taking into account a negative cash flow of £1,700,000, this represents a weighted return of 16.7%.

Asset Distribution

	1 January 2005	31 December 2005
Equities	83.0%	89.4%
Fixed Interest	14.6%	9.3%
Cash	2.4%	1.3%

Bank of Ireland Asset Management

3 February 2006



**AUDITORS' REPORT TO THE TRUSTEE AND MEMBERS OF THE CHURCH
OF IRELAND CLERGY PENSIONS FUND**

We have audited the financial statements on pages 9 to 20.

Respective Responsibilities of the Trustee and Auditors

The responsibilities of the Representative Church Body, as Trustee, for preparing the Annual Report and financial statements in accordance with applicable legislation and accounting standards generally accepted in Ireland are set out on page 4 in the statement of Trustee's responsibilities. This report, including the opinion, has been prepared for and only for the trustee and members of the Clergy Pension Fund as a body 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 save where expressly agreed by our prior consent in writing.

Our responsibility is to audit the financial statements in accordance with relevant legal and regulatory requirements and International Standards on Auditing (UK and Ireland).

We report to you whether the financial statements give a true and fair view of the financial transactions of the Fund during the fund year and of the amount and disposition of its assets and liabilities, other than liabilities to pay pension and other benefits after the end of the year, and whether the financial statements contain the information specified in Schedule A to the Occupational Pension Funds (Disclosure of Information) (No. 2) Regulations, 1998.

We also report to you whether the contributions payable to the Fund have been received by the Trustee within 30 days of the Fund's year end and, in our opinion, have been paid in accordance with the Fund Rules and the actuary's recommendation.

We read the other information contained in the Annual Report and consider the implications for our report if we become aware of any apparent misstatements or material inconsistencies with the financial statements.

Basis of Audit Opinion

We conducted our audit in accordance with International Standards on Auditing (UK and Ireland) issued by the Auditing Practices Board. An audit includes examination, on a test basis, of evidence relevant to the amounts and disclosures in the financial statements. It also includes an assessment of the significant estimates and judgements made by or on behalf of the Trustee in the preparation of the financial statements, and of whether the accounting policies are appropriate to the Fund's circumstances, consistently applied and adequately disclosed. Our work also included examination, on a test basis, of evidence relevant to the amounts of contributions payable to the fund and the timing of those payments.

We planned and performed our audit so as to obtain all the information and explanations which we considered necessary in order to provide us with sufficient evidence to give reasonable assurance that the financial statements are free from material misstatement, whether caused by fraud or other irregularity or error, and that contributions have been paid in accordance with the Fund Rules and the recommendation of the actuary and received within 30 days of the Fund's year end. In forming our opinion we also evaluated the overall adequacy of the presentation of information in the financial statements.

Opinion

In our opinion, the financial statements show a true and fair view of the financial transactions of the Fund during the year ended 31 December 2005, and of the amount and disposition at that date of its assets and liabilities, other than liabilities to pay pensions and other benefits after the end of the year, and contain the information specified in Schedule A to the Occupational Pension Funds (Disclosure of Information) (No. 2) Regulations, 1998.

The contributions payable to the Fund during the year ended 31 December 2005 have been received by the Trustee within 30 days of the end of the fund year and, in our opinion, have been paid in accordance with the Fund Rules and the recommendation of the actuary.

PricewaterhouseCoopers

Chartered Accountants and Registered Auditors
Dublin
14 March 2006

PricewaterhouseCoopers
P.O. Box 1283
George's Quay
Dublin 2
Ireland
Telephone + 353 1 6789999
Facsimile + 353 1 7048600
www.pwcglobal.com

THE CHURCH OF IRELAND CLERGY PENSIONS FUND

ACCOUNTING POLICIES

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The significant accounting policies adopted by the Trustee are as follows:

(i) Basis of preparation

The financial statements have been prepared in accordance with the Occupational Pension Funds (Disclosure of Information) (No. 2) Regulations, 1998, and Statement of Recommended Practice, “Financial Reports of Pensions Schemes”.

(ii) Investment Income

Income on investments includes all dividends and interest receivable during the year adjusted to reflect bought and sold interest on bond transactions in the accounting period.

(iii) Investments

Quoted investments are stated in the fund financial statements at valuation. They are valued at market prices ruling at year end and unquoted investments are stated at Trustee’s valuation. Bond valuations at year end include accrued interest from the last gale date.

(iv) Foreign Currencies

Balances and transactions denominated in foreign currencies have been translated into Euro at the rate of exchange ruling at the year end. (2005 €1 = £0.6853 2004 €1 = £0.7051).

(v) Benefits

The pension benefits are secured by contributions to a separately administered defined benefits scheme in accordance with the provisions of Chapter XIV of the Constitution of the Church of Ireland as amended from time to time by the General Synod.

Church of Ireland Pensions Board – Report 2006

THE CHURCH OF IRELAND CLERGY PENSIONS FUND
FUND ACCOUNT **YEAR ENDED 31 DECEMBER 2005**
FINANCIAL STATEMENTS **PAGE 10**

CONSOLIDATED FUND

	Notes	2005 €'000	2004 €'000
CONTRIBUTIONS AND OTHER RECEIPTS			
Contributions receivable	3	4,455	3,755
BENEFITS AND OTHER PAYMENTS			
Benefits payable	4	6,967	6,723
Administrative expenses payable to the Trustee		102	126
		7,069	6,849
CONTRIBUTIONS LESS BENEFITS		(2,614)	(3,094)
INVESTMENT RETURN FOR THE YEAR			
Investment income	5	2,683	2,718
Realised and unrealised investment gain		16,305	7,129
Currency translation adjustment		1,515	(48)
Investment management expenses		(262)	(271)
		20,241	9,528
NET INCREASE IN FUND FOR YEAR		17,627	6,434
BALANCE 1 JANUARY		106,297	99,863
BALANCE 31 DECEMBER		123,924	106,297

The Fund has no recognised gains or losses other than those dealt with in the Fund Account.

Signed on behalf of the Trustee: *S Gamble*
DG Perrin

Date: 14 March 2006

Church of Ireland Pensions Board – Report 2006

THE CHURCH OF IRELAND CLERGY PENSIONS FUND
NET ASSETS STATEMENT **YEAR ENDED 31 DECEMBER 2005**
FINANCIAL STATEMENTS **PAGE 11**

CONSOLIDATED FUND			
	Notes	2005	2004
		€'000	€'000
INVESTED ASSETS	6	123,316	105,991
		_____	_____
CURRENT ASSETS			
Amounts due from the Representative Church Body		748	435
CURRENT LIABILITIES			
Creditors		(140)	(129)
		_____	_____
NET CURRENT ASSETS		608	306
		=====	=====
BALANCE OF FUND		123,924	106,297
		=====	=====
Signed on behalf of the Trustee:	<i>S Gamble</i> <i>DG Perrin</i>		
Date: 14 March 2006			

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THE CHURCH OF IRELAND CLERGY PENSIONS FUND
YEAR ENDED 31 DECEMBER 2005
FINANCIAL STATEMENTS **PAGE 12**

REPUBLIC OF IRELAND SUBDIVISION

	Notes	2005	2004
		€'000	€'000
CONTRIBUTIONS AND OTHER RECEIPTS			
Contributions receivable	3	1,990	1,703
Transfers from Northern Ireland subdivision		819	8
		<u>2,809</u>	<u>1,711</u>
BENEFITS AND OTHER PAYMENTS			
Benefits payable	4	2,732	2,923
Transfers to Northern Ireland subdivision		172	796
Administrative expenses		97	95
		<u>3,001</u>	<u>3,814</u>
CONTRIBUTIONS LESS BENEFITS		<u>(192)</u>	<u>(2,103)</u>
INVESTMENT RETURN FOR THE YEAR			
Investment income		960	920
Realised and unrealised investment gain		9,007	4,491
Investment management expenses		(123)	(138)
		<u>9,844</u>	<u>5,273</u>
NET INCREASE IN FUND FOR YEAR		<u>9,652</u>	<u>3,170</u>
BALANCE 1 JANUARY		<u>52,587</u>	<u>49,417</u>
BALANCE 31 DECEMBER		<u><u>62,239</u></u>	<u><u>52,587</u></u>

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THE CHURCH OF IRELAND CLERGY PENSIONS FUND
YEAR ENDED 31 DECEMBER 2005
FINANCIAL STATEMENTS **PAGE 13**

NORTHERN IRELAND SUBDIVISION

	Notes	2005	2004
		€'000	€'000
CONTRIBUTIONS AND OTHER RECEIPTS			
Contributions receivable	3	2,465	2,052
Transfers from Republic of Ireland subdivision		172	796
		<u>2,637</u>	<u>2,848</u>
BENEFITS AND OTHER PAYMENTS			
Benefits payable	4	4,235	3,800
Transfers to Republic of Ireland subdivision		819	8
Administrative expenses		5	31
		<u>5,059</u>	<u>3,839</u>
CONTRIBUTIONS LESS BENEFITS		<u>(2,422)</u>	<u>(991)</u>
INVESTMENT RETURN FOR THE YEAR			
Investment income		1,723	1,798
Realised and unrealised investment gain		7,298	2,638
Currency translation adjustment		1,515	(48)
Investment management expenses		(139)	(133)
		<u>10,397</u>	<u>4,255</u>
NET INCREASE IN FUND FOR YEAR		<u>7,975</u>	<u>3,264</u>
BALANCE 1 JANUARY		<u>53,710</u>	<u>50,446</u>
BALANCE 31 DECEMBER		<u><u>61,685</u></u>	<u><u>53,710</u></u>

THE CHURCH OF IRELAND CLERGY PENSIONS FUND**NOTES TO THE FINANCIAL STATEMENTS****FINANCIAL STATEMENTS****PAGE 14****1. ACTUARIAL VALUATIONS**

The development of the Fund is monitored by the Actuary by means of an actuarial valuation which is carried out at intervals of not more than three years. The most recent valuation of the Fund was carried out as at 30 September 2003. Based on that valuation, the Actuary reported that, in common with many defined benefit schemes at this time, the Fund did not satisfy the minimum funding standards in section 44 of the Pensions Act, 1990 (Republic of Ireland).

A funding proposal was submitted to the Irish Pensions Board, as detailed in the 2004 Book of Reports (page 113), and this has now been accepted by them.

2. FORMAT OF THE FINANCIAL STATEMENTS

The statements summarise the transactions and net assets of the scheme. They do not take account of liabilities to pay pensions and other benefits expected to become payable in the future. The actuarial position of the fund, which taking account of such liabilities, is dealt with in the certificate supplied by the Actuary in the text of the Annual Report of the Board and these statements should be read in conjunction therewith.

3. SUMMARY OF CONTRIBUTIONS RECEIVABLE

	2005 €'000	2004 €'000
<u>Republic of Ireland</u>		
Members – normal	317	270
– additional personal	122	131
Dioceses	1,060	914
Representative Church Body	466	376
Transfers from other funds	25	12
	<u>1,990</u>	<u>1,703</u>
<u>Northern Ireland</u>		
Members – normal	408	353
– additional personal	77	88
Dioceses	1,307	1,130
Representative Church Body	594	481
Transfers from other funds	79	-
	<u>2,465</u>	<u>2,052</u>
Total	<u>4,455</u>	<u>3,755</u>

Church of Ireland Pensions Board – Report 2006

THE CHURCH OF IRELAND CLERGY PENSIONS FUND
NOTES TO THE FINANCIAL STATEMENTS – CONTINUED
FINANCIAL STATEMENTS **PAGE 15**

4. BENEFITS PAYABLE

	2005 €'000	2004 €'000
<u>Republic of Ireland</u>		
Pensions to retired bishops and clergy	1,441	1,525
Pensions to surviving spouses and orphans	1,190	1,145
Commutation of pensions	101	121
Death benefits	-	128
Transfer to other funds	-	4
	<u>2,732</u>	<u>2,923</u>
<u>Northern Ireland</u>		
Pensions to retired bishops and clergy	2,460	2,369
Pensions to surviving spouses and orphans	1,306	1,208
Commutation of pensions	358	223
Death Benefits	51	-
Transfers to other Funds	60	-
	<u>4,235</u>	<u>3,800</u>
Total	<u><u>6,967</u></u>	<u><u>6,723</u></u>

THE CHURCH OF IRELAND CLERGY PENSIONS FUND
NOTES TO THE FINANCIAL STATEMENTS – CONTINUED
FINANCIAL STATEMENTS **PAGE 16**

5. ANALYSIS OF INVESTMENT INCOME

	2005 €'000	2004 €'000
Fixed interest securities	378	482
Dividends from equities	2,247	2,178
Income from managed funds	16	17
Interest on cash deposits	42	35
	2,683	2,712
Underwriting commission	-	5
Other trust income	-	1
	2,683	2,718

THE CHURCH OF IRELAND CLERGY PENSIONS FUND
NOTES TO THE FINANCIAL STATEMENTS – CONTINUED
FINANCIAL STATEMENTS **PAGE 17**

6. INVESTED ASSETS

(a) Analysis of Fund Asset Values at 31 December 2005.

	2005 €'000	2004 €'000
<u>Listed Securities</u>		
Ireland		
Equities	11,926	10,855
Europe		
Equities	17,352	11,520
United Kingdom		
Trustee	2,527	3,061
Bonds	3,062	4,790
Equities	36,352	34,072
North America		
Equities	21,896	16,343
Pacific Basin		
Bonds	174	-
Equities	5,586	2,734
Japan		
Equities	6,854	4,845
	105,729	88,220

THE CHURCH OF IRELAND CLERGY PENSIONS FUND
NOTES TO THE FINANCIAL STATEMENTS – CONTINUED
FINANCIAL STATEMENTS **PAGE 18**

6. INVESTED ASSETS – CONTINUED

(a) Analysis of Fund Asset Values at 31 December 2005 – continued

	2005 €'000	2004 €'000
<u>Unlisted Securities</u>		
Ireland		
Unit Trusts	1,343	1,818
Unit Trusts – Property	6,072	5,288
Europe		
Unit Trusts	8,277	7,476
North America		
Unit Trusts	765	1,526
	<u>16,457</u>	<u>16,108</u>
<u>Other Assets</u>		
Cash	<u>1,130</u>	<u>1,663</u>
<u>Summary</u>		
Listed Securities	105,729	88,220
Unlisted Securities	16,457	16,108
Cash	1,130	1,663
	<u>123,316</u>	<u>105,991</u>

THE CHURCH OF IRELAND CLERGY PENSIONS FUND
NOTES TO THE FINANCIAL STATEMENTS – CONTINUED
FINANCIAL STATEMENTS **PAGE 19**

6. INVESTED ASSETS – CONTINUED

(b) Concentration of Investment

Only one investment exceeds 5% of the net assets of the scheme, Bank of Ireland Exempt Eurozone Government Bond Fund amounting to 6.2% of the net assets of the scheme at 31 December 2005.

(c) Purchases and Sales

The total amounts of purchases and sales of investments, other than cash deposits, in the year amounted to €56.0 m and €57.8 m respectively.

(d) Equities

There were 110 holdings of equities at the year end with a total market value of €101.5m.

The 20 largest holdings were as follows with a combined value of €40.7m, 40.1% of total equity holding.

	€'000
Royal Bank of Scotland	3,703
GlaxoSmithKline	2,574
CRH	2,507
BP	2,403
Aviva	2,382
Tesco	2,341
Vodafone Group	2,302
Bank of Ireland	2,302
Allied Irish Banks	2,176
Persimmon	1,868
British Land Company	1,813
Johnson & Johnson	1,731
Wolseley	1,665
BHP Billiton	1,658
Samsung Electronics	1,599
Total SA	1,573
Citigroup	1,565
BNP Paribas	1,536
Credit Suisse	1,503
GUS	1,480

THE CHURCH OF IRELAND CLERGY PENSIONS FUND
NOTES TO THE FINANCIAL STATEMENTS – CONTINUED
FINANCIAL STATEMENTS **PAGE 20**

6. INVESTED ASSETS – CONTINUED

(e) Managed Funds:

The following managed funds were held at 31 December 2005:

	€'000
Bank of Ireland Exempt Euro Liquidity Fund	542
Bank of Ireland Exempt Eurozone Government Bond Fund	7,735
Bank of Ireland Exempt International Government Bond Fund	232
Bank of Ireland Exempt Smaller Equity Fund	1,179
Bank of Ireland Exempt Non Government Bond Fund	533
Irish Pension Fund Property Unit Trust	422
New Ireland Pensions Property Fund	5,650
New Ireland Venture Fund	164

7. CONTINGENT LIABILITIES

In the opinion of the Trustee the scheme had no contingent liabilities at 31 December 2005.

8. ADMINISTRATIVE AND INVESTMENT MANAGEMENT EXPENSES

The costs of investment management and administration are substantially borne by the Fund. The balance of these costs is borne by the Trustee.

THE SUPPLEMENTAL FUND

1. ADMINISTRATION OF THE FUND FOR THE YEAR ENDED 31 DECEMBER 2005

The Supplemental Fund is held by the Representative Body for the provision of assistance to retired clergy of the Church of Ireland, and to surviving spouses, orphans and other dependants of clergy of the Church of Ireland and is administered by the Church of Ireland Pensions Board.

The income is derived from the investments representing the capital of the various Funds comprising the Supplemental Fund and grants allocated to it by the General Synod.

Last year the following assistance was provided by means of *ex gratia* payments:

(1) Minimum Income of Surviving Spouses and Orphans

Grants to ensure each has a minimum income from all sources in the year commencing 1 January 2005 of not less than:

	Resident in the:	
	United Kingdom	Republic of Ireland
Surviving spouse under 80	£10,146	€14,139
Surviving spouse 80 or over	£10,532	€14,677

On 31 December 2005 pensions were in course of payment to 207 surviving spouses (excluding widows of voluntary members) of clergy of the Church of Ireland. 8 surviving spouses required a grant to bring their total income up to the relevant figure in the Table.

During 2005 each surviving spouse who was in receipt of a grant from the Supplemental Fund also received:

- (a) a grant towards basic housing costs of £190 or €260 from the Housing Fund;
- (b) a grant of £375 or €510 from monies allocated from the Priorities Fund.

As a result of these grants, the actual minimum income of surviving spouses during 2005 exceeded the figures in the Table by £565 or €770.

(2) Minimum Income for Retired Clergy

Grants shall be payable from the Supplemental Fund to retired clergy to ensure that each has a minimum income, including the Retirement Pension payable from the Church of Ireland Clergy Pensions Fund or any other approved Scheme, of not less than £7,556 (if resident in the U.K.) or €10,529 (if resident in the

Church of Ireland Pensions Board – Report 2006

Republic of Ireland). Such minimum pension shall be in addition to a State or other pension (excluding a Retirement Pension payable under the Church of Ireland Pensions Fund or any other approved Scheme) or a Sickness or Invalidity Benefit or a Supplemental Grant in lieu thereof.

In calculating grants the first £1,000 (if resident in the UK) or €1,418 (if resident in the Republic of Ireland) of income earned by the clergy and/or their spouse is disregarded.

The number of grants in payment on 31 December 2005 was 2.

(3) Supplement in lieu of State Pension

Grants shall be payable to retired clergy who are not eligible for a State or other pension (excluding a Retirement Pension payable under the Church of Ireland Pensions Fund) or a Sickness or Invalidity Benefit in lieu thereof as follows:

- | | | |
|-----|---|--------------|
| (a) | Clergy who retired from an office in the Republic of Ireland: | |
| | Eligible clergy aged under 80 | €9,324 |
| | Eligible clergy aged 80 or over | €9,656 |
| | Married clergy only: | |
| | Spouse under 66 | €6,214 extra |
| | Married clergy only: | |
| | Spouse 66 or over | €7,202 extra |
| | Single/widowed clergy only: | |
| | Living alone | €400 extra |
| (b) | Clergy who retired from an office in Northern Ireland: | |
| | Eligible clergy: | |
| | Single/widowed | £4,139 |
| | Eligible clergy: | |
| | Married | £6,617 |

The number of grants in payment on 31 December 2005 was 10.

(4) Widow of Bishop

A grant in accordance with the following table to the widow of a bishop who retired before 1 January 1979:

Widow of bishop	€5,590
-----------------	--------

One grant was payable on 31 December 2005.

(5) Removal Grants

A grant to a surviving spouse towards the cost of removal, if his/her wife or husband was in the service of the Church of Ireland at the time of death, of the

Church of Ireland Pensions Board – Report 2006

total amount involved up to a sum of £1,139 if he or she died while holding office in Northern Ireland, or €1,606 if he or she died while holding office in the Republic of Ireland.

Should death occur less than two months after date of retirement and before vacation of the glebehouse a similar grant will be paid.

(6) Immediate Grants to Surviving Spouses

On the death of clergy in the service of the Church of Ireland who are survived by a spouse, an immediate grant of £1,254 if they died while holding office in Northern Ireland or €1,767 if they died while holding office in the Republic of Ireland shall be paid.

On the death of clergy in retirement from the service of the Church of Ireland who are survived by a spouse, an immediate grant of £1,026 if they resided in the United Kingdom or €1,445 if they resided in the Republic of Ireland shall be paid.

(7) Other Grants

Certain other grants which, in the opinion of the Board and in the particular circumstances of each case, merited special consideration.

In addition to the grants allocated under the above headings retired clergy, surviving spouses and dependants in need received help from other sources. The Board would like to record its thanks to the Priorities Fund, the Corporation of the Sons of the Clergy, the Friends of the Clergy Corporation and the other charities and funds which provided this help.

2. GRANTS 2006

The Representative Body recommends that the General Synod of 2006 approves allocations of €113,165 plus £9,220 to the Supplemental Fund from 2005 income (see page 17 of the report of the Representative Body).

The allocations recommended will enable the Board to continue the schemes of *ex gratia* payments to surviving spouses and retired clergy and it has decided that from 1 January 2006 these shall be as follows:

(1) Minimum Income of Surviving Spouses and Orphans

	Resident in the:	
	United Kingdom	Republic of Ireland
Surviving spouse under 80	£10,552	€14,705
Surviving spouse 80 or over	£10,953	€15,264

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It is estimated that the cost of this scheme will be €17,227 plus £2,000. The cost of the sterling scheme will be partially met by the dividend income generated from the investments held for the Supplemental Fund (Surviving Spouses) UK.

(2) Minimum Income for Retired Clergy

Grants shall be payable from the Supplemental Fund to retired clergy to ensure that each has a minimum income, including the Retirement Pension payable from the Church of Ireland Clergy Pensions Fund or any other approved Scheme, of not less than £7,858 (if resident in the U.K.) or €10,950 (if resident in the Republic of Ireland). Such minimum pension shall be in addition to a State or other pension (excluding a Retirement Pension payable under the Church of Ireland Pensions Fund or any other approved Scheme) or a Sickness or Invalidity Benefit or a Supplemental Grant in lieu thereof.

In calculating grants the first £1,000 (if resident in the UK) or €1,463 (if resident in the Republic of Ireland) of income earned by the clergy and/or their spouse is disregarded.

It is estimated that the cost of this scheme will be €4,411 plus £2,830.

(3) Supplement in lieu of State Pension

(a) Clergy who retired from an office in the Republic of Ireland:

Eligible clergy aged under 80	€10,052
Eligible clergy aged 80 or over	€10,572
Married clergy only:	
Spouse under 66	€6,698 extra
Married clergy only:	
Spouse 66 or over	€7,764 extra
Single/widowed clergy only:	
Living alone	€400 extra

(b) Clergy who retired from an office in Northern Ireland:

Eligible clergy:	
Single/widowed	£4,267
Eligible clergy:	
Married	£6,822

It is estimated that the cost of this scheme will be €85,815 plus £4,390.

(4) Widow of Bishop

A grant in accordance with the following table to the widow of a bishop who retired before 1 January 1979:

Widow of bishop	€5,712
-----------------	--------

The cost of this scheme will be €5,712.

Church of Ireland Pensions Board – Report 2006

(5) Removal Grants

Northern Ireland	£1,170
Republic of Ireland	€1,654

(6) Immediate Grants to Surviving Spouses

In service:

Northern Ireland	£3,350
Republic of Ireland	€5,000

In retirement:

Northern Ireland	£1,054
Republic of Ireland	€1,488

3. RULES

Copies of the rules are available on application to the Assistant Secretary.

4. FINANCIAL STATEMENTS

The Financial Statements of the Supplemental Fund are set out in the following pages.

Church of Ireland Pensions Board – Report 2006

THE SUPPLEMENTAL FUND

31 December 2005

FUND STATEMENT

	2005 €'000	2004 €'000
INCOME		
General Synod Allocations	187	235
Investment Income	34	31
Income from Trusts and Donations	-	1
	<u>221</u>	<u>267</u>
EXPENDITURE		
Augmentation – Widows and Orphans	19	26
Widowhood Grants etc	27	16
Grants to Retired Clergy	127	170
Grant to Widow of Bishop	6	5
Expenses	5	28
	<u>184</u>	<u>245</u>
(Deficit)/Surplus of income	<u>37</u>	<u>22</u>
Revaluation movement	148	(245)
Currency translation adjustment	17	-
Sales of Investments	-	332
	<u>165</u>	<u>87</u>
Net increase in fund for year	202	109
Transferred (to) Allocations Reserve	(37)	(23)
Balance 1 January	829	743
Balance 31 December	<u>994</u>	<u>829</u>

Church of Ireland Pensions Board – Report 2006

THE SUPPLEMENTAL FUND

ANALYSIS OF FUND ASSETS AT 31 DECEMBER 2005

	2005 €'000	2004 €'000
Investments at Valuation		
RB General Unit Trusts	994	829
	994	829

Notes

1. The Supplemental Fund is vested in The Representative Church Body, as Trustee, for the provision of assistance to retired clergy of the Church of Ireland, and to spouses, orphans and dependants of clergy of the Church of Ireland.

The Fund is established under Chapter XV of the Constitution of the Church of Ireland and administered by the Church of Ireland Pensions Board.

2. Accounting Policies are the same as those adopted for the Clergy Pensions Fund.

ACCOUNTANTS' REPORT

The Representative Church Body is responsible for preparing the Fund Statement and the Statement of Assets for the year ended 31 December 2005. We have examined the above and have compared them with the books and records of the Fund. We have not performed an Audit and accordingly do not express an audit opinion on the above statements. In our opinion the above statements are in accordance with the books and records of the Fund.

PricewaterhouseCoopers
Chartered Accountants
Dublin

14 March 2006

Church of Ireland Pensions Board – Report 2006

**THE CHURCH OF IRELAND
VOLUNTARY CONTRIBUTIONS SCHEME**

1. MEMBERSHIP AS AT 31 DECEMBER 2005

	Membership 31/12/04	New Contributors	Withdrawals	Fund Transfers	Retired	Membership 31/12/05
RI	31	-	-	-	1	30
NI	<u>14</u>	-	-	-	<u>1</u>	<u>13</u>
Total	45	-	-	-	2	43
Previous Year	49	-	-	-	4	45

Three members increased their contributions. The average annual contribution at the end of 2005 was (RI) €2,066 and (NI) £1,086. Contributions continue to be invested with the Standard Life Assurance Company in the “Managed Pension Fund”, the “With Profits Pension Fund” or the “Cash Pension Fund”, as appropriate, of the Tower Pension Series for those contributors who reside in the Republic of Ireland or the Castle Pension Series for those contributors who reside in Northern Ireland.

2. FUND STATEMENT

	2005 €'000	2004 €'000
Contributions received	62	73
Less paid on retirement or death	(42)	(52)
Less commuted to pension	-	(12)
	<u>20</u>	<u>9</u>
Balance 1 January	463	454
Currency Translation Adjustment	4	-
Balance 31 December	<u>487</u>	<u>463</u>

Notes

1. The Representative Church Body is Trustee of the Scheme which is administered by the Church of Ireland Pensions Board under the authority of a resolution adopted by the General Synod on 21 May 1985.
2. Under the Scheme members are permitted to make voluntary contributions which are invested with the Standard Life Assurance Company to provide additional

Church of Ireland Pensions Board – Report 2006

benefits within the overall limits allowed by the Revenue authorities. The balance at the year end represents the net accumulation of members' contributions which have been transferred to the Standard Life Assurance Company by the Trustee. The value of the investments underlying these contributions is not reflected in the statement.

3. Sterling balances and transactions have been translated to Euro at the rate of exchange ruling at 31 December 2005 €1 = £0.6853 (2004 €1 = £0.7051)

ACCOUNTANTS' REPORT

The Representative Church Body is responsible for preparing the Fund Statement for the year ended 31 December 2005. We have examined the above and have compared it with the books and records of the Fund. We have not performed an Audit and accordingly do not express an audit opinion on the above statement. In our opinion the above statement is in accordance with the books and records of the Fund.

PricewaterhouseCoopers
Chartered Accountants
Dublin

14 March 2006

OTHER FUNDS ADMINISTERED BY THE BOARD

1. SUNDRY DIOCESAN WIDOWS' AND ORPHANS' FUNDS

Grants are paid on the recommendation of the patron, who is usually the Bishop. The total of grants paid in 2005 was €68,551 and £6,823.

2. HOUSING ASSISTANCE FUND

The Housing Fund has been created by The Representative Church Body mainly from the income of certain endowments and bequests received by it from generous benefactors and where the terms of trust permit.

The Fund is being administered under a Scheme prepared by the Board and approved by The Representative Church Body. Grants amounting to €53,840 plus £71,225 were allocated in 2005 as in previous years. Many expressions of thanks and appreciation have been received from the recipients.

The Board is most grateful for these donations and hopes that this Fund, which has already been of considerable help to retired clergy and surviving spouses with financial outlay arising from the provision and/or upkeep of housing accommodation, will be given further support by donations or bequests.

Two houses were bequeathed to The Representative Church Body, one of which is let to a member of the clergy and the other let to the surviving spouse of a clergyman. These are administered by the Board.

3. PRIORITIES FUND – ADDITIONAL INCOME FOR THE MOST ELDERLY AND NEEDY

A further grant was allocated by the Standing Committee from the Priorities Fund in 2005 to provide additional income for the most elderly and needy retired clergy and surviving spouses of clergy. This enabled the Board to give an additional grant of €510 or £375 as appropriate, to each retired member of the clergy who had reached 65 years of age and to each surviving spouse irrespective of age who also needed a grant from the Supplemental Fund to ensure a minimum income under the schemes in operation for that purpose. A total of 8 surviving spouses and 3 clergy benefited from the allocation and expressions of appreciation have been received.

The Board has applied to the Priorities Fund Committee for a grant for 2006.

4. MRS E TAYLOR ENDOWMENT

The Representative Body requested the Board to administer the Endowment “to provide additional benefits over and above the normal pensions for retired clergymen of the Church of Ireland who should be residing in the 26 counties of Southern Ireland”.

Church of Ireland Pensions Board – Report 2006

The Board has decided that the income from the Endowment should be allocated in the first instance for the benefit of those retired clergy in the Republic of Ireland who required nursing/home care either for themselves or their spouses including health and paramedical expenses.

During 2005 grants totalling €24,200 were paid to 20 retired clergy.

5. REV PRECENTOR RH ROBINSON BEQUEST

The income of this bequest is allocated annually by the Board in accordance with the terms of trust as an additional payment to a retired clergyman.

6. REV GJ WILSON BEQUEST

The income of this bequest is available for the benefit of retired clergymen of the dioceses of Dublin, Glendalough and Kildare. The Board allocates the income having sought recommendations from the Archbishop of Dublin and the Bishop of Meath and Kildare.

In 2005, the total of grants paid was €1,931.

7. DISCRETIONARY FUND – RETIRED CLERGY/SURVIVING SPOUSES

This Fund is available to provide (i) discretionary grants unrelated to Housing, to surviving spouses of clergy to be administered in a similar fashion to that of the Housing Fund and (ii) greater support for retired clergy resident in Northern Ireland or outside Ireland.

Allocations of £19,500 were made in 2005 which together with income from bequests allocated to the Fund by the Representative Body enabled the Board to make grants totalling €14,155 and £5,800 to 26 surviving spouses and grants totalling £6,730 to 12 retired clergy.

The Board would welcome donations and bequests in order to provide a permanent income for this Fund.

Church of Ireland Pensions Board – Report 2006

APPENDIX A

MERCER

Human Resource Consulting

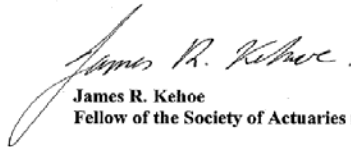
Church of Ireland Pensions Board Report 2006

Actuarial Certificate

The Church of Ireland Clergy Pensions Fund was last valued at 30 September 2003.

The results of the valuation showed that the assets of the Fund were sufficient to cover 86% of the accrued liabilities at the valuation date. The accrued liabilities include benefits for the current active members based upon completed service at that date and projected future stipends, pensions in the course of payment to members and their spouses, and deferred pensions in respect of members who have left. In addition, the Fund did not satisfy the Minimum Funding Standard under Section 44 of the Pensions Act 1990 at the valuation date.

Based on the assumptions underlying the actuarial valuation, the actuary recommended an increased contribution rate to the Fund to enable the Trustee to pay future benefits under the Fund as they fall due. This increased contribution level will also enable the Trustee to meet its statutory obligations under the Pensions Act and meet the Minimum Funding Standard by 30th September 2011. I am satisfied that the Fund remains on track to meet this objective.



James R. Kehoe
Fellow of the Society of Actuaries in Ireland

22 March 2006

STANDING COMMITTEE

REPORT OF PROCEEDINGS LAID BEFORE

THE GENERAL SYNOD AT ITS

ONE HUNDRED AND THIRTY-SIXTH ORDINARY SESSION 2006

**THE GENERAL SYNOD
OF THE
CHURCH OF IRELAND**

HONORARY SECRETARIES OF THE GENERAL SYNOD

Very Rev RD Harman, The Deanery, St Werburgh Street, Dublin 8

Rev Canon Dr IM Ellis, St John's Rectory, King Street, Newcastle, Co Down BT33 0HD

Mr SR Harper, Cramer's Grove, Kilkenny, Co Kilkenny

Lady Sheil, Killinchy, Co Down BT23 6RL

ASSISTANT SECRETARY – Mrs JM Maxwell

SYNOD OFFICER – Mr DL Phillips

OFFICE

Church of Ireland House
Church Avenue
Rathmines
Dublin 6

Telephone No +353 1 4978422

Facsimile No +353 1 4978821

Email synod@rcbdub.org

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The Standing Committee submits to the General Synod the Report of its proceedings for the period from 19 April 2005 to 14 March 2006.

1. SUMMARY

Some significant matters dealt with by the Standing Committee during the year were:

- The response to the ARCIC document *Mary: Grace and Hope in Christ* (Appendix D, page 166)
- The response to Guidelines and Protocols for Local Covenant Partnerships (Appendix G, page 216)
- Establishing the Hard Gospel project (Appendix J, page 227)
- The Bills to create an effective legal standing for *Safeguarding Trust* and the funding of Child Protection Officers (page 157)

2. NAMES AND ATTENDANCES OF MEMBERS

During the period six ordinary meetings of the Standing Committee were held. The number of meetings attended by each member is placed before his/her name.

Ex-officio Members

THE ARCHBISHOPS AND BISHOPS

THE HONORARY SECRETARIES OF THE GENERAL SYNOD

6	Very Rev RD Harman
6	Rev Canon Dr IM Ellis
5	Mr SR Harper
6	Lady Sheil

Elected Members

Diocese of:

Armagh	4	Rev Canon JM Barton
	5	Rev BJ Harper
	6	Mr LV Johnston
	6	Mrs J Leighton
Clogher	5	Rev Canon BJ Courtney
	4	Rev BT Kerr
	5	Mr H Stewart
		none available

Derry	4	Very Rev WW Morton
	0 Δ	Rev MRK Ferry
	6	Mr JHD Livingston
	0 Δ	Captain N Barnes
Down	6	Rev Canon PF Patterson
	6	Rev JR Howard
	3	Mr JD Johnston
	3	Dr PHC Trimble
Connor	5	Very Rev JFA Bond
	3	Ven SR McBride
	4	Mr HRJ Totten
	5	Ms CS Turner
Kilmore	1 Δ	Very Rev A Williams
	5	Ven GTW Davison
	1 Δ	Mr D Gillespie
	1	Mr N Trenier
Tuam	3	Ven AMA Previt�
	3	Very Rev AJ Grimason
	4	Mr DJ Auchmuty
		Vacant
Dublin	1 Δ	Rev Canon JE McCullagh
	6	Rev GV Wharton
	5	Dr K Milne
	6	Mr AN McNeile
Meath	5	Ven PHA Lawrence
	5	Rev L Stevenson
	6	Mrs JM Bruton
	1 Δ	Mr D Kenny
Cashel	6	Ven JG Murray
	5	Rev Canon PA Harvey
	6	Mr G Bradley
	1	Mr DN Finlay
Cork	6	Ven REB White
	6	Very Rev MAJ Burrows
	6	Mr WF Baker
	6	Dr AE St Leger

Limerick	1 Δ	Very Rev JMG Sirr
	4	Rev Canon SM Neill
	4	Mr TS Hardy
	1 Δ	Mr E Hardy

Co-opted Members

3	Mr MC Davey	5	Mrs AJ Wills
4	Rev Canon RB Rountree	6	Ven RG Hoey
4	Rev Canon CA Empey	0 *	Ven PW Rooke
5	Rev P Comerford		* elected January 2006
			Δ elected February 2006

The Chief Officer and Secretary of the Representative Church Body is entitled to attend and speak at meetings of the Standing Committee. The Assistant Secretary of the General Synod is also entitled to speak at meetings.

COMMITTEES OF THE STANDING COMMITTEE

FINANCE AND ARRANGEMENTS SUB-COMMITTEE

Mr G Bradley
Ven RG Hoey
The Honorary Secretaries

LEGAL ADVISORY COMMITTEE

His Honour Judge JG Buchanan	The Hon Mrs Justice C McGuinness
The Hon Mr Justice DNO Budd	Mr RLK Mills SC
Sir Anthony Campbell	His Honour Judge RF Rodgers
Mr MC Davey	The Honorary Secretaries

PRIORITIES FUND COMMITTEE

Mrs JM Bruton	Ven SR McBride
Ven GTW Davison	Mr HRJ Totten
Mr TS Hardy	Mrs AJ Wills
Mr SR Harper	

BUDGET SUB-COMMITTEE

Mr G Bradley	Mr WF Baker
Rev Canon Dr IM Ellis	Mr SR Harper
Mr HRJ Totten	

3. ANGLICAN CONSULTATIVE COUNCIL

The Standing Committee in September 2005 received a report from the Church of Ireland representatives on the meeting of the Anglican Consultative Council, which met in Nottingham in June 2005. The initial summary of the Resolutions of ACC-13 were noted by the Standing Committee. The full report, which will include all of the resolutions, is awaited. The report from the Church of Ireland representatives on ACC-13 is included as Appendix B on page 160.

4. ANGLICAN COMMUNION - PANEL OF REFERENCE

A letter from the Archbishop of Armagh on behalf of the House of Bishops to the Archbishop of Canterbury and the resolution passed by the House of Bishops in June 2005 were noted by the Standing Committee. The letter concerns the proposal in the Windsor Report 2004 for a Panel of Reference for the Anglican Communion. The letter and resolution are included as Appendix C on page 165.

5. ANGLICAN COMMUNION – THE WINDSOR REPORT 2004

Having noted the preliminary response to the Windsor Report 2004, the General Synod in 2005 requested the Standing Committee to establish a working group to study the Report and subsequent relevant material in detail and make an initial report to the General Synod in 2006. The Standing Committee in June 2005 appointed a working group that will report that will report directly to the General Synod.

6. ANGLICAN ROMAN CATHOLIC INTERNATIONAL COMMISSION

A response to the ARCIC document *Mary: Grace and Hope in Christ* was prepared by the Committee for Christian Unity and received by the Standing Committee in March 2006. The response is included as Appendix D on page 166.

7. APPOINTMENTS

The following appointments were made by the Standing Committee during the year in chronological order:

Committee etc	Name
General Assembly of the Presbyterian Church, Belfast, June 2005	Rt Rev AET Harper Mr HT Morrison
Conference of the Methodist Church Portadown, June 2005	Most Rev RHA Eames Mr GA Forbes

Yearly Meeting of the Religious Society of Friends, Dublin, April 2005	Rev GV Wharton
Commission on Ministry,	Mr HRJ Totten
Eastern Orthodox – Porvoo Consultation, Finland, December 2005	Rt Rev MGStA Jackson
Consultation on the Diaconate, London, January 2006	Rt Rev MGStA Jackson
Irish Inter-Church Committee of the Irish Inter-Church Meeting	Rt Rev MGStA Jackson
Irish Council of Churches Executive Committee	Rt Rev MGStA Jackson Rev DR Nuzum
Governing Body of the Church in Wales	Rt Rev AET Harper
Church of Ireland Pensions Board	Mr LV Johnston
Porvoo Communion Church Leaders' Meeting	Rt Rev AET Harper Rev Canon Dr IM Ellis
Parish Development Working Group	Rev D Bain Ms H Groves Mr P Hamill Mr AC McElhinney Ms C O'Laoire
The Hard Gospel Committee	Mr B Frayne Mr T Forsyth Ms S McNulty Ms S Obe
Central Committee of the World Council of Churches	Rev Dr H Morris
Church in Society Committee	Rev WD Humphries Rev KRJ Hall
Broadcasting Committee	Rev DI Gillespie

World Council of Churches Central Committee
Christian Aid Trustee/Director (nominations)

Dr H Morris (nomination)
Very Rev MAJ Burrows
Rev OMR Donohoe
Mr A Smallwoods

8. AUDIT OF ACCOUNTS

The Standing Committee appointed PricewaterhouseCoopers to audit the accounts of the Representative Body.

9. BISHOPS' APPEAL ADVISORY COMMITTEE

The Standing Committee in November 2005 approved the re-appointment of Mr Martin O'Connor as Bishops' Appeal Education Advisor for a further period of two years.

A report from the World Development – Bishops' Appeal Advisory Committee, including accounts for the year ended 31 December 2005, is included as Appendix E on page 199.

10. BOOK OF COMMON PRAYER

The Standing Committee in November 2005 approved the publication and distribution of a booklet containing the baptismal services with notes by the Rev Canon RB Rountree together with surplus copies of the ordination services and the confirmation service. The Standing Committee also authorised the printing of 2,000 copies of the large print edition of *The Book of Common Prayer*.

11. CENTRAL COMMUNICATIONS BOARD

A report from the Central Communications Board, which includes the work of the Broadcasting Committee, the Literature Committee and the Internet Committee, is included as Appendix F on page 207.

12. CHARITIES LEGISLATION (NI)

In April 2005, the Honorary Secretaries reported that they would respond to a Consultation document on the Review of Charities Legislation in Northern Ireland, having taken appropriate advice.

13. CHILD POVERTY FORUM

On the instigation of the Archbishop of Armagh, a Forum on Child Poverty was held in the Dromantine Conference Centre on 6 December 2005. The speakers included Baroness May Blood MBE, a full-time community worker, Professor Tony Gallagher, Professor of Education in QUB, Ms Emily Logan, Ombudsman for Children in the Republic of Ireland and Mr Nigel Williams, Northern Ireland Commissioner for Young People. A theological

reflection was given by the Bishop of Meath and Kildare. The Forum was very well attended by representatives of many relevant organisations in both jurisdictions, together with representatives from all of the dioceses throughout the Church of Ireland.

14. CHRISTIAN AID

The new governance structure for Christian Aid created two new charitable companies for Northern Ireland and the Republic of Ireland that are appropriate to the legal standing of charities in each jurisdiction. The Standing Committee in November 2005 appointed the Very Rev RD Harman as a member of the Nominations Committee of Christian Aid which will recommend the chair of the board and the board members on behalf of the nine member Churches of Christian Aid.

The Standing Committee in March 2006 nominated the Very Rev MAJ Burrows, the Rev OMR Donohoe and Mr A Smallwoods as Trustees/Directors of Christian Aid for consideration by the Nominations Committee.

15. COVENANT COUNCIL - GUIDELINES AND PROTOCOLS FOR LOCAL COVENANT PARTNERSHIPS

Prior to the General Synod of 2005, the Standing Committee decided to withdraw its recommendation to accept the protocols laid out in *Guidelines and Protocols for Local Covenant Partnerships* for use for an initial experimental period of three years. The decision was changed because there were issues in the document that required further consideration by the Church of Ireland. The General Synod in 2005 encouraged the development of the protocols and requested the Covenant Council to reflect on submissions from the Churches and bring revised proposals to the General Synod.

The Standing Committee appointed a working group to prepare a preliminary response to the document which was considered in September 2005. The Standing Committee agreed to refer the document back to The Covenant Council for further consideration, taking account of the response, which is included as Appendix G on page 216.

16. COURTS AND TRIBUNALS COMMITTEE

As indicated in the last report of the Courts and Tribunals Committee, the structures and procedures relating to the Courts of the Church of Ireland are part of a system which dates back to the late 19th century and, consequently, are in urgent need of review, revision and modernisation. (For the full report, see Appendix E to the Report of Standing Committee in the General Synod Book of Reports 2005, p 216.)

The Committee is working to recommend to General Synod the adoption of such a revised and modernised scheme of ecclesiastical discipline for the Church of Ireland, as would ensure compliance with, on the one hand, the established principles of Canon Law, and on the other, the requirements of civil law and natural justice, by providing, at each stage of the procedure, a truly objective assessment by an independent body of the issues involved in a less adversarial manner and which is open to public scrutiny throughout.

The Committee continues to work upon the requisite legislation for a complete revision of the provisions of Chapter VIII of the Constitution. It is hoped that draft legislation may be brought to the General Synod in 2007.

17. DIACONATE, THE – CONSULTATION

The Bishop of Clogher represented the Church of Ireland at a Consultation on the Diaconate, organised by the Porvoo Contact Group, which was held in London in January 2006. A report on the Consultation is included as Appendix H on page 220.

18. DISABILITY WORKING GROUP

As reported last year, the Standing Committee established a working group to address issues concerning disability that affect the Church of Ireland and to consider the implications of legislation and proposed legislation on disability in both jurisdictions. In September 2005, the Standing Committee endorsed a briefing paper setting the objectives of the group and plans for launching a disability awareness programme on 20 November, which was designated Disability Awareness Sunday.

A report from the Working Group on Disability is included as Appendix I on page 224.

19. GENERAL SYNOD 2007

In accordance with the authority delegated to the Standing Committee by the General Synod in 1982, the meeting of the General Synod in 2007 has been arranged for 8, 9 and 10 May in the Lyrath Estate Hotel, Kilkenny.

20. GENERAL SYNOD ROYALTIES FUND

The Standing Committee approved a loan of £5,000 to the Liturgical Advisory Committee for the production of *I can Join in the Holy Communion Service*, a Communion Service for children.

A grant of €5,000 was approved to subvent the Irish language edition of *The Book of Common Prayer*.

A grant of £700 the Church of Ireland Historical Society was approved to subvent the publication, by Four Courts Press, of a book of essays entitled *The Clergy of the Church of Ireland*, to be edited by Canon W.G. Neely (Convenor of the Church of Ireland Historical Society) and Dr Toby Barnard (Fellow of Hertford College, Oxford) conditional on the Church of Ireland Historical Society raising matching funds.

A grant of £350 to the Church of Ireland Historical Society was approved to subvent the publication of *A Study of Archbishop McCann* written by the Rt Rev RA Warke, subject to the Historical Society raising matching funds.

A grant of £9,000 for 2005 and £5,000 in 2006 and 2007 was approved for print and electronic published materials for the Hard Gospel Programme towards the matching funding required for The Hard Gospel Programme.

A grant of €7,000 was approved to subsidise printing 2,000 copies of the large print edition of *The Book of Common Prayer*.

A grant of €6,000 was approved for the publication, launch and distribution of *The Authority of Scripture: a Report of the Church of Ireland Bishops' Advisory Committee on Doctrine*.

21. GENERAL SYNOD – STANDING COMMITTEE BUDGETS

The Budget Sub-Committee considered budget submissions from the various bodies concerning their projected expenditure for the year 2006 and presented a report to the Standing Committee in September 2005. Following consideration of the report, recommendations were submitted to the Representative Church Body Allocations Committee.

22. THE HARD GOSPEL

As reported last year, the Standing Committee endorsed the aims and strategies of the Hard Gospel Committee and agreed to accept a grant of £300,000 over a three-year period from the International Fund for Ireland on the basis of matching funding. The Standing Committee also gave outline approval to the programme and the necessary appointments, management structures and accountability structures.

The Standing Committee approved a grant of £25,000 for 2005 from the Priorities Fund and a sum of £25,000 was agreed by the Allocations Committee of the Representative Church Body. The Standing Committee also approved a grant of £9,000 for 2005 and £5,000 in 2006 and 2007 from the General Synod Royalties Fund for print and electronically published materials. In January 2005, the Standing Committee received a progress report from The Hard Gospel Committee.

A report from The Hard Gospel Committee is included as Appendix J on page 227.

23. HISTORIOGRAPHER'S REPORT

A report from the Church of Ireland Historiographer, Dr K Milne, is included as Appendix K on page 232.

24. HOLY THEOKOTOS MONASTERY

A request for a gift of books on the Church of Ireland from the Holy Theokotos Monastery in North Myers, Florida, was considered by the Standing Committee in September 2005. Four successive hurricanes destroyed part of the library, and the

monastery is trying to restore its collection of books. The Standing Committee agreed to send a selection of books up to a value of €200 as a gesture of goodwill.

25. INTERNATIONAL ANGLICAN LITURGICAL COMMISSION

A report on the International Anglican Liturgical Consultation, held in Prague in August 2005 was received by the Standing Committee. The report is included as Appendix L on page 234.

26. IRISH CHURCHES' COUNCIL FOR TELEVISION AND RADIO AFFAIRS

A report from the Irish Churches' Council for Television and Radio Affairs for the period 1 January to 31 December 2005 is included as Appendix M on page 237.

27. KLINGENTHAL CONSULTATION

The Bishop of Clogher was appointed to represent the Church of Ireland at a Consultation between the Lutheran-Reformed Churches in Europe and the Churches of England, Ireland, Scotland and Wales. The Consultation was held in Klingenthal in Alsace, France, in October 2005 and a report is included as Appendix N on page 240.

28. THE MASONIC ORDER

The Standing Committee in March 2005 considered a report from the Honorary Secretaries on meetings with representatives of the Masonic Order. The Standing Committee in April 2005 generally accepted the following view expressed by the Honorary Secretaries:

The Honorary Secretaries recognise that the religious aspect of Freemasonry, as far as we can tell, does not equate with the fullness of the Christian teaching of the Church of Ireland. Notwithstanding this recognition, the Honorary Secretaries believe that membership of, and participation in, Freemasonry is a matter of free choice and conscience for members of the Church of Ireland.

29. PARISH DEVELOPMENT WORKING GROUP

A report from the Parish Development Committee is included as Appendix O on page 242.

30. THE PORVOO COMMUNION

The Parish Development Working Group, in consultation with the Church of Ireland Council for Mission, was requested by the Standing Committee in January 2006 to appoint a delegate to represent the Church of Ireland at the Porvoo Mission Consultation: Fresh Expressions of Church, to be held in Canterbury in October 2006.

31. PORVOO - EASTERN ORTHODOX CONSULTATION

The Church of Ireland was represented by the Rt Rev MGStA Jackson at the Eastern Orthodox – Povoo Consultation, held in Finland in December 2005. A report on the Consultation is included as Appendix P on page 244.

32. PRIORITIES FUND

- (a) The following allocations from the Priorities Fund were approved by the Standing Committee in March 2006:

ALLOCATION OF GRANTS FROM 2005 PRIORITIES FUND

Ministry	€
Central Director of Ordinands & Bishops' Selection Conference – Funding for a one day conference to discern what needs to be done to foster and encourage vocation among younger people	3,000
Parish Development Committee – To assist with the cost of a Conference in St Patrick's College, Dublin in 2006, to launch a Parish Development Programme – (Stg£2,500 per year for 2 years) – Final year	3,648
Parish Development Working Group – To assist with the costs involved in holding a 'follow-up day' after the launch of the Parish Development Programme and supplying resources to help parishes develop in ministry	2,918
The House of Bishops – To provide for continuing ministerial education within the dioceses	60,000
Working Group on Disability – Funding for the distribution of an information pack to every parish in the Church of Ireland, to encourage members to promote practices and attitudes which do not discriminate against people with disabilities	2,918
Sub-total	€72,484
Retirement	
C of I Clergy Pensions Fund – Additional income for most needy	7,475
C of I Clergy Pensions Fund – Retired Chaplain	652
Sub-total	€8,127
Education	
*Clogher Diocesan Council – Funding towards the cost of holding six public lectures to commemorate the 1500th Anniversary of St Macartan, to develop exploration and understanding of the complex divisions within this particular cross-border community	2,918
Girls' Friendly Society – To assist with the cost of producing religious education materials, to address the challenges facing youth organisations in the Church of Ireland	2,300

Hymnal Revision – Financial assistance for the expense incurred in researching and monitoring changes that have been found necessary in reprints of the Church Hymnal	800
Meath & Kildare Diocesan Board of Education – Financial assistance for a new education project within the dioceses	500
*St Columb's Cathedral, Londonderry – Funding towards the cost of organising and hosting a series of Lenten lunchtime lectures, to enhance the contribution of St Columb's in improving community relations	2,918
The Mothers' Union, Ireland – Financial assistance for the costs involved in the setting up of a new post of Project Development Worker, covering six dioceses in the northern part of Ireland – (Stg£10,000 per year for 3 years) – Second year	14,592
The following applications all concern youth work and the grants allocated are based on the recommendations made by the Church of Ireland Youth Department	
C of I Youth Department – Funding for the set-up costs involved in the establishment of a 'year out' mission and service opportunity for approximately eight young adults	7,296
Summer Madness/StreetReach – Funding for the further development of StreetReach, bringing 1,000 young people on to the streets of Belfast, for a Community Outreach Programme	29,184
Castlerock Union (Derry) – Financial assistance for the development of 'The Breeze Project', a youth and community initiative within the two communities of Castlerock and Articlave, in partnership with the 'Pais' Project	7,296
Clonenagh Union (Ossory) – Funding for the development of youth ministry within the parish – (€2,000 per year for 3 years) – Final year	2,000
Clontarf Parish (Dublin) – To assist financially with the set-up costs for children's ministry	4,000
Derry & Raphoe Youth – Financial assistance for the 'Sitting Ducks Project', where young adults will be challenged to explore their Christian faith, so that they can choose to be disciples of Jesus Christ	2,918
Parish of Donaghedy (Derry) – Financial assistance for a parish development plan, to involve young people in church activities and prepare them for an adult role within the church and community	5,837
Sligo & Drumcliffe Youth Initiatives (Elphin) – Financial support for the development of a programme of activities to encourage young people to play a more active role in the wider community	6,000
St Jude's Parish, Ballynaveigh (Down) – Financial assistance for the on-going development of programmes in this community based drop-in centre, providing a safe environment for young people in the 12-18 age group – (Stg£4,000 – First year : Stg£3,000 – Second and third year)	5,837
St John's Parish, Moira (Dromore) – Financial support for the on-going development of programmes in this community based drop-in centre, providing a safe environment for young people in the 12-18 age group	4,378
The Rock (St Matthew's Youth Club), Richhill (Armagh) – To assist with the purchase of equipment for a Tape Ministry to reach out to any elderly or housebound people, to help raise a sense of community conscience within the club	1,459
Youth for Christ Ireland – To assist with the costs involved in running two school missions, one week in a Dublin school and one week in a school in the west of Ireland	2,000
Sub-total	€102,233

Community

Armagh Child Contact Centre – Financial assistance for this Centre, where children of separated families can meet with one or both parents, in a safe and compatible environment	7,128
*C of I Board for Social Responsibility (NI) – Financial assistance to carry out a Needs Assessment of the extent of drug and alcohol abuse amongst young people and raise awareness of these addictions in churches	8,755
C of I Student Centre, Queen's University, Belfast – Funding for the renovation and improvement of the public areas of the Student Centre, to meet legislative and ministry demands – (Stg£20,000 per year for 2 years)	29,184
Cosy Cats Project, Calry Parish (Elphin) – Financial assistance towards the operation of this childcare facility for disadvantaged families of all religions and cultures in the crypts under the church – (€15,000 per year for 3 years)	15,000
Foyle Child Contact Centre, Londonderry – Financial assistance for this Centre, where children of separated families can meet with one or both parents, in a safe and compatible environment	5,837
Kilbroney Centre, Rostrevor – Financial support for the refurbishment of the main accommodation block, to enable the centre continue and expand its range of programmes – (Stg£20,000 per year for 2 years) – Final year	29,184
The Grace Centre, Clonakilty, Co Cork – Financial assistance for this Interdenominational Christian Community Centre, that provides affordable counselling, parenting courses and services for teenagers	5,000
The Mothers' Union, Dioceses of Limerick & Killaloe – Financial support towards the organisation of a Family Day, providing activities for over 300 adults and children, from all over the dioceses	1,000
'Wellsprings', Kilmakee Parish (Connor) – Funding for a Christ Centred Community Addiction Therapy Programme, developed to address a need experienced by the parish	10,944
Willowfield Parish Community Association (Down) – Funding for a project called 'Mind the Gap', to reach out to those who usually fall in the gap between church and community e.g. ethnic minority communities etc – (Stg£7,000 – First year : Stg£6,500 - Second and third year)	10,215

Sub-total **€122,247**

Areas of Need

Armagh – Holy Trinity Church, Drumnakilly – To secure seed capital for the provision of a new building for use by the whole community, necessitated by changes in population and the needs of ministry	2,918
Connor – Greenisland Parish – Financial assistance towards the provision of a programme that will communicate the Gospel message to the people in Greenisland and beyond, in a creative and innovative way using multi-media productions	7,296
Connor – Holy Trinity & St Silas with Immanuel Parishes – Funding for the provision of Church initiated activities and programmes which will enhance personal development, life and social skills of vulnerable families, young people and adults in interface areas of the parish and to tackle the problems of children at risk, anti-social behaviour and sectarianism – (Stg£10,000 per year for 3 years)	14,592
Derry – Maghera & Killelagh Parishes – Financial assistance towards the provision of a new church plant in the village of Upperlands, in the parish of Maghera	4,378

Down – Donaghadee Parish – To assist with the building of ‘The Sanctuary’, a purpose-built cafe style outreach facility in the parish, for the provision of practical care in the wider community	7,296
Down – St Patrick’s Church, Ballymacarrett – Financial assistance for the renovation of the south transept of the church, to make it suitable as a fellowship area, drop-in and outreach centre, to reach out to a heavily unchurched and deprived community	7,296
Dromore – Magheralin Parish – To assist financially with the start-up costs involved in the community programmes planned in the new outreach facility in Dollingstown – (Stg£10,000 – First year : Stg£4,000 – Second and third year)	14,592
Sub-total	€58,368
Reconciliation and Outreach	
Comerstone Community (NI) – Funding to further develop the ‘No Hidden Agenda’ project, working alongside churches and their congregations to build up positive relationships within, between and across churches and the communities in which they are based	2,918
Knocknagoney Parish (Down) – Funding to enable the implementation of programmes of community outreach to parents, children and young people in the Aslan Centre – (Stg£10,000 per year for 3 years) – Second year	14,592
Renewal and Outreach in the City (Connor) – Funding to enable R.O.C. develop its work of reconciliation and outreach, particularly in the Greater North Belfast area, which is a very complex and diverse region – (€6,000 per year for 3 years) – Final year	6,000
Shankill Parish Caring Association (Dromore) – To assist with the cost of the new ‘Jethro Centre’, to enable this organisation continue its work in the areas of reconciliation, outreach, youth ministry and activities for the elderly – (Stg£20,000 per year for 3 years) – Final year	29,184
The Hard Gospel – Funding for The Hard Gospel Programme, a major initiative which has the potential to touch every part of the life of the Church of Ireland – (Stg£25,000 per year for 3 years) – Second year	36,480
The See House Quiet Garden (Derry) – To assist with the cost of landscaping a walled garden in the grounds of the See House, to create a place for shared retreats with the Roman Catholic community, prayer days and courses in spirituality – (Stg£2,000 per year for 3 years) – Final year	2,918
Sub-total	€92,092
Total Allocated	€455,551

*These grants were referred back to the Priorities Fund Committee for further consideration and are subject to final approval from the Standing Committee.

Accounts for the year ended 31 December 2005 are included as Appendix Q on Page 249. Contributions to the Fund do not close until the end of February. The amount actually received by 28 February was €541,957.

Following a recommendation from the Priorities Fund Committee, the Standing Committee in March 2006 agreed that diocesan targets for contributions to the 2007 Fund are increased by 3%. Diocesan targets for contributions to the 2006 Fund were also increased by 3%.

Sterling grants have been converted to Euro using the 2005 end of year rate of 0.6853.

33. SAFEGUARDING TRUST

The Standing Committee agreed to submit a Bill to the General Synod in 2006 to create an effective legal standing for *Safeguarding Trust: The Church of Ireland Code of Good Practice for Ministry with Children*. The Bill, if passed by the General Synod, will create a new Chapter in the Constitution entitled 'Ministry to Children'.

The Standing Committee also agreed to submit a Bill to the General Synod to provide for a portion of the funding of two Child Protection Officers. They will advise the Church of Ireland in responding to concerns about the welfare of children and, in particular, will advise and assist the bishops and diocesan councils in ensuring that *Safeguarding Trust* is implemented and adhered to in all parishes. The Representative Body has undertaken to fund part of the overall cost.

34. SERVICES FOR VICTIMS AND SURVIVORS

The Good Relations and Reconciliation Division of the Office of the First Minister and Deputy First Minister invited the Church of Ireland to submit comments on a Consultation Paper on the Future of Services for Victims and Survivors and the establishment of a Commissioner for Victims and Survivors. The Social Justice and Theological (NI) group of the Church in Society was requested to prepare comments on the Consultation Paper.

35. STATUTE LAW (REPUBLIC OF IRELAND)

A small group was appointed by the Standing Committee in November 2005 to monitor the revision of Statute Law in the Republic of Ireland being undertaken by the office of the Attorney General. The revision entails a review of pre-1922 Acts and the group will seek to ensure that the Church of Ireland is not adversely affected by the repeal of any of these acts.

36. SYNODICAL REFORM

The Standing Committee in September 2005 considered a request to review its decision taken in January 2005 not to recommend legislation to the General Synod to reform Synodical representation. It was decided that the decision made in January should stand.

37. TUAM, KILLALA AND ACHONRY DIOCESE

In accordance with section 51(1) of the Constitution, Duties and Powers of the Standing Committee, an application from the Diocesan Council of Tuam, Killala and Achonry was approved for references to 'forty five years' to be substituted by 'fifty five years' in relation to the election of members of the Standing Committee for the period 2006 to 2008.

38. WORK AND FAMILIES – CONSULTATION DOCUMENT

A response to the Consultation Document entitled *Work and Families – Choice and Flexibility*, produced by the Department of Trade and Commerce (UK), was prepared by the Chairman of the Social Justice and Theological (NI) Panel, the Chairman of the Church of Ireland Marriage Council and the All-Ireland President of the Mothers' Union. The response was noted by the Standing Committee and is included as Appendix R on page 251.

APPENDIX A

RESOLUTIONS TO BE PROPOSED TO THE GENERAL SYNOD

1. That the Marriage Regulations (NI) 2004, as approved by the General Synod of 2005, may be amended by the Standing Committee provided that any such amendments as may be made by the Standing Committee shall be reported to the General Synod within twelve months of their having been so made.

APPENDIX B

ANGLICAN CONSULTATIVE COUNCIL

ACC 13 – a Report to the Standing Committee

This report describes and evaluates business at ACC 13 in Nottingham in June. Principal points raised include:

- Continuing challenges and strains in the Communion as reception of the Windsor Report continues;
- the addition of the Anglican primates to membership of the ACC;
- Ecumenical developments, particularly in the context of the final work of ARCIC II;
- the Israel/Palestine situation;
- the distinctive contributions to the Council of Archbishop Rowan Williams and Canon Kenneth Kearon.

A lot of water has passed under the Anglican bridge since January 1998 when I had the privilege of being elected by the Standing Committee to be the Church of Ireland's clerical member of the ACC. On that occasion, in his gracious words of good wishes, the Archbishop of Armagh – himself a former member of the Council – commented that I would 'enjoy every minute of it'. He was 100% correct in relation to my first two ACC experiences (Dundee 1999 and Hong Kong 2002) but 'enjoy' might not, I fear, be quite the word to apply to my final session of the ACC, which took place in Nottingham from 19 to 28 June last.

As everybody knows, ACC 13 took place against the backdrop of what tends to be referred to these days, sublimely tactfully, as 'recent developments' in the Episcopal Church USA and the Anglican Church of Canada – the consecration of an active homosexual as a bishop in the former and the authorisation of the blessing of same-sex unions in one diocese of the latter. Of course 'recent developments' are about far more than homosexuality in the context of Christian discipleship, important as that issue is. They are also about power, about the nature and location of authority in the Anglican Communion, about the way in which we interpret Holy Scripture in very different cultural and pastoral settings.

At the Primates' meeting in Dromantine early this year, apparently after considerable debate and heart-searching, the North American provinces were requested voluntarily to withdraw their members from ACC 13 in order to provide space for them to reflect on the questions posed to them by the Communion as a whole in the Windsor Report. Some, not least in the provinces concerned, saw this as unjustified intervention by the Primates in the affairs of the ACC. In the event, the two provinces decided to withdraw their six members in the sense that they would not participate in debate or vote. It was also decided, however, that they would send those members to the Council as observers. Furthermore, it was agreed that – as the Primates had requested – the two provinces would send high-level delegations, including both their primates, to Nottingham to make presentations concerning the theological, historical and pastoral background to the actions on which they had embarked.

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All of this, it has to be said, made for a very fraught atmosphere at the beginning of the Council. The presence of the ‘observers’ was resented by many and it seemed likely that a motion might be tabled seeking their withdrawal. The observers (all of them delightful people placed in a virtually impossible position) stayed at the expense of their provinces elsewhere in Nottingham, and they were not included in the Bible study groups with which each day’s proceedings commenced. However, human nature is such that daily informal encounter within a relatively small assembly tends to produce a gradual thaw, and it was significant that the observers were invited (theoretically as the guests of the host diocese of Southwell) to the dinner at Nottingham Castle at the end of the Council meeting. At that stage no-one seemed to want them to absent themselves.

There was predictable and substantial media interest in the two presentations requested by the Primates’ meeting and it was good that a full attendance of Council members appeared to be present to listen to the cases presented. We were treated to considerable theological reflection, compelling pastoral testimony and detailed explanation of how the canonical procedures in each province had led to the present impasse. If I were to single out one presenter who impressed me deeply, it was ECUSA’s Bishop of Louisiana, Bishop Jenkins. He had not given his assent to the consecration of Bishop Gene Robinson, he was a passionate advocate of the unique place of Holy Matrimony as the proper context for sexual intimacy and he had wrestled with his conscience as to whether to be part of the ECUSA delegation at all. Despite the fact, however, that it might have been easier for him to walk away from ECUSA into some kind of continuing church, he had determined to stay within his Church, to accept – albeit painfully – the integrity of other people and to make sure that people of his school of thought continued to be heard within the decision making bodies of the Church he so obviously loved. I believe Bishop Jenkins’ eloquent explanation of his position hugely affected the atmosphere of the Council in subsequent days, and many members found themselves mirrored both in his moral theology and in his commitment to unity.

In the aftermath of the formal presentations, other provinces were invited to make comments on where they stood in relation to the whole matter of sexuality. I took the opportunity, in effect, to place upon the record of the Council the Church of Ireland bishops’ pastoral letter of 2003 concerning the issue. This document generated considerable favourable comment, coming as it does from a Church which has wrestled for such a long time with painful and potentially divisive issues of identity and loyalty. There was particular interest in the manner in which the bishops set out four different perspectives on same-sex relationships, all of which might reasonably and with integrity be argued to be essentially consonant with Scripture. In many ways, Ireland seemed to be providing an Anglican microcosm in these demanding times of how to live together with diversity, to be truly attentive to one another and to keep things in proper perspective.

Following the ECUSA and Anglican Church of Canada presentations, a motion was submitted, signed almost entirely it must be said by members of the Africa region, endorsing Lambeth 1.10, the Primates’ Dromantine statement and, in effect, the continued marginalisation of the two North American provinces until the next Lambeth Conference. The original text of the motion also sought exclusion of those churches from such things, it seemed, as international ecumenical commissions and the Anglican

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Networks. Had this form of the resolution been passed, it would have left the capacity of the Communion to function properly in a very doubtful position indeed. In the event, however, the motion was amended (largely thanks to the intervention of the Archbishop of Canterbury) to state what in fact everyone already knew, namely that withdrawal from the ACC simply and specifically implied withdrawal also from its Standing Committee and from the Inter-Anglican Finance and Administration Committee. Even this amended motion, no more really than an affirmation of the post-Dromantine *status quo* by the ACC itself, passed – after a secret ballot - by 30 votes to 28 with four abstentions. This was a result which astonished many in its closeness. It was, on that hot afternoon, a painful moment of division and at least some African members deliberately absented themselves from the hall during the voting altogether. The fact that the ACC came so close to NOT rapping Canadian and American knuckles further shows how delicate the balance of opinion currently is within global Anglicanism. However, the closeness of the vote is perhaps an inspired and providential challenge to Anglicans to live with each other and with the integrity of one another – neither ‘side’ (and I hate to use the term) is in a position to go on some sort of moral stampede. After the close vote, the atmosphere at the Council seemed to change remarkably: people know that had the North American ‘observer members’ used their votes (as constitutionally they could have done) the outcome would certainly have been different. The influence at this point of off-site pressure groups, lobbyists and ‘advisers’ seemed to diminish palpably. As the meeting proceeded, there was no difficulty about a motion lauding the essentially pro-Palestinian Independence investment policy of ECUSA or in passing a resolution on the final day thanking the two North American provinces for their presentations and requesting their observers to convey those thanks home.

That said, no one could predict at all just now how events will unfold as ACC members report back and provinces digest the decisions of this particular Instrument of Unity and Communion which in a neo-synodical way has displayed that an imperative to live with significant moral diversity may *itself* be somehow the consensus fidelium. Much of course will depend on the successful operation of the listening process encouraged by Lambeth Resolution 1.10 of 1998¹, a process which an ACC Resolution has now established and commended on a basis not unlike that already in operation in the Church of Ireland. The Secretary General is now charged with the responsibility of collating the studies and statements which are the fruit of experiences of listening in each province, and making such material available for study across the Communion. Progress on encouraging this work of mutual attentiveness and indeed education is to be reported to each of the instruments of communion as soon as possible.

After these predictably but necessarily lengthy ruminations on all that goes with matters of sexuality, perhaps I had better deal with other matters that preoccupied the Council with a succession of bullet points.

¹ Lest anyone forget, Lambeth Resolution 1.10 of 1998 made a commitment ‘to listen to the experience of homosexual persons’ (clause c) and also requested the establishment of ‘a means of monitoring the work done on the subject of human sexuality in the Communion and to share statements and resources among us’ (clause f)

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- One was aware anew of the extraordinary scope of the Anglican Communion's involvement in major ecumenical dialogues and conversations. Of particular interest was the presentation concerning the final ARCIC II Agreed Statement on Mary. I dare to think I threw at least a kitten among the ARCIC pigeons by asking why, if Scripture could be stretched sufficiently to render Immaculate Conception somehow consonant with it, the Commission had taken little heed of the apparently plain word of Scripture in the matter of the (non!) perpetual virginity of Mary. The answer I received was that as Cranmer and Latimer had apparently accepted perpetual virginity, ARCIC had not found it necessary to address the matter! It is hoped that a new ARCIC (III) to be established by 2007 will deal largely with matters of ecclesiology.
- It is the hope of the Archbishop of Canterbury that Lambeth 2008 will be somewhat more concerned with providing serious and appropriate in-service theological and missiological training for bishops than with the production of resolutions.
- In order to increase, not least in the present climate, the coherence of the Instruments of Unity/Communion, it has finally been accepted that all the Anglican Primates will on a phased basis be incorporated into the ACC as a sort of house of bishops within it. The chief casualty of this will be the participation of episcopal members who are not Primates and it likely that the Council will in future vote by orders.
- The Church of Ireland was particularly and suitably prominent at this ACC – Canon Kenneth Kearon was attending his first Council as Secretary-General of the Communion, the Bishop of Clogher presided over a masterly presentation of the work of the Inter-Faith Concerns network and the host bishop, George Cassidy of Southwell, is of course a son of the Church of Ireland. In addition to all that, and following the work of the Lambeth Commission, Archbishop Eames was truly an invisible but ever-appreciated influence on the atmosphere of the meeting.
- Largely thanks to the provision of proper office facilities for the Communion in London, and the number of international ecumenical and theological commissions at present at work, the inter-Anglican budget is not in a very buoyant state, and is hugely dependent on contributions particularly from ECUSA (with all that that implies...). Putting it bluntly, each province's contributions will probably rise by a significantly higher level than inflation over the next few years, not least on account of the challenge of funding a Lambeth Conference which will nevertheless be shorter and more modest than many would have desired. For the moment, at least, the vision of a larger Anglican 'gathering' in some kind of association with Lambeth has been put on ice.
- In the light of an amended resolution concerning Palestine presented originally by the Peace and Justice Network and passed after quite a heated debate in the Council, the Church of Ireland may feel obliged to ask itself whether its adopted ethical investment strategies, at various levels and *inter alia*, 'support the infrastructure of a future Palestinian State'. This resolution was not quite as sweeping in its

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implications as that originally drafted² and many members of the Council – myself included – had been intensively lobbied (and also entertained) by their local rabbis who had offered us weighty reflections concerning Israel's position on how any policy of divestment at this time would weaken the prospects of Middle East peace.

I could go on and on about this my final ACC – a milestone of a meeting, more theologically meaty and indeed physically demanding than any I had attended before, and interested persons must await what will be a very lengthy published Report. If I did not enjoy quite every minute of it, it was an utter privilege to be part of it, to have met so many wonderful people from around the globe as well as to have functioned within what is actually a strikingly small, intimate but I think effective Europe Region. For all of this I shall be eternally grateful to the Church of Ireland. It has been a pleasure to share the Nottingham experience with someone held in such respect and affection by others in the Council as Kate Turner and she goes forward to ACC 14 which may well take her to New Zealand, home territory of the Council chair John Paterson, Bishop of Auckland.

The final accolade must, however, lie with Rowan Williams, who brought to the whole Council wisdom, scholarship and frankly holiness – not least through the manner in which he personally led the morning Bible studies on Acts. His apparently unassuming interventions made the utterances of the Council much more balanced and judicious than they would otherwise have been and his genuine capacity for friendship permeated everything. The ovation he received as the meeting concluded was moving and without precedent in my experience of the Council and I am glad to have it as my final memory of a remarkable ten days. In so far as being an Anglican depends so much at the end of the day on communion with Canterbury, people of all shades of opinion really do want to stay with Rowan. The manner in which the Archbishop builds in the coming years on that quite extraordinary, yet still essentially non-judicial, authority of affection will be crucial in helping us, in spite of everything, to discern how to continue to experience *Living Communion* – the very theme that ACC 13 set for itself.

Michael Burrows
July 2005

² The final agreed text (resolution 36 of ACC 13) perhaps needs to be quoted more fully here since it has been the subject of intense discussion and 'spin' since the meeting of the council. The key phrases in clause (b) commend 'the resolve of ECUSA to take appropriate action where it finds that its corporate investments support the occupation of Palestinian lands or violence against innocent Israelis and

- i. commends such a process to other Provinces having such investments, to be considered in line with their adopted ethical investment strategies
- ii. encourages investment strategies that support the infrastructure of a future Palestinian state'

APPENDIX C

PANEL OF REFERENCE FOR THE ANGLICAN COMMUNION

Copy of letter dated 17 June 2005 from the Archbishop of Armagh to the Archbishop of Canterbury

I have been requested by the House of Bishops of the Church of Ireland to write to you following a meeting held in Dublin on 7 and 8 June.

During that meeting the bishops discussed the announcement of the appointment of the Panel of Reference for the Anglican Communion.

My colleagues wish me to assure you of their understanding of the problems which have given rise to the need to take such action. They are equally conscious of the pastoral dimensions to these issues and fully accept the need for you to have the advice and support of senior figures in the Communion where local disagreements exist.

The Church of Ireland bishops have reservations on the proposed operation of this Panel in relation to an autonomous Province such as ours. While other individual Primates will be involved in any process leading to the intervention of the Panel in his Province, the House wishes to emphasise that they have already agreed that in the present circumstances no Church of Ireland bishop would entertain a request from a parish in another diocese for alternative Episcopal oversight. In addition the Church of Ireland already includes mechanisms for mediation and structures of ecclesiastical Courts and Tribunals to which all our clergy and bishops are subject. The House felt it would be important for you to be aware of these facts should you receive any request regarding the Panel of Reference in relation to the Church of Ireland.

I enclose a copy of the Resolution adopted by the House and have also been requested to copy this letter to the Secretary-General.

Resolution adopted by the House of Bishops of the Church of Ireland

Following the recent announcement of The Panel of Reference set up by the Archbishop of Canterbury, the Church of Ireland House of Bishops recognises the pastoral intent within the document. However, the Archbishop of Canterbury does not have such jurisdictional authority outside his own province. In addition, the Church of Ireland already has an agreement between the bishops that **in present circumstances the House of Bishops wishes to affirm that no bishop would entertain a request from a parish in another diocese of the Church of Ireland for alternative Episcopal oversight.** There are, in addition, mechanisms in place for mediation and also a system of church courts and tribunals to which bishops and clergy are subject.

APPENDIX D

MARY: GRACE AND HOPE IN CHRIST

**THE ANGLICAN-ROMAN CATHOLIC INTERNATIONAL COMMISSION
AN AGREED STATEMENT
2005**

INTRODUCTION

The Agreed Statement¹ on Mary the mother of our Lord Jesus Christ (also known as the Seattle Statement) is the most recent in a series produced by the present commission. It arose from a request made by a meeting of Anglican and Roman Catholic bishops under the leadership of the former Archbishop of Canterbury, Dr George Carey and Cardinal Edward I. Cassidy, President of the Pontifical Council for Promoting Christian Unity at Mississauga, Canada, in 2000 which specifically asked for “a study of Mary in the life and doctrine of the Church.”² The request, it is pointed out, recalls the observation of the Malta Report (1968) that “real or apparent differences between us come to the surface in such matters as...the Mariological definitions” promulgated in 1854 and 1950. More recently, in *Ut Unum Sint* (1995), Pope John Paul II identified as one area in need of fuller study by all Christian traditions before a true consensus of faith can be achieved “the Virgin Mary, as Mother of God and Icon of the Church, the spiritual Mother who intercedes for Christ’s disciples and for all humanity”.³ ARCIC had addressed this topic once before. In paragraph two of the present statement it was noted that *Authority in the Church II* (1981) already records a significant degree of agreement:⁴

We agree that there can be but one mediator between God and man, Jesus Christ, and reject any interpretation of the role of Mary which obscures this affirmation. We agree in recognising that Christian understanding of Mary is inseparably linked with the doctrines of Christ and the Church. We agree in recognising the grace and unique vocation of Mary, Mother of God Incarnate (*Theotókos*), in observing her festivals, and in according her honour in the communion of saints. We agreed that she was prepared by divine grace to be the mother of our Redeemer, by whom she herself was redeemed and received into glory. We further agree in recognising in Mary a model of holiness, obedience, and faith for all Christians. We accept that it is possible to regard her as a prophetic figure of the Church of God before as well as after the Incarnation (para. 30)

The same document, however, pointed out remaining differences:

The dogmas of the Immaculate Conception and the Assumption raise a special problem for those Anglicans who do not consider that the precise definitions given by these dogmas are sufficiently supported by Scripture. For many Anglicans the teaching authority of the bishop of Rome, independent of a council, is not recommended by the fact that through it these Marian doctrines were proclaimed as dogmas binding on all the faithful. Anglicans would also ask whether, in any future union between our two Churches, they would be required to subscribe to such dogmatic statements (para. 30).

The co-chairmen of the present commission (The Most Rev Alexander J Brunett, and the

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Most Rev Peter F Carnley) in commending *Mary: Grace and Hope in Christ* state:⁵

In framing this Agreed Statement, we have drawn on the Scriptures and the common tradition which predates the Reformation and the Counter-Reformation. As in previous Anglican-Roman Catholic International Commission (ARCIC) documents, we have attempted to use language that reflects what we hold in common and transcends the controversies of the past. At the same time, in this statement we have had to face squarely dogmatic definitions which are integral to the faith of Roman Catholics but largely foreign to the faith of Anglicans. The members of the ARCIC, over time, have sought to embrace one another's ways of doing theology and have considered together the historical context in which certain doctrines developed. In so doing, we have learned to receive anew our own traditions, illumined and deepened by the understanding of and appreciation for each other's tradition.

With regard to the status of the document it is stated that it is a joint statement of the Commission. The authorities who appointed the Commission have allowed the statement to be published so that it may be widely discussed. "It is not an authoritative declaration by the Roman Catholic Church or by the Anglican Communion, who will study and evaluate the document in due course."⁶ It is within this context that the Standing Committee appointed a committee to consider the document and draft a response that might be brought before the General Synod of 2006.⁷

The document is in four sections, dealing respectively with Mary according to the Scriptures, Mary in the Christian tradition, Mary within the pattern of grace and hope, and Mary in the life of the church. After reaffirming the agreements reached previously by ARCIC in *Authority in the Church* II.30, the document affirms,

We are convinced that any attempt to come to a reconciled understanding of these matters must begin by listening to God's word in the Scriptures. Therefore our common statement commences with a careful exploration of the rich New Testament witness to Mary, in the light of overall themes and patterns in the Scriptures as a whole.⁸

-  This study has led us to the conclusion that it is impossible to be faithful to Scripture without giving due attention to the person of Mary (paragraphs 6-30).
-  In recalling together the ancient common traditions, we have discerned afresh the central importance of the *Theotókos* in the Christological controversies, and the Fathers' use of biblical images to interpret and celebrate Mary's place in the plan of salvation (paragraphs 31-40).
-  We have reviewed the growth of devotion to Mary in the medieval centuries, and the theological controversies associated with them. We have seen how some excesses in late medieval devotion, and reactions against them by the Reformers, contributed to the breach of communion between us, following which attitudes toward Mary took divergent paths (paragraphs 41-46).
-  We have also noted evidence of subsequent developments in both our Communion, which opened the way for a re-reception of the place of Mary in the faith and life of the Church (paragraphs 47-51).

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- ☐ This growing convergence has also allowed us to approach in a fresh way the questions about Mary which our two Communions have set before us. In doing so, we have framed our work within the pattern of grace and hope which we discover in Scripture - “predestined...called...justified...glorified” (Romans 8:30) (paragraphs 52-57).

Under the heading “Advances in Agreement” the document states,⁹

As a result of our study, the Commission offers the following agreements, which we believe significantly advance our consensus regarding Mary. We affirm together

- 📁 the teaching that God has taken the Blessed Virgin Mary in the fullness of her person into his glory as consonant with Scripture, and only to be understood in the light of Scripture (paragraph 58);
- 📄 that in view of her vocation to be the mother of the Holy One, Christ’s redeeming work reached “back” in Mary to the depths of her being and to her earliest beginnings (paragraph 59);
- 📄 that the teaching about Mary in the two definitions of the Assumption and the Immaculate Conception, understood within the biblical pattern of the economy of hope and grace, can be said to be consonant with the teaching of the Scriptures and the ancient common traditions (paragraph 60);
- 📄 that this agreement, when accepted by our two Communions, would place the questions about authority which arise from the two definitions of 1854 and 1950 in a new ecumenical context (paragraphs 61-63);
- ☐ that Mary has a continuing ministry which serves the ministry of Christ, our unique mediator, that Mary and the Saints pray for the whole Church and that the practice of asking Mary and the saints to pray for us is not communion-dividing (paragraphs 64-75).

We agree that doctrines and devotions which are contrary to Scripture cannot be said to be revealed by God nor to be the teaching of the Church. We agree that doctrine and devotion which focuses on Mary, including claims to “private revelations,” must be moderated by carefully expressed norms which ensure the unique and central place of Jesus Christ in the life of the Church, and that Christ alone, together with the Father and the Holy Spirit, is to be worshipped in the Church.¹⁰

Our statement has sought not to clear away all possible problems, but to deepen our common understanding to the point where remaining diversities of devotional practice may be received as the varied work of the Spirit amongst all the people of God. We believe that the agreement we have here outlined is itself the product of a re-reception by Anglicans and Roman Catholics of doctrine about Mary and that it points to the possibility of further reconciliation, in which issues concerning doctrine and devotion to Mary need no longer be seen as communion-dividing, or an obstacle to a new stage of our growth into visible *koinonia*.¹¹

In making its response as a particular church among the thirty-eight provinces of the Anglican Communion, the Church of Ireland does so as a body which in its most fundamental constitutive document, “The Preamble and Declaration prefixed to the

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Church Constitution” (1870) describes itself in a two-fold manner as both “Ancient, Catholic, and Apostolic” and “Reformed and Protestant”.¹² This involves, on the one hand adherence to the historic faith “once for all delivered to the saints” and affirmed in the Apostles’ and Nicene Creeds and, on the other hand commitment to a scriptural understanding of that faith as recovered at the Reformation.¹³ Papers produced by members of the preparatory committee cover both aspects, including a study of Mary in Celtic Christianity by the Rev Gillian Wharton (Preparatory Paper A) and one on Mary in the period of the Reformation by the Very Rev Norman Lynas (Preparatory Paper B). [For reasons of space the Preparatory Working Documents do not appear in this printing, but are available separately.]

AFFIRMATIONS

From a Church of Ireland perspective there is much to welcome in this document. It is helpful to have a report which goes a long way towards portraying Mary as more of a bridge than a barrier between our two communions. The Church of Ireland, following the tradition affirmed by the Lambeth Conference of 1958 of “honouring the saints without invocation”¹, in its liturgical practice authorises the following holy days in the 2004 edition of the Prayer Book²:

(1) Festivals of Christ with a particular association with the Blessed Virgin Mary.

 1st January	The Naming and Circumcision of Jesus
 2nd February	The Presentation of Christ in the Temple (called in the 1926 Prayer Book the Purification of St Mary the Virgin)
 25th March	The Annunciation of our Lord to the Blessed Virgin Mary
 25th December	Christmas Day (Principal Holy Day)

The Post Communion prayer of the Annunciation reads,

God Most High,
whose handmaid bore the Word made flesh:
We thank you that in this sacrament of our redemption
you visit us with your Holy Spirit
and overshadow us by your power.
May we like Mary be joyful in our obedience,
and so bring forth the fruits of holiness;
through Jesus Christ our Lord. **Amen.**

The Christmas Collect reads,

Almighty God,
you have given us your only begotten Son
to take our nature upon him
and as at this time to be born of a pure virgin:
Grant that we, who have been born again

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and made your children by adoption and grace,
may daily be renewed by your Holy Spirit;
through Jesus Christ our Lord. **Amen.**

(2) Festivals of the Blessed Virgin Mary

 31st May	The Visitation of the Blessed Virgin Mary
 8th September	The Birth of the Blessed Virgin Mary

The Collect of the Visitation reads,

Mighty God,
by whose grace Elizabeth rejoiced with Mary
and greeted her as the mother of the Lord:
Look with favour on your lowly servants
that, with Mary, we may magnify your holy name
and rejoice to acclaim her Son our Saviour,
who is alive and reigns with you and the Holy Spirit,
one God, now and for ever. **Amen.**

The Post Communion of the Visitation reads,

Gracious God,
who gave joy to Elizabeth and Mary
as they recognised the signs of redemption at work within them:
Help us, who have shared in the joy of this eucharist,
to know the Lord deep within us
and his love shining out in our lives,
that the world may rejoice in your salvation;
through Jesus Christ our Lord. **Amen.**

The Collect of the Birth of the Blessed Virgin Mary reads,

Almighty God,
who looked upon the lowliness of the blessed Virgin Mary
and chose her to be the mother of your only Son:
Grant that we who are redeemed by his blood
may share with her in the glory of your eternal kingdom;
through Jesus Christ our Lord. **Amen.**

The Post Communion of the Birth of the Blessed Virgin Mary reads,

Almighty and everlasting God,
who stooped to raise fallen humanity
through the child-bearing of blessed Mary:
Grant that we who have seen your glory
revealed in our human nature,
and your love made perfect in our weakness,
may daily be renewed in your image,
and conformed to the pattern of your Son, Jesus Christ our Lord. **Amen.**

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(3) Sundays

The Collect of the fourth Sunday of Advent reads,

God our redeemer,
who prepared the blessed Virgin Mary
to be the mother of your Son:
Grant that, as she looked for his coming as our saviour,
so we may be ready to greet him
when he comes again as our judge;
who is alive and reigns with you and the Holy Spirit,
one God, now and for ever. **Amen.**

Other relevant liturgical texts include the Penitential Kyries, the Introduction to the Peace, the Proper Preface, and the Blessing appointed for the Presentation, the Annunciation, the Visitation and the Birth of the Blessed Virgin Mary³, as follows,

Penitential Kyries

Lord God, mighty God,
you are the creator of the world.
Lord, have mercy.
Lord, have mercy.

Lord Jesus, Son of God and Son of Mary,
you are the Prince of Peace.
Christ, have mercy.
Christ, have mercy.

Holy Spirit,
by your power the Word was made flesh
and came to dwell among us.
Lord, have mercy.
Lord, have mercy.

Introduction to the Peace

Unto us a child is born, unto us a son is given;
and his name is called the Prince of Peace.

Proper Preface

You chose the Blessed Virgin Mary
to be the mother of your Son
and so exalted the humble and meek;
your angel hailed her as most highly favoured,
and with all generations we call her blessed:

Blessing

Christ the Son of God, born of Mary,
fill you with his grace
to trust his promises and obey his will:

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and the blessing of God almighty,
the Father, the Son, and the Holy Spirit,
be with you and remain with you always. **Amen.**

Particularly significant is the appointment of the Magnificat⁴ - the “Song of the Blessed Virgin Mary” as the canticle following the first reading at Evening Prayer (Evensong) following the tradition of Anglican worship back to the original edition of the *Prayer Book* (1549), where it forms the climax of the evening office, and, normatively, is used daily.

The 2000 edition of the *Church Hymnal*⁵ contains a number of hymns, particularly those dealing with the incarnation, which honour Mary. She is mentioned specifically in 180 v3 referring to “Christ to us through Mary given”, and 181 v3 where Mary is depicted as “singing a sweet lullaby”, 183 “The holly and the ivy” in which four verses end with the words “and Mary bore sweet Jesus Christ to be our sweet Saviour”. Hymn 184 “Unto us is born a Son” includes the wish “O that Mary’s gentle child might lead us up to glory”. Hymn 185 addressed to the Saviour, celebrates the role of Mary, as follows,

Virgin-born, we bow before thee;
blessèd was the womb that bore thee;
Mary, maid and mother mild,
blessèd was she in her child.

Blessèd was the breast that fed thee;
blessèd was the hand that led thee;
blessèd was the parent’s eye
that watched thy slumbering infancy.

Blessèd was she by all creation,
who brought forth the world’s Salvation,
blessèd they, for ever blessed,
who love thee most and serve thee best.

Hymns related to the sanctorale (the calendar of saints) also refer to Mary. Hymn 460 “For all your saints in glory” contains inserts celebrating the role of particular saints in the Church of Ireland calendar. That appointed for September 8, the Birth of the Blessed Virgin Mary, reads,

We celebrate the birthday of Mary, chosen one
to be the virgin mother of God’s incarnate Son,
She loved you and she raised you as God’s great plan unfurled,
then saw you die on Calv’ry as Saviour of the world.

Hymns 462 “For Mary, mother of our Lord”, 470 (appointed for the Visitation of the Blessed Virgin Mary, May 31) “Let God’s people join in worship on the Virgin Mary’s feast” and 472 “Sing we of the blessèd mother”, all explicitly celebrate the role of Mary. The last of these refers to “Mary’s sorrows” and “the joys of Mary” and concludes with a reference to her “chiefest joy”,

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Sing the chiefest joy of Mary
when on earth her work was done,
and the Lord of all creation
brought her to his heavenly home:
where, raised high with saints and angels,
in Jerusalem above,
she beholds her Son and Saviour
reigning as the Lord of love.

A significant emphasis upon the Annunciation, including the specific role of Mary as a model of motherhood is found in the widely supported women's organisation in the Church of Ireland as in other parts of the Anglican Communion, the Mothers' Union. A study of this by the All-Ireland President of the Mothers' Union, Mrs Patricia Wallace, may be found in Preparatory Paper C

The document is helpful insofar as it reflects the ongoing commitment of our two communions to work, pray and study together. The *Common Declaration* of 1966 of Pope Paul VI and the Archbishop of Canterbury, Dr Michael Ramsey spoke of a "serious dialogue...founded on the Gospels and on the ancient common traditions" and the ARCIC enterprise is the main expression of this (although there have also been ongoing discussions in several parts of the world on a more local basis). As members of the Church of Ireland we can identify with the concluding words of this present document in which it is said⁶,

It may [also] in itself prove a valuable study of the teaching of the Scriptures and the ancient common traditions about the Blessed Virgin Mary, the Mother of God incarnate. Our hope is that, as we share in the one Spirit by which Mary was prepared and sanctified for her unique vocation, we may together participate with her and all the saints in the unending praise of God.

The attempt made in the document to explicate the place of Mary and doctrines associated with Mary in a scriptural context⁷ are also appreciated, the concept of "a trajectory of grace and hope" - which is the main thrust of the argument - being particularly helpful. From the teaching of Romans Chapter Eight (vv29-30) members of the Church of Ireland are familiar with believers as those whom God "foreknew", "predestined", "called", "justified", and even "glorified". The relevance of the concept of the covenant is well brought out with its emphasis on the love affair between God and Israel, the virgin daughter of Zion, bride and mother. God, in Christian understanding is one who is experienced in a reciprocal relationship of love as well as reflected upon in philosophical theology. Section 11 helpfully sets the role of Mary as the mother of the Saviour both within the context of the Christological fulfillment of the hope of Israel and within the context of God's election, calling and sanctification in the line of those holy women, such as Sarah and Hannah, whose sons fulfilled the purposes of God for his people. All of this part of the report, including the [helpful] assembly of evidence of the calling by God of particular persons, such as David, Elijah, Jeremiah and Isaiah in the Old Testament and John the Baptist and Paul in the New Testament, is relevant and helpful and bears witness to the gift of the Spirit or the presence of God in the lives of such persons enabling them to accomplish God's will and purpose. The treatment of the

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birth narrative in Matthew brings out its theological significance including its context in salvation history (which includes the unlikely role played in its providential ordering by four women, each of whom stretches the boundaries of the covenant); and the section on “Mary in Luke’s birth narrative” rightly emphasises the importance of the stories of the annunciation and the visit to Elizabeth not only within their original context but for reflection on the place of Mary in the life of the Church. The treatment of Mary in John’s Gospel, in which she appears both at the beginning of Our Lord’s ministry (at the Wedding Feast at Cana of Galilee) and at its conclusion (at the foot of the Cross) indicates that a sense of her special significance is not confined to the Synoptic tradition but is common to the four Gospels. All the passages concerned, with their powerful affirmation of the role of Mary repay careful and prayerful reflection.

It is helpful that the treatment of the doctrine of Mary in ancient conciliar statements is affirmed.⁸ The “Nicene Creed” (actually in its received form the Creed accepted at the Council of Constantinople in 381 A.D.) declares⁹,

We believe in one Lord, Jesus Christ,
the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.
Through him all things were made.
For us and for our salvation
he came down from heaven,
was incarnate by the Holy Spirit of the Virgin Mary,
and was made man...

As indicated in the document (para 34) a further step in the recognition of the role of Mary in the incarnation was that taken by the Council of Ephesus (431), and the statement in the report (section 34) that this council used *Theotókos* (literally “God-bearer”, in Latin, *Deipara*) to affirm the oneness of Christ’s person by identifying Mary as the Mother of God the Word incarnate. The rule of faith on this matter takes more precise expression in the definition of the Council of Chalcedon (451): “One and the same Son...was begotten from the Father before the ages as to the divinity and in the latter days for us and our salvation was born as to the humanity from Mary the Virgin *Theotókos*.” In his divine aspect Jesus, as the one “through whom all things were made” has a priority of being even over his mother “in the flesh”. We would identify with the statement that “in receiving the Council of Ephesus and the definition of Chalcedon, Anglicans and Roman Catholics together confess Mary as *Theotókos*”.⁹

It is important in this connection to emphasise that the first four General Councils of the Church (Nicaea, 325; Constantinople, 381; Ephesus, 431; and Chalcedon, 451) are regarded by Anglicans as authentic and authoritative¹⁰ because they explicate and confirm the teaching of Holy Scripture which, according to Article Six (of the Thirty-nine Articles of Religion) contain all things necessary to salvation.¹¹

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Other (non-conciliar but authoritative) creedal statements are also relevant:

The Apostles' Creed, which is the baptismal Creed of the Western Church, affirms¹²,

I believe in Jesus Christ, God's only Son, our Lord.
who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died and was buried...

The Creed attributed to St Athanasius (actually another Western Creed), which since 1878 has been printed in successive editions of the Book of Common Prayer of the Church of Ireland as a witness to the faith of the church but without any rubrics directing its actual use, says¹³,

Furthermore it is necessary to everlasting salvation:
that he also believe rightly the Incarnation of our Lord Jesus Christ.
For the right Faith is that we believe and confess:
that our Lord Jesus Christ, the Son of God, is God and Man;
God, of the Substance of the Father, begotten before the worlds;
and Man, of the Substance of his Mother, born in the world;
Perfect God, and perfect Man:
of a reasonable soul and human flesh subsisting;
Equal to the Father, as touching his Godhead;
and inferior to the Father, as touching his Manhood,
Who although he be God and Man: yet he is not two, but one Christ;
One, not by conversion of the Godhead into flesh:
but by taking the Manhood into God;
One altogether, not by confusion of Substance: but by unity of Person,
For as the reasonable soul and flesh is one man:
so God and Man is one Christ...

The affirmation of the uniqueness of Christ is welcome, especially the mediatorial and salvific emphasis in paragraph 2 of the report. This statement, given above, from *Authority in the Church II (1981)*, is extremely significant and represents a doctrine of Mary which is consonant with the teaching of the Church of Ireland, and other Anglican churches. This accords with Scripture itself in which we read that "there is one God, and there is one mediator between God and man, the man Christ Jesus, who gave himself as a ransom for all, the testimony to which was borne at the proper time" (1 Tim. 2: 5,6). Whatever respect and honour are due to Mary as the *theotókos*, the God-bearer, and whatever recognition may be given to any role of intercession ascribed to her, as suggested in the report, must be viewed within this context and must be of such a character as to give full weight to this fundamentally important scriptural teaching.

The acknowledgement that some of the non-scriptural devotions associated with Mary have been to "excess" is welcome, and it is also helpful to recognise that on the Anglican side there has in many places been a lack of attention to the importance of Mary in the "economy of salvation", and this is something to which further thought needs to be given. From the Roman Catholic side an authoritative recognition of the limits of legitimate

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devotion to Mary as cited in the report (par 48) is significant. Pope Paul VI in *Marialis Cultus* (1974) affirmed that devotion to her is properly located within the Christological focus of the Church's public prayer, and must be in accordance with the Scriptures and the liturgy of the Church; it must be sensitive to the concerns of other Christians and it must affirm the full dignity of women in public and private life. He cautioned those who in his opinion erred either by exaggeration or neglect¹⁴. More recently, the Congregation for the Doctrine of the Faith, under the then Cardinal Joseph Ratzinger (now Pope Benedict XVI) issued a warning about supposed "private revelations", cited in the report (73). Although a value for these was claimed, it was also said,

The criterion for the truth and value of a private revelation is...its orientation to Christ himself. When it leads us away from him, when it becomes independent of him or even presents itself as another and better plan of salvation, more important than the Gospel, then it certainly does not come from the Holy Spirit.

On the other hand it has to be said that the full significance of the role of Mary as the *theotókos* or God-bearer has sometimes been lacking in the consciousness of some Anglicans. A renewal of interest may be seen, liturgically, in the observance of festivals with a Marian significance. In addition to those mentioned above, in some Anglican provinces, although not in the Church of Ireland, provision is made for the observance of August 15th as a general feast of Mary and of December 8th as a celebration of her conception (as in the 1662 Book of Common Prayer where it was a black-letter day)¹⁵. Some widely used, although unofficial office books, such as *Celebrating Common Prayer* include traditional forms of devotion to Mary such as the Angelus and the Regina Coeli. A wide range of books by respected authors on the significance of Mary has appeared, including, *Chosen by God - Mary in Evangelical Perspective*, edited by David Wright and with several Anglican contributors; and *Mary for all Christians* by John Macquarrie. Particularly valuable, from an historical perspective, is a book by A.M. Allchin, *The Joy of all Creation - An Anglican Meditation on the Place of Mary* with chapters summarising the views of such classical Anglican writers as Lancelot Andrewes, Jeremy Taylor, Herbert Thorndike, and Thomas Traherne, as well as a discussion of eighteenth, nineteenth and twentieth century writers, including the poet T.S. Eliot.

A number of Anglicans belong to the Ecumenical Society of the Blessed Virgin Mary whose publications include *An Ecumenical Office of Mary, the Mother of Jesus*.

It is important to set any recognition of the special position of Mary within the context of the doctrine of the Communion of Saints, an essential element in the Christian faith affirmed in the Apostles' Creed, and properly part of the experienced reality of that faith. In the first instance this refers to the special kind of fellowship, called in the Greek New Testament *koinonia* between all those who are Christ's and who are known in the New Testament as "saints" (*hagioi*, those who are holy). It also refers in a special way to the relationship between the church on earth and the church in heaven, as in the well-known hymn by Charles Wesley,

One fellowship in him we dwell,
one church, above, beneath,
though now divided by the stream,
the narrow stream, of death.

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The significance of this relationship is emphasised not only by the existence of the calendar of saints (in which the focus, in the Book of Common Prayer, 2004, of the Church of Ireland, is upon biblical and national saints)¹⁶ but particularly in the provision for All Saints' Day (Nov 1).¹⁷

Almighty God,
you have knit together your elect
in one communion and fellowship
in the mystical body of your Son Christ our Lord:
Grant us grace so to follow your blessed saints
in all virtuous and godly living
that we may come to those inexpressible joys
that you have prepared for those who truly love you;
through Jesus Christ our Lord. **Amen.**

The Introduction to the Peace in the Prayer Book is a quotation from Ephesians 2:19,17

We are fellow-citizens with the saints
and of the household of God,
through Christ our Lord,
who came and preached peace to those who were far off
and those who were near.

The Preface reads,

In the saints
you have given us an example of godly living,
that, rejoicing in their fellowship,
we may run with perseverance the race that is set before us,
and with them receive the unfading crown of glory.

The Blessing reads,

God give you grace
to share the inheritance of ... and of his saints in glory.

Special provision is made for Irish Saints (BCP pp.235-6)¹⁸.

An essay by Bishop P.F. Barrett on devotion to Mary and the communion of saints may be found in Preparatory Paper D.

RESERVATIONS

It is difficult in even so comprehensive a report to cover all aspects of the topic. However, it is felt that there are some significant omissions. For example, there is no treatment of the relationship between art, devotion and theology, especially the role of art in the portrayal of theological concepts, in this case where Mary is concerned. An essay on "Mary as the subject of religious art" by Mrs Mary Evans, a member of the committee appointed to examine the Report, is included in a Preparatory Paper E.

There seems to have been insufficient attention given to pneumatology, the study of the role of the Holy Spirit in relation to Mary and the saints, despite the emphasis in Luke

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1:35 and echoed in the Apostles' and Nicene Creeds.¹ Insofar as the doctrine of the Holy Spirit is neglected this would appear to give scope for the mistaken idea that there can be an independent salvific initiative on Mary's part. Language such as "co-redeemer" would be theologically impossible for members of the Church of Ireland.

It is felt that there should have been a clearer explanation of the methodology used by the commission, and there seems even to be a lack of consistency in methodology. In some areas it would appear that arguments and methodology were being used to back up a pre-determined outcome. An essay on the philosophical aspects of the relation of doctrine, scripture and tradition in the document by Dr Susan Patterson is included in Preparatory Paper F.

Although the document sets forth some helpful principles relating to the interpretation of Holy Scripture (par 7) it appears that in practice its approach at times seems to border on the simplistic and to disregard the broad weight of biblical scholarship.² At times it is difficult to avoid an impression of lack of balance and even some "special pleading".³

A further problem arises from the ambiguity of a number of statements made in the document. For example, what does it mean to say that "the teaching about Mary in the two definitions of the Assumption and the Immaculate Conception, understood within the biblical pattern of the economy of hope and grace, can be said to be 'consonant' with the teaching of the Scriptures and the ancient common traditions (paragraph 60)"? To what extent can doctrines be said to be in agreement (consonant) with scripture and ancient common traditions if an adequate basis for them can be found in neither? That Mary was "assumed body and soul" into heaven when the course of her earthly life was over is not to be found in scripture, the last glimpse of her being that in the first chapter of Acts where, following the Ascension and prior to the outpouring of the Holy Spirit on the Day of Pentecost she is to be found in the company of the other disciples and engaged in prayer. Were there to be an independent historical source of information indicating that either with or without dying she was assumed "body and soul" then this could perhaps indeed be said to be "consonant" with scripture. But there is no such source, the legend of her assumption being found, so far as can be determined, in entirely fictional, apocryphal, and even heretical writings of a kind familiar to scholars of the early church and generally regarded as valueless⁴. Apocryphal writings cannot in any case be regarded as part of the "ancient common traditions" shared by the Anglican and Roman Catholic churches.

The statement that "God has taken the Blessed Virgin Mary in the fullness of her person into his glory" is equally ambiguous. If this is simply an indication that Mary is with her Son in heaven, as understood in the light of Scripture (par 58) then this does appear to be consonant with Scripture and may be assented to in good conscience. But if "the fullness of her person" means that Mary ascended/was assumed in a flesh and bones manner then one must ask what is the evidence for this assertion and what are the grounds for affirming it as a dogma of faith? It is hard to avoid the impression that an ambiguous formula has been used to cover both those who affirm (without evidence) that the physical remains of Mary are, with the certainty of faith, to be deemed no longer to be on earth and those for whom there is no historical basis and absolutely no necessity for making any such assertion.

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[A discussion of the doctrine of the Assumption, specifically as defined in the Roman Catholic tradition may be found below]

Similarly, with regard to the doctrine of the Immaculate Conception, it has to be said that the conception of Mary is not mentioned in Scripture, and is not to be found at all in the “ancient common traditions”. It seems to have arisen from a very widespread (but not absolutely universal) belief in Mary’s actual sinlessness in the early⁵ Church which itself is neither to be found in Scripture nor necessarily implied in it, the doctrine, specifically, of her exemption from original sin (which is what the Immaculate Conception involves) being a piece of medieval speculation which appears not to be in accordance with the teaching of three of the greatest “doctors” of the faith recognised in the Roman Catholic Church itself, St Augustine, St Bernard of Clairvaux, and, above all, St Thomas Aquinas. The process by which this doctrine came to prevail in the Roman Catholic tradition is itself problematic as it appears to have involved, not a genuine discussion, but the gradual suppression of dissent⁶. The doctrine contradicts the scriptural teaching that, except for our Lord and Saviour Jesus Christ, “all have sinned and fallen short of the glory of God”⁷.

It also appears to be contrary, at least implicitly (and in the case of St Thomas Aquinas quite explicitly), to the teaching of some of the greatest authorities. It cannot, therefore, be said to be in any real sense “consonant” with scripture and with the ancient common traditions, although some of the early Fathers certainly use language implying Mary’s absolute purity.

The statement “that in view of her vocation to be the mother of the Holy One, Christ’s redeeming work reached ‘back’ in Mary to the depths of her being and to her earliest beginnings” is also ambiguous. If this means simply that Mary, like others (including the prophet Jeremiah⁸ and the apostle Paul⁹) was chosen by God from the moment of her conception, this may be affirmed not only for Mary but in a sense for all Christians, and this would appear to be a doctrine fully in accordance with scriptural teaching. However, that this involves actual sinlessness let alone exemption from “original” sin would go far beyond biblical evidence and is in no way required by it. Once again, a form of words seems to have been used which covers both those who believe it necessary to affirm the view that Mary was exempt from “original” (as well as “actual”) sin and those for whom this is neither necessary, nor requisite.

An examination of the biblical material by Dr Maurice Elliott may be found in Preparatory Paper F.

[A discussion of the doctrine of the Immaculate Conception, specifically as defined in the Roman Catholic tradition may be found below]

It is not entirely clear that, from the Anglican point of view, sufficient attention is given to the significance of Article Six (of the Thirty-nine Articles), *Of the sufficiency of the holy Scriptures for salvation*.¹⁰ This affirms the location of all things necessary to salvation as the Bible without denying the necessity for what is in scripture to be interpreted and applied within the church’s living tradition.

Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite necessary to salvation. In the

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name of the holy Scripture we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church. [A list of these follows in the article]

And the other Books (as Hierome saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine [A list of these follows in the article.]

All the books of the New Testament, as they are commonly received, we do receive, and account them for canonical.

It is one thing to recognise the significance of the figure of Mary in the New Testament, and even to allow for a development in the doctrine of Mary within the early church in accordance with biblical norms. The dogmatic description of her as the *Theotókos* by the Council of Ephesus (431) and confirmation of her status as mother of God in the proper sense by the Council of Chalcedon (451) falls within this category. However the line of doctrinal development leading to the two particular dogmas of the Roman Catholic church, namely, the Immaculate Conception and the Assumption does not appear necessarily to be derived from authentically biblical norms and is lacking in the kind of “proof” referred to in the article. The argumentation of the report falls far short of establishing a biblical basis for either doctrine, the “trajectory of grace and hope” so eloquently expounded being one which applies not only to Mary but to other biblical figures and in some measure to all Christians¹¹. In general there would appear to be an absence of recognition of the lack of historical evidence in relation to some of the doctrinal claims made about Mary. These considerations apply particularly in relation to the Roman Catholic doctrines of the Immaculate Conception and the Assumption, which are discussed below.

THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY

The doctrine of the Immaculate Conception was defined for Roman Catholics by Pope Pius IX in the bull *Ineffabilis Deus*, promulgated on 8th December 1854 and raised to the status of a dogma of faith,¹

To the glory of the holy and undivided Trinity, to the honour and renown of the Virgin Mother of God, the exaltation of the Catholic faith and the increase of Christian religion; by the authority of our Lord Jesus Christ, of the blessed apostles Peter and Paul, and our own authority, we declare, pronounce and define: the doctrine which holds that the most Blessed Virgin Mary was, from the first moment of her conception, by the singular grace and privilege of almighty God and in view of the merits of Christ Jesus the Saviour of the human race, preserved immune from all stain of original sin, is revealed by God and, therefore, firmly and constantly to be believed by all the faithful

a number of arguments have been advanced, from time to time, in support of this doctrine:²

Argument from Scripture

It is admitted, even by supporters of the doctrine, that no direct or categorical and stringent proof of the dogma can be brought forward from Scripture.³ But Genesis 3:15

“she (he) shall crush thy head and thou shalt lie in wait for her (his heel)”. The reading “she” is a fourth century mistranslation in the Vulgate (Latin) translation of the Bible. Even if the passage is regarded as prophetic of the role of Christ as Redeemer (which is a view that appears to have been read back into the text in church tradition) it does not say anything about any possible role of Mary as the “New Eve” (a piece of early Christian typology) let alone the nature of her being “highly favoured” (one who has been and remains endowed with grace). There is nothing in the text which suggests that the mother of the redeemer shall be exempt from actual sin, let alone that a further implication is that she must necessarily be immune from original sin.⁴

Other Old Testament texts sometimes cited in this connection (Proverbs 8 and The Song of Solomon 4:7) are not relevant, referring in their original context to the Wisdom of God and to the King’s bride. Nor does Ecclesiasticus 24 (in the Apocrypha) refer to Mary, the mother of Jesus. This is also part of the Wisdom literature of the Old Testament era. Even if, poetically, they might be regarded as fulfilled in the person of the mother of Jesus this would not establish any actual sinlessness let alone any exemption from original sin.⁵ Nor does the angelic greeting (Luke 1:28) necessarily imply a state of grace totally dissimilar from that of all other Christians.⁶ The seven, traditionally regarded as the first deacons (Acts 6:3) are described as “full of the Spirit and of wisdom”, and St Stephen in particular (Acts 6:5,9) is referred to as “a man full of faith and of the Holy Spirit” and as one who is “full of grace and power”. What makes this exegetically significant is that Luke-Acts is regarded by most biblical scholars as a two-volume work by the same author.⁷

Argument from Tradition

Although the view that Mary was actually sinless was widely held in the early Church (for example by Saints Ephraem, Ambrose, Augustine, and John Damascene)⁸ this was not, apparently, universal since neither Origen nor St John Chrysostom seem to have held it⁹. But belief in her exemption from original sin is not found at this period, and appears to be contrary to what was taught by St Augustine¹⁰. In medieval times the doctrine was espoused by Duns Scotus, but was contradicted by St Thomas Aquinas¹¹ and St Bernard of Clairvaux¹². As late as the Council of Trent in the sixteenth century one of the theologians present declared that “all the saints who speak of it, say with one voice, that the Blessed Virgin was conceived in original sin”¹³. A doctrine which is not in accordance with what was taught by three great “doctors” (teachers) of the faith recognised as such by the Roman Catholic Church cannot validly claim to be part of the “ancient common traditions” upon which ARCIC is supposed to draw let alone to be essential to a common understanding of a shared faith. The desire to honour Mary as the Mother of the incarnate Son of God is understood, but there must be some attention to “controls” based upon historical evidence.

It may well be that belief in the immaculate conception arose from an inclusion of the earliest stage of Mary’s existence within what was believed to be her actual sinlessness; but in the absence of any scriptural support for such a view this cannot be considered adequate. There is no sufficient basis for the development of this into a doctrine such as occurred from the period of the Middle Ages onwards and reached its culmination in the dogma as defined in the bull *Ineffabilis Deus*. Nor does the further reflection in the ARCIC document remove the difficulty.

Argument from reason

This is essentially an exercise in *a priori* thinking, as expressed in the axiom of Pseudo-Anselmus (Eadmer) developed by Duns Scotus, *Decuit, potuit, ergo fecit* (it was fitting, he was able, and therefore God did it). It was becoming that the Mother of the Redeemer should have been free from the power of sin and from the first moment of her existence; God could give her this privilege, therefore he gave it to her.¹⁴ But this assumes that we know the mind of God in the matter. “His ways are not our ways, neither are his thoughts our thoughts” (Isaiah 55:8). Much of what constitutes the essential character of the Christian faith is counter-intuitive even paradoxical in character, such as belief in God who is Three-in-One, in the Person of Christ who is God and Man, and in the Christian believer being *simul justus et peccator* (at one and the same time “justified” – right with God – and also a sinner). The question is not what God could have done, nor what we think we might have done had we been God, but what he has done – and for that we need original evidence. This is not to be found in Scripture; and the (sometimes quite extravagant) devotional language of a number of the early Church Fathers, while appealing to some, does nothing of itself to establish the truth of the matter in such a way as to provide a basis for the dogma itself. There is a difference between the language of poetry and that of fact.

THE ASSUMPTION OF THE BLESSED VIRGIN MARY

The doctrine of the Assumption of the Blessed Virgin Mary, was defined for Roman Catholics by Pope Pius XII in the dogmatic Constitution *Munificentissimus Deus*¹, promulgated on All Saints’ Day 1950, as follows:

We, by the authority of our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and Our Own, pronounce, declare and define it to be a dogma divinely revealed, that the Immaculate Mother of God, the ever Virgin, Mary, when the course of her earthly life was run, was assumed body and soul to heavenly glory.

A response, in the form of a Pastoral Letter from the Archbishops and Bishops of the Church of Ireland² and signed by the Archbishops of Armagh (J.A.F. Gregg, who had drafted the letter)³ and Dublin (A.W. Barton) and read in all churches dealt with the doctrine as follows:

If we ask what historical evidence has come down to us that, as a fact, such a taking-up into the heavenly glory of the Mother of Jesus, body and soul, did actually occur, the only answer that can be given is that there is no historical evidence whatsoever. The death of the Blessed Virgin, whensoever and wheresoever it took place (and undoubtedly it must have taken place some time before the later books of the New Testament appeared) is entirely without contemporary record whether within or without the New Testament.

The belief in her Assumption appears to be a development resting principally in the first instance on an imaginative Oriental document of the Fourth Century known as *On the passing of the Virgin Mary*, and classed as apocryphal in a decree attributed to Pope Gelasius (Conc. Rom. sub Gelasio, A.D. 494. Labbé & Cossart, Ven. 1728. Vol. 5, p.390. Migne, P.L. lix, 162).

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However, having firmly rejected the doctrine of the Assumption and explained carefully the position and role of Mary in the New Testament, the letter went on to say,

Her place and function in relation to the taking of flesh by the Eternal Word are unique. She stands solitary in the mysterious privilege with which she was favoured. It can be shared by no other. High honour is due, and rendered, to one so chosen as to give Him birth and to pass some thirty years in His company in the life of the home. To her as being the mother of Him who is the Word made Flesh, and thus the earthly agent and seal of the uniting of the Divine and Human Natures in One Person, was given by the Church the title of Theotókos⁴ (Greek) and Deipara (Lat.), which means “Bearer of (Him who is) God...”

The faith of the Church of Ireland, therefore, as expounded in the bishops’ letter of November 14 1950 combines a high doctrine of Mary as defined at the Council of Ephesus (431) with resistance to a “doctrine which possesses the acceptance of only a section of Christendom, resting as it does on no scriptural authority or historical evidence, and not even on any support from the writings of the most ancient fathers”.

The question raised by the Agreed Statement, “Mary: Grace and Hope in Christ” is whether reflection on the Scriptures and the common tradition which predates the Reformation and the Counter Reformation has enabled this Roman Catholic doctrine to be understood in such a manner that it may be regarded as part of a consensus of faith. This is what the ARCIC commission evidently believes,

58. Thus, given the understanding we have reached concerning the place of Mary in the economy of hope and grace, we can affirm together the teaching that God has taken the Blessed Virgin Mary in the fullness of her person into his glory as consonant with Scripture and that it can, indeed, only be understood in the light of Scripture.⁵

It will be seen that this statement is in fact highly ambiguous, if not tendentious. That Mary is in heaven is not disputed between the Roman Catholic Church and the Church of Ireland. That the manner of her transition was that of a bodily assumption is not, however, part of the teaching of the Church of Ireland, because of a complete lack of evidence, the final authentic reference to Mary being that found in Acts 1:14 where, after the Ascension of Christ “All these (the apostles) with one accord devoted themselves to prayer, together with the women and Mary the mother of Jesus, and with his brothers.” No doubt, had the Assumption occurred this would be “consonant” with Scripture, but the problem is that there is no evidence of such an event. The most recent scholarly examination of the whole tangle of apocryphal stories about Mary in the early Church - Ancient Traditions of the Virgin Mary’s Dormition and Assumption⁶ by S.J. Shoemaker (OUP, 2002) confirms the lack of historical substance in any of them. It is clear that interest in the Blessed Virgin Mary arose early, not least in heretical (Gnostic) sources, and that this came to the fore in the fourth and fifth centuries A.D. But neither the narratives nor the existence of supposed archaeological sites (the “Tomb of Mary” in Jerusalem) are historically trustworthy.

Christianity is an historical religion, and stands or falls by the truth of its assertion of the historicity of the key events in the life of Our Blessed Saviour with an especial focus

upon his death and resurrection. To affirm as equally authentic events such as the Assumption of his Mother, for which there is no historical evidence, could only have the effect of undermining confidence in the well attested events which constitute the core of faith.⁶ Moreover, as pointed out by the bishops in their pastoral letter of November 14 1950 it is illegitimate to define such an understanding as a dogma of faith. The terms of reference of the ARCIC process as defined in *The Common Declaration* in 1966 of Pope Paul VI and the then Archbishop of Canterbury, Dr Michael Ramsey, relate to a “serious dialogue...founded on the Gospels and on the ancient common traditions.” The Gospels are silent on the subject of the dormition (“falling asleep”) of Mary still less her body-and-soul “Assumption”. Other scriptural texts sometimes adduced in support of the doctrine such as the picture of the woman in travail in Revelation chapter 12⁷ are not relevant - even if they referred to Mary, which is unlikely, they have no bearing on the issue, and the “ancient common traditions” must be understood as those historically founded and not based on the imagination of the faithful. Scripture, reason, and tradition must support matters of faith, and the ambiguous formulae of the ARCIC document do not give any ground for supposing any such thing.

A QUESTION OF AUTHORITY

The two distinctively papal dogmas of the Immaculate Conception (1854) and the Bodily Assumption (1950) rest, within the Roman Catholic tradition, not only on the validity (or lack of it) of arguments from scripture, tradition, and reason, but upon the presumed authority of the Pope as Bishop of Rome to make a definitive decision on what the doctrine of the Church is. According to the definition following the preamble in Chapter IV of the *Dogmatic Constitution* of the First Vatican Council (1870)¹,

Therefore, faithfully adhering to the tradition received from the beginning of the Christian faith, for the glory of God our Saviour, the exaltation of the Catholic Religion, and the salvation of Christian peoples, the Sacred Council approving, we teach and define that it is a dogma divinely revealed: that the Roman Pontiff, when he speaks *ex cathedra*, that is when in discharge of the office of Pastor and Doctor of all Christians, by virtue of his supreme Apostolic authority he defines a doctrine regarding faith or morals to be held by the Universal Church, by the divine assistance promised to him to blessed Peter, is possessed of that infallibility with which the divine Redeemer willed that His Church should be endowed for defining doctrine regarding faith or morals: and that therefore such definitions of the Roman Pontiff are irreformable of themselves, and not from consent of the Church.

However, the preamble to this declaration states that “the Holy Spirit was not promised to the successors of Peter, that by His revelation they might make known new doctrine; but that by His assistance they might inviolably guard and faithfully expound the revelation delivered through the Apostles or the deposit of faith².”

The problem of resting on authority for the authenticity of the two Marian dogmas is twofold. They do appear, in biblical terms to be new doctrines. They do not appear to arise from a faithful exposition of the revelation delivered through the apostles and contained in Holy Scripture which “containeth all things necessary to salvation”, and they

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do not form any identifiable part of the original deposit of faith. The effect of appealing to the doctrine of infallibility as defined by the First Vatican Council to confirm the Marian dogmas is to call in question the validity of “infallibility”.

The Church of Ireland does not subscribe to the doctrine of infallibility (defined for Roman Catholics by the First Vatican Council, 1870). Article 20 *Of the Authority of the Church* explicitly asserts that General Councils “may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them as necessary to salvation have neither strength nor authority, unless it may be declared that they be taken out of holy Scripture.”³ Papal infallibility, insofar as it may be deemed to rest on the authority of the declaration of a General Council (Vatican 1) is not thereby established, not being itself based on Scripture; and the exercise of papal authority in relation to the two dogmas does not, in the mind of the Church of Ireland, thereby establish them either. The doctrine of infallibility, despite what the definition says, was not part of the “tradition received from the beginning of the Christian faith”, and is not the best way to express the scriptural teaching that “the Holy Spirit will lead you into all truth.” The Church is led into all truth *in spite of* its errors and not through having an immunity from them⁴.

NOTES ON THE MAIN TEXT

THE INTRODUCTION

¹*Mary – Grace and Hope in Christ*, The Anglican-Roman Catholic International Commission: An agreed statement, © 2005 by the Anglican Consultative Council and The Pontifical Council for Christian Unity, Morehouse Publishing.

²Op. cit. para 1

³*Ut Unum Sint* para 79.

⁴*The Final Report of the Anglican-Roman Catholic International Commission*, Windsor, September 1981, © H.R. McAdoo and Alan C. Clark, 1982, SPCK, Catholic Truth Society, “Authority in the Church II” para 30.

⁵*Mary – Grace and Hope in Christ*, op. cit. Preface ppIX, X.

⁶Op. cit. “The Status of the Document” p.xiii.

⁷The membership of the Committee comprised,

The Rt Revd. P.F. Barrett, M.A., M.Phil., Bishop of Cashel and Ossory, Chairman to December 2005.

The Rt Revd. M.G. St A. Jackson, M.A., Ph.D., D. Phil., Bishop of Clogher, Chairman from January 2006.

The Very Revd S.M. Patterson, B.A., B.D., Ph.D., Dean of Killala.

The Very Revd N.N. Lynas, M. Theol., Dean of Ossory.

The Revd Canon M.C. Kennedy, M.A., B.D., Ph.D., Rector of Lisnadill and Kildarton, Prebendary of Yagoe, St Patrick’s Cathedral, Dublin.

The Revd M.J. Elliott, M.A., B.Th., M. Phil., Ph.D., Rector of Shankill, Lurgan.

The Revd G.V. Wharton, B.Th., M.Phil (Ecum), Rector of Booterstown, and Mount Merrion.

Mrs P. Wallace, M.A., All-Ireland President of the Mothers’ Union.

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Mrs M.J. Evans, B.A, Dip. Hist. European Art, Dip. Catech., A.D.T.

Convener and Hon. Secretary, The Revd D.R. Nuzum, B.Th., Rector of Templebreedy.

⁸Op. cit. para 77

⁹Op. cit. para 78

¹⁰Op. cit. para 79

¹¹Op. cit. para 80

¹²*The Book of Common Prayer* 2004, pp776-7

¹³The Preamble, in part, states,

We, the archbishops and bishops of this the Ancient Catholic and Apostolic Church of Ireland, together with the representatives of the clergy and laity of the same, in General Convention assembled in Dublin in the year of our Lord God one thousand eight hundred and seventy...declare as follows:

The Declaration, Section 1, 1-3 affirms:

1. The Church of Ireland doth, as heretofore, accept and unfeignedly believe all the Canonical Scriptures of the Old and New Testaments, as given by inspiration of God, and containing all things necessary to salvation; and doth continue to profess the faith of Christ as professed by the Primitive Church.
2. The Church of Ireland will continue to minister the doctrine, and sacraments, and the discipline of Christ, as the Lord hath commanded; and will maintain inviolate the three orders of bishops, priests or presbyters, and deacons in the sacred ministry.
3. The Church of Ireland, as a Reformed and Protestant Church, doth hereby reaffirm its constant witness against all those innovations in doctrine and worship, whereby the Primitive Faith hath been from time to time defaced or overlaid, and which at the Reformation this Church did disown and reject.

In section 1:1 it is clear from amendments not passed by the General Convention that the words "Primitive Church" are to be taken not in the sense of the Church of the New Testament only but as a reference to the early Church of the first four centuries (the period of the first four General Councils). The Church of Ireland is therefore committed to the universal or "catholic" faith as taught by the early Church and "proved" by Holy Scripture.

In section 1:3 it is important to note what is not said. It is not stated that all innovations in doctrine and worship are illegitimate, but that those are rejected "whereby the Primitive Faith hath been from time to time defaced and which at the Reformation this Church did disown and reject." Nor is the word "Protestant" to be understood in a negative sense only, deriving as it does from "pro-testare" to "witness on behalf of" in the sense of so witnessed to the Lordship of Christ over the world, the church, and the individual. Nor is there anything in this passage contrary to the concept of an ongoing "reformation" as in the phrase "ecclesia semper reformanda".

AFFIRMATIONS

¹*The Lambeth Conference 1958 – The Encyclical Letter from the Bishops together with the Resolutions and Reports*, SPCK/Seabury Press, 1958, Report of the Sub-Committee on The Book of Common Prayer, "Features in the Book of Common Prayer which are most effective in maintaining the traditional doctrinal emphasis of the worship and witness of the Anglican Communion", 2.81

²*The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church according to the Use of the Church of Ireland together with the Psalter or Psalms of David pointed as they are to be sung or said in Churches, and the Form and Manner of Making, Ordaining and Consecrating of Bishops Priests and Deacons*, Dublin, The Columba Press, By Authority of the General Synod of the Church of Ireland, 2004, Festivals, pp63f, 303f.

³BCP 2004, Seasonal Variations, pp224f.

⁴BCP 2004, p.93 (Morning and Evening Prayer One), and p.110 (Morning and Evening Prayer Two).

⁵*Church Hymnal*, Fifth Edition, OUP, 2000. This is the authorised hymn book of the Church of Ireland approved by the General Synod by means of resolution and bill. For a commentary on all 719 hymns in the book individually, see Edward Darling and Donald Davison, *Companion to Church Hymnal*, The Columba Press, 2005. Commenting on Hymn 472 "Sing we of the blessed mother, it is said,

The author [George Timms] was obviously aware of the five "Joyful Mysteries", the five "Sorrowful Mysteries" and the five "Glorious Mysteries" that make up the three equal sections, known as "chaplets, which comprise the devotion of the Rosary. While on the whole those who are not Roman Catholics do not pray the Rosary, Timms, as an Anglican priest, would have been aware that its devotion focuses on certain aspects of Mary's life in connection with her son...Clearly the last two of the "Glorious Mysteries" [The Assumption of our Lady and The Coronation of our Lady] would not be acceptable to most Anglicans and Protestants and that is why the Rosary does not form part of our private devotion or worship; but the other events described in the chaplets are truly scriptural and are deserving of spiritual meditation.

⁶para 80

⁷*Mary – Grace and Hope in Christ*, Section A, "Mary According to the Scriptures".

⁸Op. cit., Section B, "Mary in the Christian Tradition", para 31-34

⁹BCP 2004, p.205. After much discussion, first on the Liturgical Advisory Committee and then at the General Synod the wording referring to the incarnation was chosen as the most acceptable translation of the original Greek, "For us and for our salvation he came down from heaven, was incarnate by the Holy Spirit of the Virgin Mary, and was made man."

¹⁰Jeremy Taylor (1613-67), one of the all-time "greats" of the Anglican tradition, and Bishop of Down and Connor (from 1660), and Dromore (1661) stated, "The Church [of England] receives the four first Generals [i.e. General Councils] as of highest regard, not that they are infallible, but that they have determined wisely and holily." No 76 in *Anglicanism*, compiled and edited by P.E. More and F.L. Cross, SPCK, 1957.

¹¹BCP 2004, p.779.

¹²BCP 2004, pp.112, 365 et al.

¹³BCP 2004, p.772.

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¹⁴This assurance is particularly welcome as there remain very serious reservations about the cultus as represented in Marian shrines such as Lourdes and Medjugorje. There appears to be some evidence that such unusual disclosures as the "Third Secret" of Fatima were taken quite seriously at the highest level within the Roman Catholic Church, as described by the respected writer John Cornwell in *Breaking Faith – The Pope, the People, and the Fate of Catholicism*, p.238f. Other practices associated with the cultus continue to cause the utmost concern to members of Reformed Churches, most notably the declaration of a "plenary indulgence" by Pope Benedict XVI on the Feast of the Immaculate Conception, 8th December 2005 to mark the 40 years since the closing of the Second Vatican Council. *Independent Vatican News*, Vatican City, 2nd December 2005 at www.indcatholicnews.com/plendulg.html

¹⁵See, for example, *Common Worship – Services and Prayers for the Church of England*, pp12, 16, where August 15th "The Blessed Virgin Mary" is a red letter day, and December 8th "The Conception of the Blessed Virgin Mary" is a black letter day. The Episcopal Church of Scotland observes both, and the Church in Wales August 15th only. The Episcopal Church of America keeps August 15th. The Anglican Church of Canada keeps August 15th as a "Holy Day", and December 8th as a "Memorial". However, when the Book of Common Prayer of the Church of Ireland, 2004 was drawn up neither August 15th nor December 8th was included. There would be a concern lest the feasts concerned would be understood as implying the doctrines of the Assumption and the Immaculate Conception as defined within the Roman Catholic tradition.

¹⁶BCP 2004, pp20,21. See also the list of commemorations on pp22,23.

¹⁷BCP 2004, pp323-4.

¹⁸BCP 2004, pp235-6.

RESERVATIONS

¹For the Creeds, see above. *The Book of Common Prayer* 2004 includes a pneumatological emphasis, for example in the penitential kyries used at the Presentation, the Annunciation, the Visitation, and the Birth of the Blessed Virgin Mary, where the third petition is,

Holy Spirit,
by your power the Word was made flesh
and came to dwell among us.
Lord, have mercy.
Lord, have mercy.

The seasonal addition for saints' days, including feasts of Mary in Eucharistic Prayer 2 (corresponding to the Proper Preface in Eucharistic Prayer 1) reads,

You have called us into the fellowship of (...and) all your
saints, and set before us the example of their witness
and of the fruit of your Spirit in their lives.

The Post Communion for the Annunciation of our Lord Jesus Christ to the Blessed Virgin Mary reads,

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God Most High,
whose handmaid bore the Word made flesh:
We thank you that in this sacrament of our redemption
you visit us with your Holy Spirit
and overshadow us by your power.
May we like Mary be joyful in our obedience,
and so bring forth the fruits of holiness;
through Jesus Christ our Lord. **Amen.**

²This is best illustrated by comparison with the outstanding collaboration between Roman Catholic and Lutheran biblical scholars, resulting in the publication *Mary in the New Testament*, edited by Raymond E. Brown, Karl P. Donfried, Joseph A. Fitzmyer and John Reumann, and published by Geoffrey Chapman, 1978. This was an ecumenical and critical *tour de force* which has lost none of its relevance in the intervening years in spite of advances in biblical scholarship since that date.

³"Special pleading" seems particularly evident in the approach to the interpretation of Mary in St John's Gospel, specifically in the account of the crucifixion where Jesus' dying words are said to "give Mary a motherly role in the Church and encourage the community of disciples to embrace her as a spiritual mother." (para 27). One may set over against this the comment by David Wright in the very positive *Chosen by God – Mary in Evangelical Perspective*, edited by David F. Wright, Marshall Pickering, 1989, in which he says,

The Roman Catholic notion of Mary as mother of the Church is probably for Protestants one of the most baffling features of Mariology. It rests on a simple chain of dogmatic reasoning. Mary is the mother of the incarnate Christ; the Church, the body of Christ, is an extension of the incarnate Christ; therefore Mary is the mother of Christ's continuing body, the Church. But it can scarcely claim any exegetical support from John 19. As *Mary in the New Testament* points out, if the unnamed beloved disciple is to be interpreted symbolically, so should the unnamed "woman"...

PERPETUAL VIRGINITY?

Another example of what appears to be "special pleading" may be found in the footnote (3) to section 19 of the document in which the perpetual virginity of Mary seems to be implied, the possibility that "brothers" may be interpreted as "near relatives" being used to buttress the view that Jesus had no natural "brothers" or sisters. For a careful discussion see *Mary in the New Testament – A Collaborative Assessment by Protestant and Roman Catholic Scholars*, eds Raymond E. Brown, Karl P. Donfried, Joseph A. Fitzmyer, and J. Reumann; Geoffrey Chapman, 1978. The "brothers" and "sisters" of Jesus could, in theory, be cousins, or, as sometimes speculated, children of Joseph by an earlier marriage (for which, however, there is no evidence). However, the most natural interpretation is that these were later children of Joseph and Mary. The otherwise unexplained rise to prominence in the apostolic Church of "James the Lord's brother" (Acts 12:17; 15:13; 21:18; 1 Cor 15:7; Gal 1:19; 2:9, 2:12 etc), who was not one of the twelve, is consistent with his having been the Lord's actual brother. This seems to be

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supported by the Jewish historian Josephus (assuming the passage to be genuine) who in his *Antiquities* stated "(Ananus) assembled the sanhedrin of the judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others, and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned."

⁴A summary of the most recent scholarship, represented by S.J. Shoemaker, *Ancient Traditions of the Virgin Mary's Dormition and Assumption*, OUP, 2002 appears below in the section on the Assumption. This book contains select translations of early Dormition narratives in which their entirely fanciful character is only too evident. An older publication of ancient apocryphal texts translated by M.R. James, *The Apocryphal New Testament*, includes some of the legends about the Assumption, including, for example, a Coptic text that reads in part (pp196-7)

Jesus ascended with Mary's soul in the chariot of the Cherubim. We took up the body, and when we came to the field of Jehoshaphat, the Jews heard the singing and came out intending to burn the body. But a wall of fire encompassed us, and they were blinded: and the body was laid in the tomb and watched for three and a half days. At mid-day on the fourth day all were gathered at the tomb. A great voice came, saying: Go every one to his place till the seventh month: for I have hardened the heart of the Jews, and they will not be able to find the tomb or the body till I take it up to heaven. Return on the 16th of Mesore. We returned to the house.

In the seventh month after the death, i.e. on the 15th Mesore, we reassembled at the tomb and spent the night in watching and singing. At dawn on the 16th Mesore, Jesus appeared. Peter said, We are grieved that we have not seen thy Mother since her death. Jesus said: She shall now come. The chariot of the Cherubim appeared with the Virgin seated in it. There were greetings. Jesus bade the apostles go and preach in all the world. He spent all that day with us and with his Mother, and gave us the salutation of peace and went up to heaven in glory. Such was the death of the Virgin on the 21st of Tobi, and her assumption on 16th Mesore. I, Evodius, saw it all.

The popularity of such tales, evidenced by their dissemination, helps to account for the eventual belief in the Virgin Mary's Assumption/Dormition, but does nothing to establish their authenticity. Historically, they are valueless.

⁵For a fuller discussion see below, in the section entitled "The Immaculate Conception of the Blessed Virgin Mary.

⁶For example, in 1497 the University of Paris decreed that henceforward no one should be admitted a member of the university, who did not swear that he would do the utmost to defend and assert the Immaculate Conception of Mary - and other universities followed suit. Pope Paul V (1617) decreed that no one should dare to teach publicly that Mary was conceived in original sin, and Gregory XV (1622) imposed absolute silence upon the adversaries of the doctrine until the Holy See should define the question. Alexander VII declared in 1661 the immunity of Mary from original sin in the first moment of the creation of her soul. All of this prepared the way for the promulgation of the dogma on 8th December 1854 by Pope Pius IX.

⁷Romans 3:23

⁸Jeremiah 1:4

⁹Galatians 1:15

¹⁰For the (equally authoritative) Latin and English texts and an exposition of Article VI see E.J. Bicknell, *A Theological Introduction to the Thirty-Nine Articles of the Church of England*, Third Edition, revised by H.J. Carpenter, Longmans, 1955, p125ff. See also, W.H. Griffith Thomas, *The Principles of Theology – An Introduction to the Thirty-Nine Articles*, Longmans, Green and Co, 1930, p103ff.

NOTES ON THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY

¹*Ineffabilis Deus*, 8th December 1854, in J. Neuner and J. Dupuis, *The Christian Faith in the Doctrinal Documents of the Catholic Church*, Revised Edition, Collins 2001, no 709 (2803-4 in Denzinger-Schönmetzer). There is a long preamble to the declaration, written by the Jesuit G. Passaglia in grandiloquent and baroque Latin, which is long on rhetoric but short on historical evidence which extols Mary but fails to give any convincing reason why the doctrine should be true, let alone defined as a dogma of faith. For example,

As a matter of fact, this doctrine (the splendour of the holiness of Mary) so dominated the minds and hearts of our forefathers that a wholly extraordinary way of speaking came into vogue among them. Frequently, they referred to the Mother of God not only as immaculate but as entirely immaculate, not only as innocent but as most innocent, not only as spotless but as most spotless. They called her holy and completely recovered from every stain of sin, all pure and all but the very archetype of purity and innocence, more beautiful than beauty, more gracious than grace, more holy than holiness, and alone holy; more pure in soul and body who transcends all integrity and virginity, who alone and in her entirety has become the dwelling place of all the graces of the Holy Spirit, and who, God alone excepted, is superior to all, and by nature more fair, more beautiful, and more holy than the very Cherubim and Seraphim and the entire angelic host; she whom all the tongues of heaven and earth cannot sufficiently extol.

²For the sake of convenience this section draws upon the article in the Catholic Encyclopedia, internet version. The article is most comprehensive, and deserves to be read in full. The doctrine is carefully explained and qualified.

³Op. cit. p.2 in printed out A4 format (plain text)

⁴It is unfortunate that Pope Pius IX made considerable use of a mistranslation of the text from Genesis as a foundation for his argument.

⁵Although these texts have been cited from time to time in relation to the doctrine, they are not relevant, and it is significant that no reference was made to them in the papal bull. Song of Songs 4:7 says of the king's bride, "You are all fair, my love; there is no flaw in you", but this is no more to be taken literally than any of the other poetic references in the book. There is no connection whatever with Mary, the mother of Jesus.

⁶Luke 1:28 is best interpreted by Luke 1:30. Mary is "favoured" but this does not necessarily make her free from actual sin let alone "original" sin.

⁷Philip F. Esler, "The Acts of the Apostles", in *A Dictionary of Biblical Interpretation*, edited by R.J. Coggins and J.L. Houlden, SCM, 1990,

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That Luke should have chosen to continue the Christian story beyond the ascension remains the threshold observation for the interpretation of Acts.

⁸Catholic Encyclopedia, op. cit. pp3,4. For example, St Ephraem (c306-373),

Most holy Lady, Mother of God, alone most pure in soul and body, alone exceeding all perfection of purity..., alone made in thy entirety the home of all the graces of the Most Holy Spirit, and hence exceeding beyond all compare even the angelic virtues in purity and sanctity of soul and body..my Lady most holy, all-pure, all-immaculate, all-stainless, all-undefiled, all-incorrupt, all-inviolable, spotless robe of Him Who clothes Himself with light as with a garment... flower unfading, purple woven by God, alone most immaculate [Precationes ad Deiparam in Opp. Graec. Lat., III, 524-37]

However, even the Catholic Encyclopedia, after citing a number of instances of such language – from sources ranging from St Ambrose to St John Damascene - cautions,

From this summary it appears that the belief in Mary's immunity from sin in her conception was prevalent amongst the Fathers, especially those of the Greek Church. The rhetorical character, however, of many of these and similar passages prevents us from laying too much stress on them, and interpreting them in a strictly literal sense. The Greek Fathers never formally or explicitly discussed the question of the Immaculate Conception.

⁹The danger of relying too much on the language of poetry is shown in the case of Origen (c185-c254). On the one hand, like others in the early Church he uses extravagant language in praise of Mary, calling her worthy of God, immaculate of the immaculate, most complete sanctity, perfect justice, neither deceived by the persuasion of the serpent, nor infected with his poisonous breathings ("Hom. I in diversa"). But, at the same time he thought that at the time of Christ's passion, the word of disbelief pierced Mary's soul; that she was struck by the onirad of doubt; and that for her sins also Christ died (Origen, "In Luc. hom. xvii"). St Basil of Caesarea, "the Great", one of the Cappadocian Fathers, whose prestige remains immense in Eastern Orthodoxy also saw in the sword of which Simeon speaks, the doubt which pierced Mary's soul (Epistle 259). St John Chrysostom (c.347-407) a "Doctor of the Church" accused Mary of ambition, and of putting herself forward unduly when she sought to speak to Jesus at Capernaum (Matthew 12:46; Chrysostom, Hom. xlv; cf. also "In Matt.", hom. 4).

¹⁰Kenneth Ross, *Why I am not a Roman Catholic*, Mowbray, 1953, p.38.

¹¹His difficulty was that he could not reconcile the doctrine with the biblical teaching that "all have sinned".

¹²St Bernard treated this as a new teaching. Not adverting to the possibility of sanctification at the time of the infusion of the soul he wrote that there could be question only of sanctification after conception, which would render holy the nativity not the conception itself (Scheeben, "Dogmatik", III, p.550).

¹³Ross, op. cit. p.38.

¹⁴Catholic Encyclopedia, op. cit. p.5

NOTES ON THE ASSUMPTION OF THE BLESSED VIRGIN MARY

¹The official Latin text *Munificentissimus Deus* as published is as published in the official organ of the Holy See, the *Acta Apostolicae Sedis*, 42, 1950, No 15, pp753-773. English translation here as in P.F. Palmer, S.J., *Mary in the Documents of the Church*. (London, Burns and Oates, 1953), pp94,95. Another translation of the definition, in the context of the final theological synthesis given by the Constitution, may be found in J Neuner and J Dupuis, *The Christian Faith - in the Doctrinal Documents of the Catholic Church*, Revised edition 2001, nos 713-5, pp206-7,

From all eternity and by one and the same decree of predestination the August Mother of God is united in a sublime way with Jesus Christ; immaculate in her conception, a spotless virgin in her divine motherhood, the noble companion of the divine Redeemer who won a complete triumph over sin and its consequences, she finally obtained as the crowning glory of her privileges to be preserved from the corruption of the tomb and, like her Son before her, to conquer death and to be raised body and soul to the glory of heaven, to shine refulgent as Queen as the right hand of her Son, the immortal King of ages *cf. 1 Tim. 1.17*)

The universal Church, in which the Spirit of truth actively dwells, and which is infallibly guided by Him to an ever more perfect knowledge of revealed truths, has down the centuries manifested her belief in many ways; the bishop from all over the world ask almost unanimously that the truth of the bodily Assumption of the Blessed Virgin Mary into heaven be defined as a dogma of divine and catholic faith; this truth is based on Sacred Scripture and deeply embedded in the minds of the faithful; it has received the approval of liturgical worship from the earliest times; it is perfectly in keeping with the rest of revealed truth, and has been lucidly developed and explained by the studies, the knowledge and wisdom of theologians. Considering all these reasons we deem that the moment preordained in the plan of divine providence has now arrived for us to proclaim solemnly this extraordinary privilege of the Virgin Mary...

Therefore, having directed humble and repeated prayers to God, and having invoked the light of the Spirit of Truth; to the glory of almighty God who has bestowed His special bounty on the Virgin Mary, for the honour of His Son the immortal King of ages and victor over sin and death, for the greater glory of His August mother, and for the joy and exultation of the whole Church; by the authority of our Lord Jesus Christ, of the blessed apostles Peter and Paul, and by our own authority, we proclaim, declare and define as a dogma revealed by God: the Immaculate Mother of God, Mary ever Virgin, when the course of her earthly life was finished, was taken up body and soul into the glory of heaven.

Wherefore, if anyone - which God forbid - should wilfully dare to deny or call in doubt what has been defined by us, let him know that he certainly has abandoned the divine and Catholic faith.

²*The Roman Catholic Dogma of the Assumption - Pastoral Letter from the Archbishops and Bishops of the Church of Ireland to be read at Morning Prayer in all the Churches of the Church of Ireland on the Second Sunday in Advent, December the Tenth, 1950.*

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³For the part played by the Archbishop of Armagh see George Seaver, *John Allen Fitzgerald Gregg, Archbishop*, The Faith Press, 1963, pp312-314. In a letter to Revd (later Canon) R. E. Turner, the Archbishop said,

The real gravamen is the definition. It is difficult to limit pious speculation, but to make it *official* doctrine is nothing short of heretical. We must be careful to distinguish between what *has been* said, what *may* be said, and what *must not* be said. I think our Pastoral states the position very fairly and truly.

⁴The Church of Ireland recognises the Council of Ephesus (431), at which the concept of Mary as the *theotokos* was accepted, as one of four authentic General Councils of the early Church, the other three being Nicaea (325), Constantinople (381), and Chalcedon (451). The Second Letter of St Cyril of Alexandria to Nestorius, Bishop of Constantinople, which the Council of Ephesus endorsed, includes the words,

It was not that an ordinary man was born first of the holy Virgin, on whom afterwards the Word descended; what we say is that, being united with the flesh from the womb, (the Word) has undergone birth in the flesh, making the birth in the flesh His own... Thus (the holy Fathers) have unhesitatingly called the holy Virgin “Mother of God” (*theotokos*). This does not mean that the nature of the Word or His divinity received the beginning of its existence from the holy Virgin, but that, since the holy body, animated by a rational soul, which the Word united to Himself according to the hypostasis (*hath’hupostasin*), was born from her, the Word was born according to the flesh.

⁵*Mary, Grace and Hope in Christ - The Anglican-Roman Catholic International Commission, An Agreed Statement*, published by Morehouse for the Anglican Consultative Council and the Pontifical Council for Christian Unity, Rome, 2005, p56.

⁶Stephen J. Shoemaker is Assistant Professor of Religious Studies, University of Oregon. A series of abstracts from his book, available from *Oxford Scholarship Online* (www.oxfordscholarship.com) (copyright OUP 2005) indicates the scope and approach of this seminal study.

General Abstract

The ancient Dormition and Assumption traditions, a remarkably diverse collection of narratives recounting the end of the Virgin Mary’s life, first emerge into historical view from an uncertain past during the fifth and sixth centuries. Initially appearing in Syria, Palestine, and Egypt, these legends spread rapidly throughout the Christian world, resulting in over 60 different narratives from before the tenth century preserved in nine ancient languages. This study presents a detailed analysis of the earliest traditions of Mary’s death, including the evidence of the earliest Marian liturgical traditions and related archaeological evidence as well as the numerous narrative sources. Most of the early narratives belong to one of several distinctive literary families, whose members bear evidence of close textual relations. Many previous scholars have attempted to arrange the different narrative types in a developmental typology, according to which the story of Mary’s death was transformed to reflect various developments in early Christian Mariology. Nevertheless, evidence to support these theories is wanting, and the present state of our knowledge suggests that the narrative diversity of the early Dormition

traditions arose from several independent “origins” rather than through ordered evolution from a single original type. Likewise, scholars have often asserted a connection between the origin of the Dormition traditions and resistance to the Council of Chalcedon, but the traditions themselves make this an extremely unlikely proposal. While most of the traditions cannot be dated much before the fifth century, a few of the narratives were almost certainly composed by the third century, if not even earlier. These narratives in particular bear evidence of contact with Gnostic Christianity. Several of the most important narratives are translated in appendices, most appearing in English for the first time.

Chapter One: The Earliest Dormition Traditions: Their Nature and Shape.

The first four Christian centuries are remarkably silent regarding the end of the Virgin Mary’s life. Only in the later fifth century do we encounter the earliest Dormition traditions. At this point, there are suddenly several diverse narrative traditions describing the end of Mary’s life. They include representatives of three distinct narrative types, the Palm of the Tree of Life narratives, the Bethlehem narratives, and the Coptic narratives, as well as a handful of atypical narratives. The traditions of Ephesus and Constantinople are also briefly considered.

Chapter Two: The Ancient Palestinian Cult of the Virgin and the Early Dormition Traditions

The earliest centre of Marian cult in Palestine appears to have been an early Nativity shrine known as the Kathisma church, which by the early fifth century had become a focus of Marian piety. Not long thereafter, the traditional site of Mary’s tomb just outside the Jerusalem city walls emerged as a second important centre of Mary’s veneration. In the early sixth century, a third Marian shrine was added to the Holy City, the Nea church, completed during the emperor Justinian’s reign. The earliest feast of Mary in Palestine was 15th August, initially a celebration of Mary’s role in the Nativity that eventually developed into a commemoration of her Dormition and/or Assumption. By the seventh century, this festival had expanded to encompass several days in mid-August, in a stationary liturgy that linked together all three of Jerusalem’s Marian shrines.

Chapter Three: Rival Traditions of Mary’s Death: The Independent Origins of the Ancient Dormition Traditions.

Many interpreters have argued that the earliest Dormition traditions did not include Mary’s resurrection and Assumption, and that these features were only added to the narratives later on, as the early Christians increasingly came to believe in these events. Alternatively, many other scholars have proposed that Mary’s resurrection and Assumption were original features of the Dormition traditions that fell away as later Christians departed from the primitive orthodoxy, resulting in later narratives that omit these features, ending only with Mary’s death and the disappearance of her lifeless body. The evidence for either of these developmental typologies is lacking, however, and it seems instead that the different narrative types emerged almost simultaneously and independently of one another. The liturgical traditions of Palestine do not support either developmental schema. It seems likely that the different fates ascribed to Mary at the end of the various Dormition narratives may have their source in the diversity of opinion in late antiquity regarding the eschatological significance of Paradise.

Chapter Four: The Prehistory and Origins of the Dormition and Assumption Traditions

Many previous interpreters have sought to locate the origins of the Dormition traditions within ancient “Jewish-Christianity”. Although they are quite correct in identifying a number of heterodox features present in some of the narratives, Jewish-Christianity is a highly problematic construct that does not offer the best explanation for these features. Contact with some sort of Gnostic Christianity can better explain these elements. Most importantly, these traces of contact with early Christian heterodoxy very strongly suggest that the narratives in question most likely were composed by the third century at the latest. This early date, along with several other features, makes very unlikely the frequently suggested hypothesis that the origin of the Dormition traditions is somehow linked with resistance to the Council of Chalcedon.

⁶Care is taken by those parts of the Anglican Communion which authorise the observance of August 15th as a general feast of Mary to use only such liturgical resource material as is compatible with the teaching of Holy Scripture. See *Common Worship - Services and Prayers for the Church of England*, Church House Publishing, 2000, The Calendar, p.12; Collect and Post Communion of the Blessed Virgin Mary, 15 August, pp438-9

The Collect

Almighty God,
who looked upon the lowliness of the Blessed Virgin Mary
and chose her to be the mother of your only Son:
grant that we who are redeemed by his blood
may share with her in the glory of your eternal kingdom;
through Jesus Christ your Son our Lord,
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever. **Amen.**

Post-Communion

God most high,
whose handmaid bore the Word made flesh:
we thank you that in this sacrament of our redemption
your visit us with your Holy Spirit
and overshadow us by your power;
strengthen us to walk with Mary the joyful path of obedience
and so to bring forth the fruits of holiness;
through Jesus Christ our Lord. **Amen.**

The widely used *Exciting Holiness - Collects and Readings for the Festivals and Lesser Festivals of the Calendars of the Church of England, the Church of Ireland, the Scottish Episcopal Church and the Church in Wales*, Canterbury Press, Second Edition 2003, in addition to the prayers above, contains an introduction, readings - Isaiah 61:10-end, or Revelation 11:19-12:6,10, Galatians 4:4-7, and Luke 1:46-53 and verses from a psalm (43). The relevance of the reading from Revelation may be questioned (see below note 7) The introduction reads,

Mary was a young Jewish girl living in Nazareth when a messenger from the Lord announced that she was to be the bearer of the Son of God to the world. Her

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response “Let it be to me according to your word” revealed her natural sense of obedience to God and her reverence for his word, showing her worthy to be the bearer of the Word made flesh. This day is now celebrated as the major feast of the Blessed Virgin Mary throughout most of Christendom.

⁷For an examination, within an ecumenical context of the significance of Revelation 12 see *Mary in the New Testament*, edited by Raymond E. Brown, Karl P. Donfried, Joseph A. Fitzmyer, and John Reumann - a Collaborative Assessment by Protestant and Roman Catholic Scholars, Geoffrey Chapman, London, 1978, pp219-239. From this it is clear that the primary reference in the passage is most likely to be that “the woman is a personification of Israel, the people of God of the Old Testament, and that the Christian adaptation of the symbolism involves having the woman, after the birth of the messianic child, become the Church, the people of God of the New Testament.” The difficulty of the woman being “in heaven” may be accounted for as a “reflection of the apocalyptic sense of simultaneity, i.e., heavenly and earthly reality depicted at the same time.” A secondary reference to Mary in Revelation 12 is regarded as “possible but uncertain”, so far as the intention of the seer himself is concerned. However, “what is more certain is that his symbol of the woman who is the mother of the Messiah might well lend itself to Marian interpretation, once Marian interest developed in the later Christian community. And eventually when Revelation was placed in the same canon of Scripture with the Gospel of Luke and the Fourth Gospel, the various images of the virgin, the woman at the cross, and the woman who gave birth to the Messiah would reinforce each other.”

NOTES ON "A QUESTION OF AUTHORITY"

¹ Dogmatic Constitution *Pastor Aeternus* on the Church of Christ (1870) passed at the Fourth Session of the First Vatican Council. The translation given here is that drawn up in 1870 by Cardinal H.E.Manning and published in his book, *The Vatican Council and its Definitions*. For a more modern version see J. Neuner, and J. Dupuis, *The Christian Faith in the Doctrinal Documents of the Catholic Church, Revised Edition, Collins, 2001* 839 (Denzinger-Schönmetzer 3074). For the history of the Council see Dom Cuthbert Butler, *The Vatican Council 1869-70*, Longmans, Green & Co, 1930. For a critical examination of "The Ultramontane Dogmas of the Vatican Council" see E.A. de Mendieta, *Rome and Canterbury – A Biblical and Free Catholicism*, London, 1962, Chapter Seven.

²Manning, op. cit. Newner and Dupuis, op. cit. 836 (DS 3070).

³BCP 2004, p.783.

⁴John 16:13. There is no hint in the text of the Discourse of any preconditions for the fulfilment of this declaration, which referred in the first instance to the disciples interpreting the things of Christ under the influence of the Holy Spirit. The question of how the Holy Spirit does this and what are the preconditions for it were to be the task of later theology. The carefully hedged about interpretation of the "infallibility" of the Roman pontiff claimed at the Vatican Council of 1870 (see the authoritative exposition by Bishop Gasser in Butler, op. cit. pp386f) are the Roman Catholic contribution to the debate insofar as it relates to the Bishop of Rome. But there are alternative models, not involving "infallibility".

⁵The test of such an alternative model, common to all churches which do not subscribe to doctrines of infallibility must necessarily be a referral to the events of ecclesiastical

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history. H. Burn-Murdoch in his magisterial study *The Development of the Papacy*, Faber & Faber 1954, set forth chapter by chapter what he believed to be the common ground between historians of different persuasions and then followed this by Affirmative and Negative appraisals from alternative viewpoints, the "Affirmative" comments being drawn as far as possible from the writings of distinguished Roman Catholic historians, the "Negative" (only in the sense of non supremacist and non infallibilist) being drawn from Anglican writers and his own reflections. A useful test case is the account given of the Council of Chalcedon (451) where it seems clear that the enthusiastic reception of the "Tome" of Pope Leo 1 "Peter has spoken through Leo" etc, was followed by a careful examination and confirmation of the document by the participants individually. In other words it was accepted not because of the authority of the person who had written it, despite his prestige, but because it was, in the judgment of the assembled bishops individually as well as collectively, in accordance with the historic faith. Op. cit. Chapters XXXIX "Leo the Great, A.D. 440-461", XL "The Robber-Council of Ephesus", A.D. 449, XLI "Chalcedon, A.D. 451. The 4th General Council", esp. p.246.

APPENDIX E

WORLD DEVELOPMENT – BISHOPS' APPEAL ADVISORY COMMITTEE

REPORT 2006

MEMBERSHIP

Rt Rev MHG Mayes (Chairman)	Ms R Handy
Very Rev MAJ Burrows.	Mr W Kingston
Rev OMR Donohoe (Honorary Treasurer)	Mr MA Manguriko
Rev AP Patterson (Honorary Secretary)	Ms A Rooke
Mr TA Smallwoods	Mr EM Hall

- Bishops' Appeal will be making a special presentation at General Synod.
- Two major disasters were among emergencies supported by Bishops' Appeal during 2005. These were the Asian Tsunami and the earthquake in Pakistan. The Tsunami Appeal raised €559,012 and £316,968. The Pakistan Appeal raised €107,912 and £48,122.
- Legacies to the value of £9,466 and €123,947 were received during the year. The Committee would encourage people to consider Bishops' Appeal when making a will.
- Along with other relief agencies in Ireland and the UK Bishops' Appeal joined the MAKEPOVERTYHISTORY campaign to encourage the rich countries of the world to 'change the face of poverty now and for ever'.

SUPPORT AND ENCOURAGEMENT

The year 2005 can be remembered for the natural disasters that occurred with apparently increasing frequency and the generous responses to appeals from the Archbishops and Bishops to help those affected by the disasters.

During the year the Committee was able to respond to a wide range of requests for grants. These were distributed under the following headings:

- (a) sustainable agriculture and rural development;
- (b) education projects;
- (c) medical, health and HIV/AIDS work;
- (d) disaster, emergency and famine relief.

Grants are usually paid in Euro or Sterling, but occasionally a request is made for a grant to be paid in the local currency.

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Many letters of support and appreciation have come in during the year. A letter of thanks from Bothar stated that “This donation will enable us to equip a destitute family with the means to change their lives permanently”. The support from parishes and dioceses throughout the country really does make a difference to the lives of many. The Committee wishes to record thanks to all who contributed so generously throughout the year.

Sustainable Agriculture and Rural Development

Grants totalling €52,661 and £13,251 were paid through agencies including Christian Aid, CMSI and GOAL as well as direct to organisations on the ground. These included the erection of a water tower in Zambia, a water programme in Sierra Leone and Rural Development programmes in El Salvador and Israel.

Education

Education projects supported include a school building programme in Uganda sponsored by Fields of Life. CMSI received funding of £24,925 towards a Training centre in Uganda and €20,000 was sent through GOAL towards rehabilitation and skills training for vulnerable street children in Kenya to enable them to engage in sustainable economic initiatives.

Medical and HIV/AIDS Projects

Health related projects continue to receive funding through the various agencies. GOAL received €20,118 towards an AIDS training programme in Mozambique. A similar programme sponsored by Friends of Hope in India received £10,000. The Leprosy Mission was given a grant of €24,600 towards the provision of hospital incinerators in India, while CMSI received €13,692 towards an HIV/AIDS programme in the Democratic Republic of Congo.

Disaster, Famine and Emergency Relief

The response to the appeal for the Asian Tsunami disaster was amazing. We even received a letter from The Trinity Catholic Primary School in Liverpool enclosing a cheque for £1,150, which had been raised through sponsored spelling tests and sponsored dances. The Bishops’ Appeal total amounted to €559,012 and £316,968. A special word of thanks is due to all those in diocesan offices and in Church of Ireland House in Dublin for the excellent way they dealt with the ‘deluge’ of donations which came in during the first three months of 2005. This money was divided among the various agencies on the basis of 50% to Christian Aid, 25% to Tearfund and 25% among other agencies.

Other emergencies funded during the year included a refugee programme in Sudan organised by Eso Diocese and emergencies in Sudan, India and South Africa where relief work was carried out by Christian Aid.

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EDUCATION ADVISER

The Education Adviser, Mr Martin O'Connor, completed his first two-year contract on 31st December 2005. He has helped to raise the profile of Bishops' Appeal throughout the Church and the Standing Committee was pleased to renew his contract for a further period of two years.

Bishops' Appeal expresses gratitude to Christian Aid for co-funding the position of Education Adviser to date.

TAX EFFICIENT GIVING

Taxpayers are reminded that tax-efficient schemes are available in both parts of Ireland whereby donations to Bishops' Appeal can be enhanced at no extra cost to the donor. In the Republic the scheme applies to taxpayers making a donation of €250 or more in the tax year. Taxpayers in Northern Ireland can avail of the Gift Aid scheme, which allows charities to reclaim 28% of all donations, made by taxpayers. Details of both schemes are available from the RCB office in Church House, Dublin and Church of Ireland House, Belfast.

PERSONNEL

There have been no changes to personnel during the past year.

The Committee wishes to record thanks to the staff in Church of Ireland House, particularly Ms Doreen Smyth, for their efficient assistance in the financial management of the Bishops' Appeal Fund.

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BISHOPS' APPEAL ACCOUNT 2005

FUND ACCOUNT

	Year ended 31 December	
	2005	2004
	€	€
INCOMING RESOURCES		
Contributions	2,118,220	639,306
Deposit Interest	13,374	1,678
Currency exchange (gain)	500	(30)
Grants – Christian Aid	13,640	7,979
Tax refunds	50,357	2,384
	<u>2,196,091</u>	<u>651,317</u>
RESOURCES EXPENDED		
Grants	1,755,996	701,411
Printing and stationery	12,336	14,374
Administration expenses	22,182	7,417
Dochas membership	0	0
Education expenses	0	0
Salaries and PRSI	17,200	17,200
	<u>1,807,714</u>	<u>740,402</u>
(Deficit) for year	388,377	(89,085)
Balance at 1 January	<u>68,368</u>	<u>157,453</u>
Balance at 31 December	<u>456,745</u>	<u>68,368</u>
EMPLOYMENT OF FUNDS		
Cash on deposit	456,745	68,368
Balance at 31 December	<u>456,745</u>	<u>68,368</u>

Sterling balances and transactions have been translated to Euro at the rate of exchange ruling at 31 December 2005, €1 = £0.6853 (2004: €1 = £0.7051).

ACCOUNTANTS' REPORT

The Standing Committee is responsible for preparing the Income and Expenditure and the Fund Account for the year ended 31 December 2005. We have examined the above and have compared it with the books and records of the Fund. We have not performed an audit and, accordingly, do not express an audit opinion on the above statement. In our opinion, the above statements are in accordance with the books and records of the Fund.

PricewaterhouseCoopers
Chartered Accountants
Dublin

14 March 2006

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BISHOPS' APPEAL CONTRIBUTIONS

	2005		2004	
	Stg£	€	Stg£	€
ARMAGH	100,030	7,033	18,484	3,490
CLOGHER	119,753	2,482	21,350	1,813
CONNOR	44,408	-	26,856	-
DERRY & RAPHOE	125,075	57,908	27,410	14,493
DOWN & DROMORE	151,015	-	38,380	-
DOWN DROMORE & CONNOR	58,166	-	-	-
KILMORE	5,330	60,521	-	10,172
ELPHIN	-	28,051	-	8,137
CASHEL & OSSORY	-	116,146	-	47,486
FERNS	100	29,656	-	15,891
CORK	-	133,304	-	64,193
DUBLIN	150	472,745	50	206,665
LIMERICK	-	42,937	-	15,424
MEATH & KILDARE	-	96,971	-	37,995
TUAM	-	25,340	-	8,185
ANONYMOUS (UNKNOWN)	10,150	-	-	-
INDIVIDUALS (INCL. LEGACIES)	9,466	135,097	4,219	11,420
TOTALS	<u>623,643</u>	<u>1,208,191</u>	<u>136,749</u>	<u>445,364</u>
TOTALS IN EURO		<u>2,118,220</u>		<u>639,306</u>

BISHOPS' APPEAL GRANTS PAID

TYPE OF DEVELOPMENT	2005	2004
	€	€
Disaster Relief	1,317,699	177,388
Health & Medical	32,039	62,888
Education/Communications	159,183	159,302
Rural Development	247,075	301,833
Totals	<u>1,755,996</u>	<u>701,411</u>
DEVELOPMENT AGENCY		2004
	€	€
Christian Aid	849,018	390,202
CMSI	117,177	67,350
Tearfund	342,604	-
Feed the Minds	22,647	-
Others	424,550	243,859
Totals	<u>1,755,996</u>	<u>701,411</u>

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BISHOPS' APPEAL GRANTS PAID

GEOGRAPHICAL LOCATION

AFRICA - €270,863;Stg £96,327

Adult Literacy Programme	Kenya	Feed the Minds
Adult Literacy Project	Kenya	GOAL
Aids Prevention Positive Living Programme	Malawi	GOAL
Bubango Dispensary	Uganda	Aidlink
Capital School Scheme	Africa	C Aid
Clean Water System	Uganda	Aidlink
Construction & rehabilitation of water systems	Sierra Leone	GOAL
Construction of Farm Input Shop	Eritrea	Self Help
Construction of Water Tower	Zambia	CMSI
Emergency Relief	South Africa	C Aid
Emergency Relief, Darfur	Sudan	C Aid
Famine Emergency Relief	Niger	C Aid
HIV/Aids Education	Congo	CMSI
HIV/Aids Sensitisation Programme	Sudan	ISSG
Literacy Project for the Nuba People	Sudan	Feed the Minds
Livestock Development Project	Burkina Faso	Bothar
Manze Secondary School	Uganda	Fields of Life
Micro Finance & Womens' Training	Congo	CMSI
Poverty Reduction Project	Rwanda	CMSI
Programme for HIV/Aids Prevention	Sudan	Feed the Minds
Seraphina Health Centre	Sudan	ISSG
Support of Local School, Springs Parish, Johannesburg	South Africa	Direct
Training Centre	Uganda	CMSI
Vocational Skills Training Centre	Kenya	GOAL
Youth Projects	Congo	CMSI

ASIA - €685,461;£431,597

Asian Tsunami Emergency Relief	Colombo	Direct
Asian Tsunami Emergency Relief	Asia	C Aid
Asian Tsunami Emergency Relief	Asia	Tearfund
Asian Tsunami Emergency Relief	Asia	The Leprosy Mission
Asian Tsunami Emergency Relief	Thailand	CMSI
Designated Donations	Nepal	Irish Red Cross
Earthquake Emergency Relief	Pakistan	C Aid
Earthquake Emergency Relief	Pakistan	Tearfund
Emergency Relief	Iraq	C Aid
Emergency Relief, Orissa	India	C Aid

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Emergency Supplies and Reconstruction	Iraq	C Aid
Health Services, Training, Education, Myanmar	Asia	USPG
Neyyoor Hospital	India	Direct
Primary Health Care Programme	Bangladesh	USPG
Solar electrification of villages	Afghanistan	SAFE
Sustainable Rural Development	India	Friends of Hope
To stop land confiscation and movement restrictions	Israel	C Aid
Tsunami Emergency Relief	Sri Lanka	C Aid
Tsunami Emergency Relief	Sri Lanka	Tearfund

NORTH, SOUTH & CENTRAL AMERICA - €27,566;£1,200

Emergency Relief	Haiti	C Aid
Emergency Relief	New Orleans	Irish Red Cross
Projeto Bem-me-Quer	Brazil	Sr Helen Regan
Strengthening of Rural Economy	El Salvador	C Aid
Training Programme for Ophthalmologists	Haiti	Feed the Minds

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APPENDIX F

CENTRAL COMMUNICATIONS BOARD

REPORT 2006

The Annual Report of this Board incorporates those of the Broadcasting, Internet and Literature Sub-Committees from March 2005-February 2006.

MEMBERSHIP

Rt Rev AET Harper (Chair) (House of Bishops)
Very Rev JFA Bond (Standing Committee)
Mr AD Fleck (Chair) (Broadcasting Committee)
Rev M Graham (Church Internet Co-Ordinator) resigned
Very Rev RD Harman (Honorary Secretaries)
Ven RG Hoey (Chair) (Internet Committee)
Mrs J Leighton (Representative Body)
Rev Dr AW McCormack (Hon Secretary) (Broadcasting Committee)
Dr K Milne (Chair) (Literature Committee)
Mr DC Reardon (Church House Senior Management)
Dr R Refaüssé (Hon Secretary) (Literature Committee)
Head of Synod Services and Communications (*ex officio*)

In attendance: Communications Officer
Synod Services & Communications Support

During the period March 2005 - April 2006, the Central Communications Board addressed several objectives:

- Review of the objectives of the CCB and its sub-committees.
- Appointed a new Communications Officer, Ms Sarah Williams to the Press Office (21 November 2005)
- Developed a new model of funding and staffing to support the Church of Ireland website and other Internet services in particular the provision of hosting and email services for the Church
- Added three further titles to those produced by Church of Ireland Publishing imprint supporting the work of central committees.
- Supported committees of the Church with the organisation and promotion of special events, launches and conferences.

In March 2005, the Press Officer the Rev Brian Parker retired. The Board thanks Mr Parker for his work in the Press Office since 1999, when he took up his duties.

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Mr Parker also provided media support to the Archbishop of Armagh as he chaired the Lambeth Commission.

The Board also received the resignation of the Rev Michael Graham as Internet Co-ordinator and as CCB member. The Board thanks Mr Graham for all his work in developing the Church of Ireland website and the Internet hosting services over a number of years.

The Board extends its thanks to Mrs Jenny Compston for her work in the Press Office during the period before the appointment of Ms Sarah Williams and also to Ms Lucy Connolly and Mr Alastair Graham for their work on the website and Internet services. The Board welcomes Ms Sarah Williams to her new role with the Church of Ireland.

The two retirements prompted the CCB to review the purposes and objectives of its work, and to plan for the future resourcing of this important area of support to the Church.

Future communications objectives

- Review the effectiveness and provision of Internet-based services in the Church of Ireland.
- Redesign the Church of Ireland Website.
- Establish a credible list of publications under the Church of Ireland Publishing imprint.
- Promote the importance of maintaining the category of religious programming at RTE, now that this has been reinstated. Promote the continued inclusion of religious broadcasting as a part of public service broadcasting in the UK.
- Maintain the profile of accessible communications services.
- Facilitate diocesan communications training through the Celtic Communicators Conference and workshops organised by the Communications Officer. Support diocesan publishing by the creation of a photo-bank, provide support and advice on copyright issues, and on issues related to the provision of accessible communications.
- Provide initial communications support to the Hard Gospel Project.

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BROADCASTING COMMITTEE

MEMBERSHIP

Mr AD Fleck (Chairman)
Ms R Buchanan
Most Rev Dr RL Clarke
Rev EV Cremin
Rev D Gillespie (elected November 2005)
Rev TW Gordon
Rev K Graham (Honorary Treasurer)
Rev Dr AW McCormack (Honorary Secretary)
Rev FJ McDowell (resigned)
Rev MA Parker
Head of Synod Services and Communications (*ex officio*)
Communications Officer (*ex officio*)

The year saw the departure of our Honorary Treasurer, the Rev F John McDowell. We pay tribute to the meticulous manner in which John administered our finances and we wish him well in his new roles in the Church of Ireland committee structure. The Rev Kevin Graham has taken over the Treasury brief and we have welcomed to membership of the Committee the Rev David Gillespie, the Rector of Moy.

Executive Summary

The Broadcasting Committee exists -

1. To make appropriate interventions in the policy debates of the audio-visual communities of both the United Kingdom and Ireland.
2. To carry out the work of liaison with professional broadcasters and broadcast executives.
3. To stimulate the interest of the members of the Church of Ireland in broadcast issues and debates.

Throughout the year, as is usual, the Committee has met in discharge of its many functions both in Ireland and in Northern Ireland. The following is an account of some salient issues in our work.

PART 1- BROADCAST AFFAIRS IN THE UNITED KINGDOM

THE BBC

BBC CHARTER REVIEW 2006

The process of Charter Review is now nearing completion. As the dust settles it is becoming clear that the licence fee will be retained in the next Charter period, though all the signs suggest that this will be the last time it happens. Provision has been made for a

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mid-Charter licence fee funding review. The Broadcasting Committee's detailed submission to HM Government's Charter proposals can be consulted on the website. One issue upon which we have been especially strong is in arguing for strong regional representation in the planned new regulatory infrastructure. The Committee urges every member of the Church of Ireland, and especially those resident in Northern Ireland, to take a keen interest in Charter renewal. We recognise that the BBC is the key element in public broadcasting in the United Kingdom.

BBC NORTHERN IRELAND

Among the vast range of services provided, the Committee continues to applaud the standard of BBC Radio Ulster's Sunday Sequence programme. The Rev Dr Robert Tosh and Mr Martin O'Brien are to be firmly congratulated on this consistently excellent programme. Dr William Crawley is a thoughtful, flexible and precise presenter. The work of our own Canon Noel Battye on Sunday evenings is not forgotten or unappreciated - *Sounds Sacred* is a window on Christianity for many outside of the Church as well as inside.

ULSTER TELEVISION

The Committee continues to appreciate the work of UTV and has great confidence in the abilities of Mr Alan Bremner and his colleagues to meet creatively the challenges that will be presented by the forthcoming changes in the audiovisual markets. The Committee hopes to support UTV in appropriate ways as its remit for the new context develops.

The Churches' Media Council (CMeC)

The Committee is a member of this ecumenical network based in London. A series of submissions to the BBC Charter Review process has been made in the past year. Members of the Church of Ireland are encouraged to consult these submissions on the website, www.churchesmediacouncil.org.uk. Dr McCormack sits on the Policy Subcommittee of CMeC where he works closely with ecumenical colleagues to craft these reports. Membership of this network offers the Broadcasting Committee easy access to high level knowledge of broadcasting matters in the UK jurisdiction.

The Office of Communications (Ofcom)

Consultation

Ofcom continues the work of consultative deluge. By the time of General Synod 2006, the Committee expects to have commented on several reports and sets of proposals, in particular, the Annual Plan and a series of broadcast funding questions.

PROJECT

The Church CB radio project mentioned in last year's report has come to an end and comment has been made to Ofcom. We are grateful to Ms Janet Maxwell and the Rev Michael Parker for coordinating Church of Ireland involvement for the scheme and to the Very Rev John Bond for participating.

Westminster Media Forum (WMF)

Committee members have kept a close watching brief on this media network in London. Links have been developed between the Committee and the Forum and quite a lot of the submissions we have been able to make would have been much more difficult and much less informed without the stimulus and the raw data provided by delegacy at the Forum. Dr McCormack attended a meeting in December at the invitation of Dr Peter Van Gelder to garner information on the potential collapse of 'spot' advertising and its consequence to the future funding of commercial TV.

Liaison with BBC, UTV and Ofcom

The Committee hosted a lunch in Belfast, principally to welcome Ms Sarah Williams to the Press Office in Belfast, but also to further our work of liaison with Northern Ireland broadcasters and policy makers. The Bishop of Connor presided and high level representatives from BBC, UTV and Ofcom attended. This largely paralleled the event held last year in Dublin and reported in last year's report. The Committee believes that such liaison is a vital and ongoing part of the discharge of its business.

PART 2- BROADCASTING AFFAIRS IN THE REPUBLIC OF IRELAND

RTE

RTE RADIO SERVICES

This past year has seen significant developments in Religious Programmes in RTE. Following a review of the new branding policy (whereby it was intended that religious programmes were to be included under *Diversity*), *Religion* has now been retained as a distinct programming category. This is an important marker as to the continuing importance of religion within the programme scheduling of the National Broadcaster. In RTE Television, the Religious Programmes department has initiated a newly designed set for Sunday worship. Another important development is the introduction of a small-format set allowing new and more creative possibilities for the Sunday programme. This was an initiative of the Rev Tom Gordon and Fr Dermot McCarthy. Since January this has been used for magazine style broadcasts and also for broadcast worship of a more reflective nature. In introducing these new formats a revised and expanded *Guidelines* booklet, written by the Rev Tom Gordon, is now available. This gives more detailed advice to those participating and leading Sunday broadcast worship.

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In RTE radio, the programme scheduling has fully recovered from the financial difficulties of recent years. Listeners will have noticed a return to comprehensive national coverage including a significant number of broadcasts from parishes in Northern Ireland. At the initiative of the Rev Tom Gordon, two new worship programmes have been added to the radio schedule, namely a broadcast act of worship on both Ascension Thursday and Ash Wednesday. The occasional use of a semi-professional group of singers is retained for a small number of radio services which preserves the more difficult Anglican musical repertoire. Taken together with the parish broadcasts, this ensures a balance which is representative of all traditions within the Church of Ireland and which also maintains a high professional standard.

The Committee pays tribute to the Rev Tom Gordon's work in RTE and also to that of the Rev Dermot McCarthy. The Committee reviews regularly the form of these radio and television liturgies and is most impressed by the attempt to work creatively in this given context. The Committee also thanks RTE for continuing to devote schedule space to this important programming.

CHAIR OF RTE AUDIENCE COUNCIL

The Honorary Secretary, the Rev Dr Alan McCormack, had a very busy year as Chairman of the RTE Audience Council. He held five meetings during the year and a number of important issues were discussed. A joint meeting was also held with the Broadcasting Council of BBC NI with its Governor, Professor Fabian Monds. A report of the year can be found on the RTE website. The appointment is an annual one and a new Chairman will be elected for 2006. Dr McCormack will however continue as a member of the Council for a further two years.

Religious Resources for Radio, Dublin (3R)

Mr Garrett Casey, DCO for the Diocese of Dublin and Glendalough, continues to represent Church of Ireland interests in this area. The work of the Rev Ian Poulton is also to be commended. The religious news syndication service seems to go from strength to strength in the new business configuration part-negotiated by the Broadcasting Committee two years ago.

CONCLUDING THANKS

In conclusion, the Committee would like to record its gratitude to those many people who made its work easier and more pleasurable in the past year. The staff of Church of Ireland House in Rathmines and Church House in Belfast are to be especially thanked for the kind and gracious way in which they have assisted the organisation of Committee meetings in both those places.

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INTERNET COMMITTEE

MEMBERSHIP

Ven RG Hoey (Chair)
Ms M Carter (IT department, RCB)
Mr K Cinnamond (IT department, RCB)
Mr A Clements (Head of Finance - RCB)
Rev M Graham (Internet Co-ordinator) (resigned)
Rev CWL McCauley
Head of Synod Services and Communications (*ex officio*)
Mr Mark Larmour (Consultant)
In attendance: Synod and Communications Support Researcher

The Internet Committee advises the Central Communications Board on the use of the Internet in the Church of Ireland.

The Internet Committee works in three main areas:

- maintaining and developing the Church of Ireland websites
- encouraging and developing the use of the Internet among Church members
- supporting those who use the anglican.org domain within the Church of Ireland

The Church of Ireland websites are:

- The main website is to be found at <http://ireland.anglican.org>. The site had 450,458 visitors ("sessions") between May 2005 and February 2006, which generated over 3,897,967 "hits" (or page/image views).
- Church of Ireland Online at <http://churchofireland.net> gives information on how to handle "spam" or unsolicited email and the danger posed by viruses and other security threats. It also holds the on-line Church of Ireland Directories.
- The General Synod site is found at <http://synod.ireland.anglican.org> continues to prove popular with Synod members and visitors as a source of information.

The Internet Committee received the resignation of the Rev Michael Graham, Internet Co-ordinator in May 2005. The Committee would like to express its thanks to Mr Graham for the work he put into developing the use of the Internet throughout the Church of Ireland and for his tremendous commitment to this area of our ministry.

Use of the Internet by Church members

The hosting service offered by the Internet Committee provides web space and email facilities to the Church of Ireland. Currently 164 parishes are online, with eleven dioceses now having diocesan websites. The Down and Dromore site was redesigned at the beginning of 2006.

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Accessibility

The Internet Committee acquired a multi-site licence which allows the use of the Text Transcoder software on all authorised Church of Ireland websites (including at the parish level). This permits those who have difficulty accessing websites because of a disability to receive a text-only version of the information on the site, which can then be viewed in large print or played back through an audio reader.

Reorganisation of Internet support services

Following Mr Graham's resignation as Internet Co-ordinator, the responsibilities for maintaining the range of Internet services were reviewed. Some activities were absorbed into the Synod and Communications Department at Church House Dublin. Plans are in place to develop an editorial management role in relation to the content on the website.

A new outsourced technical support service provides technical assistance to those who have an anglican.org e-mail address or a website hosted by the anglican.org domain. This service may be reached at tech@ireland.anglican.org. Hosting enquiries should be addressed to hosting@ireland.anglican.org.

Future developments

As a result of the reorganisation in 2005, the redesign of the website was delayed. This is now planned for 2006.

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LITERATURE COMMITTEE

MEMBERSHIP

Dr K Milne (Chairman)
Prof R Gillespie
Rt Rev MGStA Jackson
Rev Canon JW McKegney
Rev SA Pragnell
Dr R Refaüssé (Honorary Secretary)
Rev B Treacy OP
Ms C West
Very Rev SR White
Head of Synod Services and
Communications (*ex officio*)

Executive summary

The functions of the Committee are to

- Promote publication within and beyond the Church of Ireland
- Manage Church of Ireland Publishing
- Evaluate applications for support from the General Synod Royalties Fund

In pursuit of these functions the Committee met on five occasions with the Publications Officer, Dr Susan Hood, in attendance.

Church of Ireland Publishing

As reported to the General Synod in 2004, Church of Ireland Publishing (CIP), a publishing imprint for the Church of Ireland, was established in that year. The Literature Committee has devoted much of its time to furthering the work of CIP:-

- A website for CIP has been commissioned and will be launched shortly
- CIP has agreed to be a stockholder and distributor for Church of Ireland Historical Society publications

The following titles were published in 2005:-

David McClay, *Go and do likewise: impacting upon our local communities*

Kenneth Milne (ed.), *A Church of Ireland bibliography*

Kenneth Milne (ed.) *Journal of the General Synod 2004*

The following titles are in preparation:-

The Authority of Scripture: A Report of the Church of Ireland Bishops' Advisory Commission on Doctrine

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Local partnerships: a theological and pastoral reflection, from the Church in Society Committee, Social Justice and Theology Group (Republic of Ireland) .

Publications Officer

The Publications Officer attended a course on copy editing, organised by CLÉ, the Irish publishers' association, and continued to work with the designer, Mr Bill Bolger.

General Synod Royalties Fund

The following projects were recommended for financial support:-

Archbishop McCann, a study by Bishop Roy Warke – a grant of £350 to the Church of Ireland Historical Society

The clergy of the Church of Ireland (eds., Toby Barnard & W.G. Neely) – a grant of £700 to the Church of Ireland Historical Society

The Hard Gospel Project – agreement in principle to subvent the production of printed and electronic resources

APPENDIX G

**GUIDELINES AND PROTOCOLS
FOR LOCAL COVENANT PARTNERSHIPS**

The Standing Committee in June last appointed a working group to prepare a preliminary response to the Guidelines and Protocols for Local Covenant Partnerships for consideration by the Standing Committee at its meeting on 20 September 2005. This document was referred back to the Standing Committee by the General Synod of 2005. (See pages 162 to 188 of the Book of Reports 2005 for the text of this document).

A meeting of the Protocols Working Group was held on Friday 2nd September 2005 in Church of Ireland House, Rathmines, Dublin.

Present: The Most Rev JRW Neil, Ven GA McCamley and Revd TS Forster.

The members present were provided with expert advice which was sought on certain legal aspects.

A PRELIMINARY RESPONSE

In the Preface (p162) it is acknowledged that these Guidelines are “based on the Guidelines approved by Churches Together in England for use in Local Ecumenical Partnerships”. To use this as the basis for an Irish model for Local Partnership Covenants creates a problem from the very start. The Church of England ecumenical Canons B43 and B44 are much more extensive and nearly ten times the length of the equivalent Church of Ireland ecumenical Canons 10 and 11. Therefore some of the proposals and suggestions within the document are contrary to the Constitution of the Church of Ireland and so the General Synod would be unable to give its blessing to the Guidelines and Protocols. It is suggested that more time is required by the Covenant Council to experiment with the “Guidelines”. The Church of Ireland ecumenical Canons (10 and 11) would also need to be re-examined. This could be done in conjunction with the Committee for Christian Unity and it is suggested that comparison should be made with the ecumenical Canons of the Church in Wales, as well as those of the Church of England.

Concept and Definition of a Local Covenantal Partnership (p163)

This states that “for an LCP to exist there must be...formal recognition, ongoing liaison, support and review by the Covenant Council and local Diocesan/District Covenant Facilitators”. Although it states here that Diocesan approval would be required, it would also have to be consistent with the Constitution of the Church of Ireland, and this is where the real difficulty arises.

Exploratory Stage

1. This goes beyond the current remit of a Select Vestry as laid down in the Constitution of the Church of Ireland.
4. This would require an amendment to the C of I Safeguarding Trust policy so as to approve Methodist leaders.

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8. In the Republic of Ireland in schools and hospitals the civic authorities deal directly with the individual churches and no mechanism exists for ecumenical chaplaincies. The differences in Northern Ireland and Republic of Ireland legislation would create a problem for the General Synod in giving approval to this section. Local agreement would be agreeable but not a flat agreement for the whole island.

Categories of LCP (p165)

1. How is a Single Congregation Partnership dealt with under Canon law? Legislation does not exist for this.
2. Congregations in Covenanted Partnership – some formal and some non-formal arrangements already exist. The Church in Wales has already addressed this issue. There are no canonical problems with this category.
3. A Shared Building will require a change in legislation.

Single Congregation Partnership (p166)

Provision will be required in the Church of Ireland Constitution for a Partnership Constitution. Inter-changeability of ministry is mentioned here – this is not what the Covenant said. This is more like the Methodist/Presbyterian relationship with an absence of the episcopacy. How would a common purse affect the minimum approved stipend for Church of Ireland clergy? In the case of a Single Congregation Partnership, would the Church of Ireland cleric only be seconded to it and thus be able to stay within the Church of Ireland pension fund? The Church of Ireland would have to give recognition to clergy working within this scenario.

This is a good concept overall but would be impossible in practice without a change in legislation. As members of the Church of Ireland, we would not want to be seen as saying no to the concept, indeed it may be welcomed, but at present Canon law prevents it. There are many theological and ecclesiological problems in this model e.g. ministry, funding etc.

Methodists in Ireland have a problem with episcopacy unlike Methodists in England. Due to Ireland's history, Methodists here have become more aligned to the Presbyterian Church than to the Church of Ireland unlike other parts of the world where Anglicanism and Methodism are closely linked.

Congregations in Covenanted Partnerships (p167)

Clause 3 in this section stating that "...only ministers ready and able to work ecumenically should be appointed" is illegal under Chapter IV of the Constitution. It can be part of the criteria but no undertaking has to be made. This creates legal and practical problems. Methodists cannot have power of veto. The Constitution of the Church of Ireland as it stands at present rules out this provision.

Shared Building Partnerships (p168)

In the sharing of buildings issues such as child protection and the Church of Ireland Safeguarding Trust policy needed to be addressed along with adequate insurance cover for the relevant buildings and those who would use them.

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Times of services are a matter for the Ordinary but in practice they are normally agreed locally and then approved by the Ordinary.

Chaplaincy Partnerships (p169)

University and Prison Authorities make the ultimate decision on chaplaincy arrangements. Hospital Chaplains in Northern Ireland have a contract from the local health board. University and Hospital Chaplains once appointed cannot be removed by the bishop.

This section is mainly guidelines and does not require General Synod approval.

Education Partnerships (p170)

At least one of the examples stated here is situated in very different surroundings and situation to anything which could be undertaken in Ireland at this time.

Guidelines for a constitution for a Single Congregation Partnership (p173)

If you are a member of this single congregation what is your denomination? Is it a third and unique denomination made up of part Methodist, part Church of Ireland?

This section gives what membership implies e.g. regular attendance at worship, regular sacrificial giving etc. In the Church of Ireland membership is not defined – normally it is understood as someone who is a baptised Christian who claims to be a member of the Church of Ireland. The concept of membership as defined here is contrary to Canon law and foreign to the Church of Ireland.

Use of non-alcoholic wine would require a change in the Canons.

Throughout this section of the document there is a contradiction in the use of the terms “minister” and “clergy”.

Chapter VIII of the Constitution with regard to discipline would need to be re-examined and altered. The legal framework for working conditions and disciplinary action needs to be very tight.

Alternating Ministry – there is no provision for this within the Church of Ireland Constitution.

P176 What is the relationship of LCP to a diocese and local bishop etc? – it is not clearly defined.

At a Special General Meeting those eligible to vote shall be those on the Common Roll. What is the nature of membership here and how is it defined?

P177 With regard to Finance, the Church of Ireland minimum agreed stipend needs to be borne in mind and the role of contracts.

It was felt by the Working Group that this model might be better described as a Joint rather than a Single Congregation. A Joint Congregation would be easier to manage than a Single Congregation. A Single Congregation would be very much out on its own.

Guidelines for the Recognition of a Local Covenant as a LCP (p178)

6. According to this guideline a Board of Nomination would have to consult with the Methodist Church before an appointment could be made – again this requires a change in Canon law.
7. “...unless that discipline is redefined through LCP status”. Does this mean that LCP would mutate?

A Model Declaration of Intent/Covenant for Congregations in Covenanted Partnership (p179)

- 4e. In this section the Joint Ministry Team should be a reference to a wider team of personnel, not just clergy.

Constitutional Guidelines for Congregations in Covenanted Partnerships (p180)

P181 Baptism and Membership: Confirmation and the equivalent Methodist Service of Welcome are very different forms of service with different theological emphasis. More clarity and definition is needed in this section.

Conclusions

Overall the Protocols Working Group would wish to congratulate and indeed encourage the Covenant Council in its work. The question arises, is it appropriate for a document like this (Guidelines and Protocols for Local Covenant Partnerships) to be approved by the General Synod at this present time? A re-examination of the Canons of the Church of Ireland in conjunction with this document will need to take place and a number of changes in the Constitution will be required. This document has been based on Canon law as it relates to the Church of England - it now needs to be reviewed within an Irish context. The role of the Covenant Council also requires more definition. The use of the term “church leadership” at various stages creates ambiguity. Is leadership to be understood as local, diocesan or central?

Local level work and a review of the Canons of the Church of Ireland should go forward in tandem. Although the Guidelines document states that the models are not to become straightjackets, this Group was of the opinion that having so much detail on paper is and could be a constraint. Experience and practice over a set time period of time would give a clearer definition of the relationship between the two denominations in the different models.

Ecumenical experience has shown again and again that any move forward before all canonical and ecclesiological issues are clarified ends in hurt and prolonged division. This was seen in previous English Anglican/Methodist schemes which were rejected causing great damage. The scheme in Wales for an “ecumenical bishop” foundered on significant canonical issues.

The Working Group would under no circumstance want to give the impression to outsiders that the Church of Ireland is stalling in the furtherance of the Covenant relationship between itself and the Methodist Church. More work simply needs to be done on the legal side of the practical applications of the document before it could be brought again before the General Synod of the Church of Ireland.

APPENDIX H

REPORT ON THE PORVOO CONSULTATION ON THE DIACONATE

A Consultation on the Diaconate involving Porvoo Churches was held in the St Katharine's Foundation, London from January 25th to 27th. It gathered members of the signatory Churches of The Porvoo Agreement along with members from Denmark. The background to the Consultation lies in a recognition of the need to examine together the diaconate, a ministry which in various forms we share, in accordance with the commitment given in the Agreement itself. Hitherto interchange across the Porvoo Churches has centred, where possible, on involvement of bishops in episcopal ordinations and in the exchange of presbyteral ministry as we in Ireland know from the dioceses of Clogher, Cork, Dublin and Ferns. It was felt to be time to examine the diaconal strand.

The diaconal question is a difficult one. The Consultation was honest enough to admit that equivalence and interchangeability lie a long way in the future. This derives in part from the various theological emphases and expressions of the Reformation in Europe. The work of Collins (principally in JN Collins *Diakonia: Re-interpreting the Ancient Sources*, OUP 1990) on the diaconate in the New Testament context has added significantly to the understanding of *diakonia* and this was shared as a new way of appreciating diaconal ministry in its entirety. As well as the 'serving at tables' model with which we are familiar, the linguistic evidence of the *diakonia* family of words, argues Collins, points to ministry as responsible initiative as much as to ministry as humble service. Neither contradicts the other. Both need recognition.

The caritative, the liturgical and the catechetical emerged as irreducible elements in an episcopally ordained diaconate. Papers and discussion showed how the orders of ministry - deacon, priest (or presbyter), bishop – derive from the ministry of Christ and are given expression through the apostolicity of the church. This expression is generous and redemptive, it is about salvation, hence it takes place within and without the church and can appropriately be called ministry-in-mission. It was agreed that this is the appropriate context in which to understand episcopal ordination to specific orders of ministry.

At one point discussion centred on the recognition that in one of the Nordic churches, any baptised person may become a bishop and, on election, is ordained priest and then bishop. This is not new. After all, the same thing happened to Ambrose of Milan in 374, and he had not in fact been baptised when chosen. Although the diversity became quite acute at this point, all of this also needs to be set in the context of what this same church is doing in making considerable moves towards an ordained diaconate where hitherto there had not been one. Things are complicated but across the Porvoo Churches there is a willingness seriously to grapple with episcopal ordination and the diaconate together. From this perspective, the Anglican system of a triple ordination within a three-fold ministry looks as if it is already very structured. The overwhelmingly transitional character of the Anglican diaconate was also addressed in the context of discussing a more permanent diaconate.

Both sides have a number of areas of untidiness internally and with one another. It was suggested that regarding the diaconate, deacons in the Anglican tradition spend too much

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time in church, with Lutheran deacons spending too much time in the world. Surely both ought to spend a good deal of time in each! The plethora of lay ministry within the Anglican tradition, often more parish-based than anything else, itself creates a difficulty for those with an ecclesio-logically structured caritative diaconate. There is, furthermore, significant variation across the Lutheran family in the proportion of social and church diaconate.

In conclusion, the Consultation afforded the opportunity for signatories of The Porvoo Agreement to express and explore theologies of ministry with a new urgency and impetus. This began in a consideration of diaconal ministry which was seen as an essential component in the understanding of all ministries in the signatory Churches. There emerged a recognition of the one-ness of the ministry and the holding of differentiation in ministries within the one ministry of Christ. This developed into a further recognition of the Christological and ecclesiological sides of ministry. For those present the Consultation was particularly important in bringing a concrete issue to the Porvoo table in the second decade of the life of the Agreement.

The Right Reverend Dr Michael Jackson,
Bishop of Clogher

**THE COMMUNION OF THE PORVOO CHURCHES
CONSULTATION ON THE DIACONATE
25-27 JANUARY 2006
THE ROYAL FOUNDATION OF SAINT KATHARINE LONDON**

PARTICIPANTS

The Consultation took place under the chairmanship of
The Rt Revd Dr Ragnar Persenius, (Church of Sweden) and
The Rt Revd Martin Wharton, (Church of England),
Co-Chairs of the Porvoo Contact Group

Other participants were

The Revd Prebendary Dr Paul Avis, (Church of England)
The Revd Canon Rosalind Brown (Church of England)
The Revd Dr Stephanie Dietrich (Church of Norway)
The Revd Atis Grinbergs (Evangelical Lutheran Church of Latvia)
The Revd Peter Hayler (Church in Wales)
The Revd Canon Dr Charles Hill, Anglican Co-Secretary, Porvoo Contact Group (Church of England)
Mr Leiv Sigmund Hope (Church of Norway)
The Rt Revd Dr Michael Jackson (Church of Ireland)
The Revd Knut Erling Johansen, (Church of Norway)
The Revd Dr Tapio Luoma (Evangelical Lutheran Church of Finland)
The Revd Øyvind Meling (Church of Norway)
The Rt Revd Karsten Nissen (Evangelical Lutheran Church in Denmark)
The Revd Tiit Pädam (Estonian Evangelical Lutheran Church)

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The Revd Canon Robert Paterson (Church in Wales)
The Rt Revd Stephen Platten, (Church of England)
The Revd Dr Matti Repo, Lutheran Co-Secretary, Porvoo Contact Group (Evangelical Lutheran Church of Finland)
Professor Turid Karlsen Seim (Church of Norway)
Deacon Ninni Smedberg (Church of Sweden)
The Revd Dr Anne Tomlinson (Scottish Episcopal Church)
The Revd Osmo Vatanen (Evangelical Lutheran Church of Finland)

Observers

The Revd Stephen Heard, Chairman of the London Deacons Group
The Revd Sue Jackson, Warden of the Methodist Diaconal Order

INTRODUCTION

Representatives of the communion of the Porvoo Churches gathered for this Consultation in order to deepen their Churches' understanding of and collaboration in the diaconate.

The Porvoo Declaration, the foundation document of the communion between the Porvoo Churches, commits its signatory churches "to work towards a common understanding of diaconal ministry."

The Consultation was encouraged to learn of developments which are taking place in the Porvoo Churches. Both traditions are moving towards one another in their understanding of diaconal ministry, one of the fruits of the growing together of the churches. In the Lutheran tradition, there is a growing awareness of the link between the deacon's ministry and the worship of the church, and in the Anglican tradition, there is a growing awareness of the importance of the deacon as a herald of the gospel in word and action.

Within the strong Lutheran tradition of caritative *diaconia*, steps are currently being taken in some of the Baltic and Nordic Porvoo Churches towards integrating this into the ordained ministry. Discussion is continuing in each Church, and on the practical level there has been some sharing of diaconal ministries. Within the Anglican tradition, there is a concern to take further the study and development of the distinctive diaconate which is flourishing in some dioceses. In both traditions, there is on-going work on the understanding of ministry, ordained and lay.

The framework of the Consultation was based on eight questions which had previously been considered and approved by the Porvoo Primates' Meeting held in Trondheim in October 2005. The questions were as follows:

For Anglicans

- What diaconate does the presbyterate have and exercise?
- What is the relationship between the ministry of the Anglican Reader (or lay preacher or catechist) and the ministries of the Deacon and Priest?
- What range of theory and practice can be identified across the Anglican Communion?

For Lutherans

- What is the relationship of the Deacon to the ordained Pastorate and to various full-time lay ministers?
- What is the relationship between the caritative and liturgical functions of the Deacon? What of the go-between ministry?
- If ordination to one order is ordination to the ministry, is a subsequent ordination to the priesthood a second ordination?

For Both

- What theological questions underlie the interchangeability of diaconal ministry?
- What do we mean by order?

The various papers given at the consultation are available on the Porvoo Churches website:

www.porvoochurches.org/last4years/index.htm

IDENTIFIED AREAS FOR JOINT STUDY AND ACTION

- How do we understand the relationship between the one-ness of the ministry [Porvoo Common Statement 32.j] and the differentiation of ministries? (There are terminological issues to face in this context.)
- How can we grow in a deeper understanding of a three-fold ministry which is non-hierarchical?
- In what ways do the challenges of modern society make us aware of the missiological dimension of this go-between ministry in discerning the needs, hopes and concerns of the times? [Hanover Report C.48]
- What means can be found to explore the breadth of expression found within our Churches of the charitable, liturgical and educational elements of diaconal ministry?
- What do we understand by the liturgical acts of ordination, consecration and commissioning? (There are terminological issues to face in this context.)
- What are the issues raised by direct or sequential ordination to the presbyterate?
- How do we in our various ways make the educational requirements meet the profile of the diaconate?
- What can we learn from one another in forms of education, training and formation for diverse expressions of diaconal ministry?
- What issues are raised by a broadening of the diaconate in some churches to include such callings as youth worker or cantor?

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APPENDIX I

WORKING GROUP ON DISABILITY

REPORT 2006

Membership

Rev RR Harris (Chairman)
Mrs JM Bruton
Mr J Clarke

Mrs M Mann
Dr J McGaffin
Rev Canon WA Murphy

1. TERMS OF REFERENCE

The Standing Committee in March 2005 established the Working Group on Disability to address issues concerning disability that affect the Church of Ireland and to consider the implications of legislation and proposed legislation on disability in both jurisdictions. The Church of Ireland is frequently invited to comment on consultation documents, white papers and draft legislation. It was envisaged that a working group with expertise in this area would be in a position to prepare considered responses on behalf of the Church.

2. POLICY STATEMENT

The challenge for the Church is to encourage dioceses and parishes, not only to conform to the law in each jurisdiction, but to implement a policy to make all aspects of church life and worship accessible to all. The working group accepted a statement determining the Church's policy, which was approved some years ago by the Standing Committee. However, the working group will review the statement in the light of current thinking and practices. The policy statement is as follows:

The Church of Ireland recognises that each person is entitled to participate fully in the life of the Church;

The Church is committed to keeping policies, practices and procedures under review to ensure that people with disabilities are not treated less favourably;

The Church aims to encourage members, employees and others acting on its behalf to promote practices and attitudes which do not discriminate against people with disabilities.

3. OBJECTIVES OF THE WORKING GROUP

At the outset, the working group set out its objectives for the initial eighteen month period of its existence. These objectives were identified as follows:

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Short Term Objectives (July 2005 to December 2005)

- To raise the awareness of people in parishes to the issues that surround disability in relation to Church life, by designating the third Sunday in November as ‘Disability Awareness Sunday’;
- To supply all rectors with information relating to disability;
- To encourage rectors, not only to give information and food for thought on disability on the designated Sunday, but to encourage them to involve people with disabilities to take part in the service;
- To request feedback from parishes, analyse the responses and note the comments.

Medium Term Objectives (January 2006 to June 2006)

- Redo the audit of access issues relating to parishes in the Northern Dioceses, that was originally undertaken in 2002 and include diocesan centres and other Church organisations with responsibility for the management of buildings.
- Carry out an audit of access issues relating to parishes, and diocesan centres etc in the remaining dioceses;
- Develop a database of access facilities for churches and church property in Ireland.

Long Term Objectives (July 2006 to December 2006)

- Develop a training pack on disability awareness;
- Arrange for training sessions to be organised and delivered by the dioceses;
- Identify two trainers in each diocese to ensure ongoing training and support to parishes;
- Incorporate training on disability into the Theological College training programme;
- Organise Disability Awareness Sunday for 2006.

4. DISABILITY AWARENESS SUNDAY

Raising awareness on disability issues was one of the first priorities of the working group. Part of this process was to designate 20 November 2005 as Disability Awareness Sunday.

In advance of the event, all parishes received an information pack which included publicity posters, facts on disability, an evaluation sheet and *Roofbreaker Guides*. The working group appreciated the support of the Archbishop of Armagh and the diocesan bishops. Evaluation sheets and anecdotal accounts of activities which took place were largely positive and the working group received much encouragement to continue their work from both clergy and lay people.

The working group had two meetings with the Archbishop of Armagh during the year, which greatly helped the group to plan ahead in the knowledge that it was not working in isolation from other relevant bodies within the Church.

Resulting from this encouragement, a similar event is planned for Sunday 19 November 2006 and, with the working group now firmly established, a more comprehensive programme of preparation is planned for this event. The possibility of other Churches in Ireland being involved in Disability Awareness Sunday is being explored through the Irish Council of Churches and the meeting of the four Church leaders.

5. AUDIT OF ACCESS FACILITIES IN PARISHES

The Board for Social Responsibility (NI) carried out an audit and follow-up process of access facilities in the Northern dioceses some years ago. The working group has instigated a similar audit of all parishes throughout the Church of Ireland. The analysis of the results will indicate the extent to which parishes need to be encouraged to facilitate people with disabilities so they can fully participate in the life of the Church. This applies particularly in the Republic of Ireland where there is no legislation covering access to buildings other than to public buildings.

6. LONG TERM OBJECTIVES

The working group will shortly be addressing its long term objectives, which will largely involve training on disability issues at diocesan and parochial level. Also under consideration, is training for ordinands and in-service training for clergy.

7. INFORMATION ABOUT THE WORKING GROUP

The working group has an information page on the main Church of Ireland website at

www.ireland.anglican.org

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APPENDIX J

THE HARD GOSPEL REPORT 2006

COMMITTEE MEMBERSHIP (*letters in brackets indicate sub-committee membership*)

Ven Patrick Rooke (Chair) (A,D)
Ms Ruth Handy (Vice Chair) (D)
Most Revd Dr Richard Clarke (A)
Rt Revd Dr Michael Jackson (D)
Mr Terry Forsyth (Honorary Treasurer) (B) appointed Sept 2005
Revd Eileen Cremin (A)
Revd Canon Dr Ian Ellis (Standing Committee)
Mr Bernie Frayne appointed Sept 2005
Revd Kenny Hall (B)
Revd Canon Cecil Hyland (Parish Development Committee) appointed Sept 2005
Rev Paul Hoey (Parish Development Committee [alternate]) appointed Sept 2005
Mrs Margaret McNulty appointed Sept 2005
Revd Daniel Nuzum
Ms Stella Obe (C) appointed Sept 2005
Revd Michael Parker (C,D)
Revd Katharine Poulton (C)
Ms Kate Turner
Revd Canon Trevor Williams (D)

Co-opted

Revd Doug Baker (Resource) (A,D)
Mrs Elaine Way (Resource)

In attendance

Mr David Brown (Youth Department)
Mrs Jenny Compston (Communications)
Mrs Janet Maxwell (Communications) (C)
Ms Sarah Williams (Communications [Alternate])
Revd Earl Storey (HGP Director) (A,B,C,D)

Sub Committees re Hard Gospel Project

- (A) Strategy/Planning
- (B) Finance/Grants
- (C) Communications/Publicity
- (D) Appointments

The Committee records its gratitude to the Bishop of Clogher who chaired the Hard Gospel Committee for a six month period prior to the appointment of Archdeacon Patrick Rooke in June 2005. Ms Ruth Handy took up the post as Vice Chair and Mr Terry Forsyth became Honorary Treasurer in January 2006.

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Mrs Joan Bruton resigned from the Committee in September 2005 and Dr Geraldine Smyth resigned as a co-opted member in February 2006. Both made a valuable contribution over a number of years. In nominating the names of additional members to the Standing Committee, the Committee has attempted to be as representative as possible.

HARD GOSPEL PROCESS

In 1999, a report was made to General Synod by the Sectarianism Education Committee. As a result of the work of that committee and the report to General Synod a scoping study was commissioned in 2002. The study aimed to take a snapshot of attitudes to sectarianism and living with difference within the Church of Ireland. An underlying aim of the study was to assist parishes to increase their capacity to deal positively with difference issues. It also sought to explore how dealing with these issues might impact on decision-making within the Church of Ireland. *The Hard Gospel Report: Dealing with Difference in the Church of Ireland* was received by General Synod and all diocesan synods in 2003.

As a result of the response to the report, the Standing Committee of the General Synod authorised the establishment of the Hard Gospel Committee. The next phase of the Hard Gospel process has now begun with the Hard Gospel Committee embarking on a broadly-based project through which the Church of Ireland will address the complex and deep-seated issues that surround sectarianism and difference as identified in the Report. Archbishop Eames is President of this new initiative.

HARD GOSPEL PROJECT

The core aims of the Hard Gospel Project are:

1. To facilitate the Church of Ireland in modelling in its own structures, relationships and values with regard to overcoming sectarianism, community conflict and dealing with difference that it will promote in wider society.
2. To develop and promote policies, practices and statements of the Church of Ireland that will encourage honest and constructive relationships in dealing with sectarianism and issues of difference in the church and wider society.
3. To enhance the capability of the Church of Ireland at all levels to take initiatives to build peace and to transform communities.
4. To implement initiatives, projects or programmes in collaboration with other Churches, agencies and groups in a manner that will create more open and inclusive local communities.

The Protestant community in Northern Ireland has experienced deep change within a relatively short period of time. Many old certainties have gone and familiar landmarks seem decidedly vulnerable. It has, at times, seemed disoriented in the light of changing

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circumstances. Pessimism, fear, insecurity and inability to articulate vision, anger or responsibility remain as significant factors within this particular Protestant community.

Change of a different nature, but no less profound, has taken place in the Republic of Ireland during the past decade. This has been manifest in the social, economic and religious life in all parts of the country. The growth of a large immigrant population is one of the most obvious changes to have taken place. Whether North or South the Church of Ireland finds new contexts in which it must express its life and mission as a Christian Church. New contexts mean not only opportunity but real challenge for the Church.

In a changing context the Church of Ireland needs to have something hopeful and engaging to offer. Many (particularly young adults) are walking away from the church. People see church as being part of the problem rather than witnessing to a gospel that could make a vital contribution to bringing about a shared future. The reality is also that many people now find community elsewhere and not in church. It may be that some of our church models are simply not working. We are increasingly in a post-Christian society; a fact of which the Church of Ireland has not always shown itself aware.

The Hard Gospel Project aims to offer something hopeful to the Church of Ireland as it faces both challenge and opportunity. The Hard Gospel Project seeks to help the Church to come face to face with the reality of a new context in Ireland, both North and South. The project will help all levels of the Church, at central, diocesan and parochial level, to ask themselves fundamental questions:

- What issues does this raise for us and how do we respond?
- What does reality tell us about challenges to our faith?
- What is it that we believe about ourselves?
- Is the way that we express our life and witness a help or hindrance to a new and cohesive society both North and South?
- What does the gospel say about the quality of relationships with family, stranger and foe?
- In an emerging new context what does it mean to be church?
- Because God has blessed something in the past

In all of this there is a need for visionary leadership that re-imagines the future – equipping people to be Christians/Church in the world they find themselves in. It is about enabling Church to find a relationship with an emerging new Ireland, both North and South.

The Hard Gospel Project is a response to the challenge to the Church of Ireland to speak truth to ourselves, as well as to the world we live in. It is the holding up of a mirror to Church and community, not to condemn but to save. Its core aim is to strengthen the Church for a purpose – the purpose of effective witness in a divided and changing society.

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The Hard Gospel Project is based on the belief that Church is strengthened by asking itself searching questions, and understanding and engaging with the context in which it lives. It also believes that Christian witness points to relationships of two types:

- Vertical - new relationship with God
- Horizontal - new relationship with others i.e. neighbour/stranger/enemy

The aim of this project is to effect change. This means a variety of work with central structures, dioceses and parishes: change in one feeds into the other so any project must deal with all. Grassroots work is important but there is also a need for systematic work within the Church of Ireland in generating new agendas and strategies for bridge building.

It is always better to light a candle than curse the dark. Finding new ways of Christian witness in a vastly changing community may lead to feelings of helplessness in the face of a daunting task. There may be some lack of vision that things either could or should be any different. We can all display the ability to shield ourselves from the negative realities of social, political or economic division.

The Hard Gospel Project will seek:

- To enable visionary and well facilitated dialogue.
- To provide a language of common purpose that all can share.
- To recognise that stirring vision for something new is not enough. There is a need for vision to be accompanied by the resources that will enable change to take place at all levels.

The work of this project will aim to bring energy rather than burden. It is not a recipe for political correctness, a theology of the bland or a belief that there are no boundaries. It is about facilitating the Church of Ireland to engage at all levels with the society it lives in, and to do whatever it takes to be the most effective Christian witness possible within that context. The manifestations of some of that journey may be different for North and South, yet the fundamental opportunities and challenges remain the same.

Staffing

Project Director – Revd Earl Storey was appointed and took up this role on 1st November 2005. As well as directing the project his work will focus on reviewing, auditing and engaging with central structures and processes in respect of the way in which the Church of Ireland makes its contribution to wider society in Ireland today.

Project Officer (based in Belfast) – Mr Stephen Dallas (Commenced 1st January 2006)

Project Officer (based in Dublin) – Mr Philip McKinley (Commenced 16th January 2006)

There is provision for Administrative support in the Hard Gospel office, which is in Church of Ireland House, Dublin (Tel : 014125606)

Methodology

The Hard Gospel Project is working to a three-year strategic plan to promote and enable the following objectives:

1. Examine and, where necessary, change central structures and representative bodies to achieve a more balanced participation.
2. Enhance existing structures and where needed provide new structures for internal dialogue to promote openness and understanding of difference in the Church.
3. Identify and change areas where sectarianism and destructive patterns of relating to difference affect the witness and ministry of the Church.
4. Proof all policies, practices and statements of the Church of Ireland in terms of sectarianism, dealing positively with difference, including those where the current attitude of the Church reflects historical identification with one political and cultural community.
5. Identify areas of policy and practice where new guidelines on honest and constructive relationships in dealing with difference are needed, and develop them.
6. Widen the range of Churches, faith communities and other interest groups with which the Church of Ireland has regular and established relationships.
7. Raise the profile and increase understanding of the Church of Ireland's approach to sectarianism and dealing positively with difference through a focused and sustained programme of publicity and information.
8. Provide training, support and resourcing for central leadership.
9. Provide training, support and resourcing for diocesan/parish leadership (clergy/lay).
10. Modify initial and continuing clerical and lay training processes to include significant emphasis on learning to overcome sectarianism, to deal positively with difference and to encourage and enable others to do the same.
11. Develop the Youth Training Programme to include a significant emphasis on learning to move beyond sectarianism and to deal positively with difference.
12. Collate information about best practice in moving beyond sectarianism and dealing positively with difference and actively promote it within the Church and beyond.

Funding

As reported to General Synod 2005, the initial funding for the Hard Gospel Project was £561,000 (International Fund for Ireland £300,000; Church of Ireland related sources £261,000 – Book of Reports page 155). This funding was linked to the achieving of specific 'Aims, Objectives and Strategies' and is reviewed quarterly by the IFI and Standing Committee. A further €40,000 has been contributed from the Republic's Department of Foreign Affairs Reconciliation Fund for which the Bishop of Clogher has publicly expressed our gratitude.

APPENDIX K

HISTORIOGRAPHER'S REPORT

Since last I reported a number of publishing events of especial significance for the Church of Ireland has taken place. In November 2004, at the High School, Dublin, Professor Alan Ford, of the University of Nottingham (an old boy of the school, whose work on Archbishop Ussher is eagerly awaited) spoke at the launch of WJR Wallace's *Faithful to our trust: a history of the Erasmus Smith Trust and The High School, Dublin* (The Columba Press, Dublin). Mr Wallace, who edited *Clergy of Dublin and Glendalough* (Ulster Historical Foundation, 2001), is at present preparing an edition of 'Clergy of Meath and Kildare', which also is based on the pioneering work of Canon JB Leslie. In December 2004, the Archbishop of Dublin spoke at the publication of John Crawford's *The Church of Ireland in Victorian Dublin* (Four Courts Press, Dublin), itself a piece of pioneering historical writing. Canon Crawford is joint editor with Professor Raymond Gillespie of the forthcoming 'St Patrick's Cathedral, Dublin, a history', which will be in format a companion volume to *Christ Church Cathedral, Dublin, a history* (Kenneth Milne, Four Courts Press, 2000) and goes to press early next year. I have contributed to both of the above new titles, as well as to *Christianity : a complete guide* (Continuum, London and New York, 2005) and to *The dictionary of Irish biography* (ed. JI McGuire, under the auspices of the Royal Irish Academy) to be published by Cambridge University Press. I have also been invited to contribute to *Encyclopedia of the modern world* (to be published by Oxford in 2008) an overview of the history of the Church of Ireland from 1750 to the present day. I addressed the Compass Rose Society on a similar theme in the course of its visit to Dublin in October 2005.

Already with Four Courts is another companion volume: Toby Barnard and William Neely's book on the clergy, complementing Gillespie and Neely's *The laity and the Church of Ireland, 1000-2000* (Four Courts, 2002). Likewise in the press is '2000 years of Christianity', edited by JR Bartlett, and based on lectures delivered at Christ Church Cathedral, Dublin in the year 2000, with an introduction by Professor Bartlett and Stuart Kinsella, organiser of the original lecture series.

There has been something of a renaissance of clerical biography in recent years: Patrick Semple, *Believe it or not* (Columba, 2002), Kevin Dalton, with Patrick Semple, *This could never be* (Columba, 2003) and Brian Mayne, *Changing scenes: changing ministry in a changing church in a changing land* (Columba, 2003). Recorded church history having been so heavily weighted in the past in favour of men, it is important to note two publications treating exclusively of women's history: Susan M. Parke's *A danger to the men? A history of women in Trinity College Dublin, 1904-2004* (Lilliput, 2005) and Oonagh Walsh, *Anglican women in Dublin : philanthropy, politics and education in the early twentieth century* (University College Dublin Press, 2005), which draws on a wide variety of sources, many in the RCB Library, demonstrating the value of collecting so much material where it is generally accessible to researchers. Also published in 2005 was *Medieval Dublin VI* (ed. Séan Duffy) with various articles of particular importance for the church. It was published at the annual conference of the Friends of Medieval Dublin where several more papers of interest to Church of Ireland readers were read,

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which will, as is the custom, be published in due course. Also published this year was volume I of '*A new history of Ireland, Prehistoric and early Ireland*' (ed. Daithí Ó Cróinín, Oxford) with much material essential for our understanding of the early Irish church. And, while the study of national events is important, so is the continuing work on the life of the church in the local situation, such as is described in Étain Murphy's *A glorious extravaganza: the history of Monkstown Parish Church* (Wordwell, 2003)

It is, presumably, part of the role of the historiographer to alert the church to impending anniversaries of significance for its self-understanding. Such is the forthcoming ninetieth anniversary of the 1916 Rising in Dublin. While the Church of Ireland community, like much of the Irish population north and south, was deeply disapproving of the rebellion at the time, there were Church of Ireland participants, and some consideration is being given to the possibility that their motivation and involvement in what became a turning-point in the history of Ireland (and consequently in that of the Church of Ireland) should receive scholarly attention.

Kenneth Milne

November 2005

APPENDIX L

INTERNATIONAL ANGLICAN LITURGICAL CONSULTATION, 2005

Ricky Rountree, Alan Rufli and I represented the Church of Ireland at the 2005 Consultation, which took place in Prague from August 1 to 6. Bishop Harold Miller was also present in an individual capacity.

Consultations allow those working on the liturgical committees of the various Anglican provinces to keep in touch with one another, to share ideas and to compare completed work. In a generation when Anglicans are no longer in truth bound together as they used to be by a shared heritage of traditional liturgical texts, the Consultation helps to ensure that our liturgies retain a family feeling, not least in terms of their shape. The fact that our own 2004 *Book of Common Prayer* notes in its Preface our attentiveness to the International Consultation is widely appreciated and in turn our Book is a significant source of inspiration for those who follow in our way. Frequent reference is made, for example, to our pioneering work on the revision of the Ordinal – as always Ordination rites are critical to the cement of Anglicanism and are carefully studied by our ecumenical partners.

Given the important role of the Consultation in a Communion which sets so much store by liturgy and which articulates its doctrine in the context of its worship, the actual make-up of the gathering continues to partake of eccentricity. Some members are also the Anglican members of *Societas Liturgica*, the international scholarly non-denominational body for the study of liturgy the meetings of which always follow IALC. Other IALC members, like myself, are provincial delegates. The IALC is neither a Commission of the Anglican Communion or even what would now be described as a Network, yet the ACC takes modest heed of its deliberations and is quite capable of influencing its agenda. The principal problem, however, about this year's Consultation was that it was glaringly and untypically unrepresentative in geographical terms. In particular, only a very small number of African provinces sent participants. Whether this was the result of economic factors, bad communication, sheer disinclination, or the present state of the Anglican Communion is hard to fathom. Certainly the voice of North America at IALC is very audible and for me this was quite startling after the June ACC in Nottingham where the voices of the United States and Canada were generally not to be heard. In order to assist greater participation from the developing world in IALC it may be necessary for a church such as the Church of Ireland to consider making some sort of contribution in the future to the IALC bursary fund as well as simply meeting the costs of our own representatives.

One issue which the ACC did wish the Consultation to consider once more was the issue of Eucharistic food – the extent to which there are deviations from Dominical command in relation to the use of bread and wine and the reasons for this. A survey has been carried out throughout the Communion in relation to current practice and it was interesting to note that the Church of Ireland admitted to no deviations whatever from the use of fermented wine...parts of Africa, in particular, are in a very different situation when alcohol can be illegal or be quite impossible to procure regularly on grounds of cost. The Consultation recommended to the ACC an affirmation of the utterly normative character of bread and wine as traditionally used. However, where possession of alcohol

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is illegal grape juice might be permitted. Equally, where the traditional type of wine is simply too expensive to obtain the normal celebratory, and preferably alcoholic, drink of a particular culture should be used – but not a drink imported from a different culture. In the global village, of course, one begins to ask whether Coke is not in fact now the authentic drink of celebration in certain African cultures... Meanwhile all of this is to be considered as somewhat sensitive and exploratory material until the ACC has actually received it in about three years time.

Another issue which passed from the ACC to the IALC was a set of extensive guidelines concerning the extent and manner in which Anglicans should participate in ordination rites in non-Anglican churches and the appropriate levels of participation by non-Anglicans in our ordination liturgies. The guidelines, which derive originally from IASCEC, the Inter Anglican Standing Commission on Ecumenical Relations, are detailed and seem almost pedantic at times but they will no doubt be of practical value in many contexts and of major importance in a few situations where Anglicans have apparently connived in most peculiar and indeed schismatic ordinations...

The main theme of the consultation, however was the **identity** of Anglican liturgy to-day – what makes one know an act of worship is somehow characteristically Anglican. Addressing this question is far more challenging and subtle than would at first appear. Yet, as other Anglican instruments of Communion become increasingly problematical in their operation, the binding power of a common approach to liturgy ought to be more vital than ever. The published fruits of the Consultation will in due course offer reflections on what might be considered to be the actual hallmarks of Anglican liturgical identity in our time – and it is no longer obvious things like congenital Cranmerianism or even any kind of inevitably book-based worship. In the sub-group in which I participated, we discussed this whole issue in a fascinating way with a very useful blend of cultural influences. We felt an Anglican church/liturgy might somehow acknowledge rootedness in a common liturgical soil without actually disturbing that soil too frequently – when one arrived for the mid-morning Sunday Praise Service one might simply notice a few old books still in the pews left by the handful who had come to 1662 Holy Communion at 8am! Anglican worship, we felt, recognised the centrality for all of the Eucharist but in a more subtle way than necessarily celebrating it every Sunday – sometimes it was the very position of the Table in the midst of the people that could make a key statement. How a congregation interceded for matters beyond itself would provide a clue as to its diocesan and episcopal context and mission. This discussion will run and run – and it is all much more subtle and at times frankly nebulous than I ever imagined.

It was enriching to receive the hospitality of our good friends in the Old Catholic Church in the Czech Republic during our stay and to be received in their cathedral in Prague. The bishop who presided at the Eucharist there was an inspiring figure, not only because he personally led the psalm with guitar and mouth organ. During darker times in Czechoslovakia, he had been ordained priest secretly in the presence only of the then bishop and his mother, on account of unwillingness to collaborate with the secret police. We heard of how young people in particular rallied to the church in the dying days of Communism, seeing it as a place of high ideals of liberty and justice. Many had fallen away again because in easier and more comfortable times the Church no longer seemed

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to be what it had previously been assumed to be – a warning to us in Ireland indeed as the churches seek to be true to themselves when old political issues are put to rest and material comfort is the greatest ‘good’. All this reflection took place, of course, in the city where the figure of the outspoken reformer Jan Hus remains something of a national ikon.

Like many participants in the IALC, I come to meetings somehow thinking I am a quintessential Anglican, coming from a part of the Communion where we understand precisely what we are and how we became it. It is salutary, exciting and refreshing to discover anew that matters are just not quite so simple. The quintessence of Anglican liturgy is very hard to identify, not quite as elusive as the crock of gold at the end of an Irish rainbow but nevertheless hard enough to get one’s mind around. That said, searching for such gold in the company of delightful people in a lovely city in high summer did me a lot of good and I am grateful to the Church of Ireland for permitting me to participate.

Michael Burrows
August 2005

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APPENDIX M

THE IRISH CHURCHES' COUNCIL FOR TELEVISION AND RADIO AFFAIRS

REPORT

For the period 1 January 2005 to 31 December 2005

MEMBERSHIP

Roman Catholic Church

Mr Martin Long
Ms Brenda Drumm
Fr Paul Dempsey
Mr Noel Shannon
Vacancy
Vacancy

Church of Ireland

Dr Valerie Jones (Honorary Secretary)
Ms Janet Maxwell

Presbyterian Church in Ireland

Revd Frank Sellar

Methodist Church in Ireland

Revd Graham Hamilton (acting chairperson)

The Religious Society of Friends/Irish Council of Churches

Ms Margaret King

Secretary/Treasurer

Ms Kay Blennerhassett

MEMBERSHIP

During the period of the report we welcomed the appointment of Mr Noel Shannon, director of programming at KFM and formerly head of news at Today FM, and Fr Paul Dempsey, curate of Kildare Parish and broadcasting youth co-ordinator for World Youth Day, as representatives of the Roman Catholic Church and we look forward to the remainder of that Church's places being filled before too long.

SURVEY ON RELIGIOUS BROADCASTING ON LOCAL RADIO

In order to keep abreast of changes in local radio stations ICCTRA commissioned a survey of religious broadcasting in the Republic in November 2004. The research undertaken by Council member Ms Brenda Drumm, Communications Officer for the Irish Bishops' Conference, looked at the national/local, commercial/independent radio stations. A total of 46 questionnaires were issued and the response rate was 70% which is extremely high for a survey of this type.

The research showed that:

- * 57% of the stations that responded have at least one religious radio programme per week ranging in time from half an hour to one hour in duration.
- * 15% of respondents said they have no religious programming.
- * Many local radio stations feature a reflective *Thought for the Day* slot during mainstream programmes.
- * 50% of respondents said that they produce additional religious programmes/features for Christmas, Lent and Easter each year including the broadcasting of religious services.
- * 36% of respondents said they would welcome more support from the various Church groups in their locality in the production of religious programming.

The results were issued to the media and to the churches in July and a number of media outlets carried reports of the survey and comments from church leaders.

While the figures in the survey are encouraging, ICCTRA believes that the results highlight the need for greater cooperation between local radio stations and church representatives. With this in mind ICCTRA hopes to facilitate the training of people at local level so that they have the skills needed for religious broadcasting. It also hopes to encourage and reward those involved in this area of broadcasting by initiating an annual awards scheme. The survey will be updated in 2007.

CHURCHES' MEDIA COUNCIL ANNUAL CONFERENCE

As part of its policy of assisting those in local broadcasting ICCTRA has subsidised a number of local broadcasters to attend the annual conference of the Churches Media Council in Swanick. It has also encouraged entries to the Andrew Cross Competition which is held under the auspices of CMC. This year we were pleased to note that there were 13 entries from Ireland, a big increase on previous years. Two programmes from the Republic were short listed and we congratulate Mid West Radio's *Faith Alive* programme on receiving a special commendation.

ICCTRA's WEBSITE

On 26 April ICCTRA launched a website containing information about its activities. We are very pleased to report that there has been substantial interest in the site with over 3,000 hits recorded at the end of the 2005. We are indebted to Ms Brenda Drumm for designing and maintaining the website. It can be viewed at www.icctra.ie

BCI's PLANS FOR A NEW CODE OF PROGRAMME STANDARDS

ICCTRA responded to the Broadcasting Commission of Ireland requests for views on its plans for the development of a new Code of Programme Standards. The response emphasised ICCTRA's view that the Code must lay down firm principles to deal with the following: (1) sexually explicit material (2) violence (3) blasphemy in language and content and the holding up to ridicule of religious beliefs, particularly, beliefs sacred to Christianity, the faith of the majority of Irish citizens.

It also submitted that broadcasters should maintain a balanced approach in debate and discussion about religious material and that only programmes based on the highest standards of research and information should be transmitted.

The response strongly supported the maintenance of the watershed and endorsed pre-programme warnings of material which many viewers/listeners might find offensive. Stressing the need to guard against the tendency to use coarse language or sexual innuendo the response urged that the phrase, "in the public interest" should be properly defined and constantly borne in mind by all broadcasters. It emphasised that fear of competition in the ratings should not be a first priority. The submission is available in full on the website.

THE BROADCASTING BILL

We are continuing to monitor developments in this area.

APPENDIX N

Klingenthal Consultation October 2005

The 2005 Consultation between Lutheran-Reformed Churches in Europe and the Churches of England, Ireland, Scotland and Wales was held at Klingenthal in Alsace, France under the auspices of The Strasbourg Ecumenical Institute during the period October 20-23. The 2004 Consultation, which took up again the process of discussion and discernment on the part of these families of churches after a long fallow period, ended with a desire to continue the exploration of issues of common concern. This was done in the recognition that we share a Reformation heritage within the catholicity of the church and that the place of Christianity, once taken for granted in Europe, can no longer be assumed today for the future. It was and remains our conviction that we somehow need to work towards a shared strategy if Christianity is to have a coherent continuing witness. The 2005 Consultation concerned approaches to such a witness along with questions of fellowship and communion across members of the Leuenberg Fellowship, signatories of the Porvoo Common Statement and Anglican Churches of the British Isles. The Church of Ireland was represented by the Bishop of Clogher.

A number of principles of ecumenical ecclesiology were enunciated and revisited. The suggestion that no bilateral agreement can do without the multilateral agreement is as old as *Baptism, Eucharist and Ministry* itself. However, in this context, it is worth remembering that this principle is not an argument for bland uniformity, rather a recognition of distinct emphases within the goal of unity. Both organic unity – much spoken of in the early and heady days of ARCIC i – and reconciled diversity, another mode of unity, were discussed. The parent churches were encouraged to revisit the much-neglected 1984 Anglican-Reformed Report *God's Reign and Our Unity*, with its double exploration of organic unity and unity for mission being particularly pertinent to the task ahead of the Protestant Churches of Europe. This was due in large part to the work of Bishop Leslie Newbigen with his vast experience of The Church of South India.

A recognition that in ecumenical encounter you have to deal with aspects of your own history seriously as never before came through in the carefully expounded example of Lutheran-Roman Catholic Dialogue which issued in The Malta Report 1972. The genius and sensitivity of Cardinal Walter Casper, in the spirit of Vatican II, resulted in a combination of respect for the argument *Sola Scriptura* with a flexibility in relating both to the content of doctrines and their expression in the two traditions. This gave birth to what is called differentiated consensus. We learned that the Lutheran-Roman Catholic Joint Declaration on Justification 1999, following the same line of ecumenical argument, enabled the head of the Lutheran Church in Chile to feel that his church was treated as a real church by the Roman Catholic Church. This was seen as a real break-through.

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The current Lutheran ecumenical emphasis on ministry in the apostolicity of the whole church focused on Bible, Creeds and Sacraments provoked lively discussion of the *satis est* (it is enough) of Conf. Aug.7 relating to Gospel and Sacraments. The current Reformed Tradition's understanding suggested the following paradigm: that in God's offering of God's self to me as a person in Word and Sacraments I am justified not in isolation but inside the community. The Lambeth Quadrilateral has resonances of this in its own 4-part harmony.

The contemporary situation in the Anglican Communion elicited discussion. Interestingly and constructively, Anglicans present were encouraged not to lose the pre-Reformation ideal that the whole known world comes under the reign of Christian revelation and that Christian public truth is a revelation to all people. From this flowed a plea to implement, however post-English today's Provinces of the Anglican Communion may be, a contemporary version of the sacramental and jurisdictional ministry of the church, altered perforce because of different political circumstances, in seeing part of the church's commitment to be incarnate in the structures of the world as we find it. The argument developed further into the suggestion that if we give up on prophetic engagement with governments, we give up half our mission.

Much remained to be explored but open theological exchange set in the context of realism about our own situations sharpened the focus as well as enhancing the fellowship.

Often the question is asked: What is the point of our sending people to these Conferences? I offer one general and four specific responses. The general response is to the effect that if the Church of Ireland is *out*, it is not part of what is emerging as a vital reconfiguring of inter-church relations in the Europe of which we are part. To me this is a serious shrivelling of our potential to witness to the Risen Christ at home and abroad. The four more specific responses are the following: the need for a strategy on the part of Christian churches in Europe today; the need continually to make the existing Agreements work pastorally as well as structurally in relation to those settling in parts of Europe different from those in which they were born; the need to work at issues of communion; the recognition that denominational identity does not make sense outside an ecumenical self-definition on the part of denominational churches.

It is planned that a further Consultation take place in approximately eighteen months time and that it be held again in Klingenthal.

+Michael Clogher:
01.November.2005

APPENDIX O

Parish Development Working Group

Report 2006

Membership

During the year the Standing Committee appointed the Rev Des Bain, Mrs Helen Groves, Mrs Carolyn O’Laoire and Mr Cyril McElhinney as additional members of the Working Group.

Participant Parishes

Three thousand copies of the promotion leaflet were distributed to parishes throughout the Church. The Members of the Working Group are grateful to the bishops for their assistance in distribution and promotion and in sifting the applications according to guidelines supplied.

The Committee was encouraged by the number and range of parishes that applied to take part. In view of the fact that many more parishes applied than there were places for, the committee has increased the number of places available to thirty-five.

Links with other Church Bodies

The Working Group is conscious that in its work there are areas of overlap with other bodies in the Church of Ireland. We were therefore pleased to be asked to appoint a representative to the Hard Gospel Committee. Cecil Hyland was appointed with Paul Hoey as alternate.

Paul Hoey was asked to attend a meeting of the Commission on Ministry, representing both Parish Development and the Council for Mission. Those who chair these bodies agreed to meet at least annually to review progress and explore ways of working together.

Resource team

A list of facilitators and specialist trainers has been compiled. The facilitators will attend the Seminar and then hold an initial consultancy session with parishes in the immediate aftermath of the seminar, followed by a minimum of three subsequent sessions to:

1. Help clarify the parish’s vision
2. Set aims and objectives
3. Accompany the parish as it takes practical steps to implement its vision, if necessary with the assistance in a particular area of some of the resource team.

Parishes will then be encouraged to continue the process under their own initiative. The committee will have a monitoring role and be available for advice.

Initial training days for the facilitators are planned for May and June.

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Communication

A series of articles about the programme has been published at regular intervals in the *Church of Ireland Gazette*. We are grateful to the editor for his help in this regard and also for the opportunity to speak about the programme afforded at nine diocesan synods as well as at other diocesan meetings.

The CHURCH 21 website (www.church21.info) was launched in November 2005 and will be used as the main conduit for much of the material being provided to parishes. The committee wishes to thank Mr George Briggs and his colleague Mr Joe McCormack for their assistance with this.

Preparation Course

Some preparation material designed to enable the parishes to identify priority areas of ministry and so to assist the Working Group in the planning to the Seminar is being sent to all participating parishes. Its core is of scriptural reflection and creative ways of engaging in prayer. The course is also being offered to the wider church for use as a possible Lent programme.

Budget

Thanks are expressed to the Priorities Fund, the Representative Church Body and the Ecclesiastical Insurance Company for generous assistance with the project. A further application was made to the Priorities Fund for assistance with the costs of training of the facilitators, of producing video material for use during the Seminar and afterwards, and of a follow-up day for all participating parishes in September 2007.

Worship

Rev Canon Alan Abernethy has agreed to co-ordinate worship at the seminar in conjunction with Carolyn O'Laoire.

Video

The Committee is compiling a list of video ministry snapshots of creative ways of ministry in the local parish. Six or seven of these will be used at the Seminar, with a total of twelve being provided on a DVD which could be used afterwards as discussion starters in parishes.

Appreciation

The Working Group wishes to record its appreciation of the work of Pam Stanley, Philip McKinley and other members of the staff at Church House, Dublin, in assisting with the administrative work of the programme.

APPENDIX P

REPORT ON EASTERN ORTHODOX – PORVOO CONSULTATION HELD IN JÄRVENPÄÄ, FINLAND, 1-4 DECEMBER 2005

INTRODUCTION

The 2005 Consultation was deliberately held in the same place, Järvenpää, in which the majority of the final theological work on The Porvoo Agreement had originally been done at the fourth plenary meeting in 1992. The Consultation came about through an initiative of the Conference of European Churches and brought together Anglican and Lutheran signatories of The Porvoo Common Statement with members of the Greek, Russian, Romanian, Czech, Polish, Serbian and Finnish Orthodox Churches. The Armenian Apostolic Church, the Community of Protestant Churches in Europe (The Leuenberg Fellowship) and the Church of Denmark were present as observers.

BENEFITS

Increasingly in today's expanding Europe members of all the above churches live side by side. As often with churches which have themselves developed with a shared sense of independence of expression, yet within a tradition held in common, a new question has to be asked at some point: *Do we know enough about the other churches around us?* and this in turn leads to a further question: *Would greater understanding enable us to co-operate fruitfully?* Behind this there is often the realisation that presenting yourself intelligently to others often enables you to understand yourself and your own tradition better.

NEW GROUND

It is important to recognise the way in which this Consultation broke new ground. It recognised that European Christianity in the tradition of the threefold ministry needs to look seriously beyond Lutherans and Anglicans if there is to be a confident and compelling Christian witness today. It also recognised that there is an interesting conversation to be had about what might be called 'communion without assimilation' (as modelled by Porvoo) within the Orthodox family of churches. There is scope also for an interesting conversation between Porvoo and Orthodoxy about the nature and activity of the church.

For those of us who were present there is no doubt that new energies were released in taking to other churches the methodology of Porvoo and in the exploration of the concept of the church among Porvoo and Orthodox churches. As is regularly the case, this exploration was enriched and enhanced by shared worship and developing friendships throughout the time spent together.

Papers presented gave up-to-date information on dialogue between Anglicans and Orthodox; Lutherans and Orthodox; Lutherans and Anglicans as well as a General Introduction to the Porvoo Common Statement and an Assessment of its Ecclesiology. This combination gave scope for a fruitful discussion of the Porvoo ecclesiological basis

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in relationship to the Orthodox ecclesiology. Much of this was a positive revelation to Orthodox members present and helped to open up common ground.

COMMUNIQUÉ (see attached)

Those present were fully aware of their status as members of individual churches but not official plenipotentiaries of those churches. Therefore the Communiqué cannot be prescriptive of any Agreement, nor has it the intention of being such. It nonetheless outlines broad topics for exploration in common along with specific issues deepening the engagement with the three broad topics on the part of both families of churches.

PERSONAL REFLECTIONS

In October 2005, I had the opportunity to participate in a Consultation between The Leuenberg Fellowship and the Churches of England, Ireland, Scotland and Wales in Klingenthal. The December 2005 Consultation in Järvenpää in many ways expanded the boundaries of the Klingenthal Consultation and introduced the Orthodox Churches of Europe into the discussion. Later in January 2006, I have been invited to present a paper at a Porvoo Consultation on the Diaconate. All of this together offers an opportunity to participate in an emerging picture of contemporary European Christianity of which the Church of Ireland is part. I consider it a privilege to be able to do so and thank my own Church for making this possible.

+Michael Clogher:
January.2006

Conference of European Churches Eastern Orthodox – Porvoo Consultation Järvenpää, Finland, 1-4 December 2005

Communiqué

A consultation on the Porvoo Common Statement was held from 1st to 4th December 2005 at *Kirkon koulutuskeskus*, Järvenpää in Finland at the initiative of the Conference of European Churches. This consultation involved theologians, clerical and lay, from churches which are signatories of the Porvoo Declaration, and from Eastern Orthodox Churches. The Community of Protestant Churches in Europe (Leuenberg Fellowship) had observer status, as had the Armenian Apostolic Church and the Church of Denmark. Another observer from the Anglican Chaplaincy in Helsinki shared with participants the experience of working pastorally and liturgically with the Porvoo Declaration as received by the Lutheran and Anglican churches in Northern Europe. Throughout the consultation, we joined in worship in the Anglican, Lutheran and Orthodox traditions, both in Järvenpää and Helsinki.

Participants were welcomed by the Rt Revd Dr Voitto Huotari. The Revd Prof Dr Viorel Ionita introduced the Porvoo Common Statement in the wider context of ecumenical

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relations in Europe. Members of the consultation were encouraged to explore issues of common theological concern and the possibility of applying the methodology of Porvoo to other ecumenical relations.

Papers were presented on the following topics: Anglican-Orthodox dialogue (The Revd Prof Dr Ioan Mircea Ielciu, Romanian Orthodox Church); Lutheran-Orthodox dialogue (The Revd Prof Dr Viorel Ionita, CEC) and Lutheran-Anglican dialogue (The Revd Dr Matti Repo, Evangelical Lutheran Church of Finland), along with a General Introduction on ways in which the Porvoo churches live out their communion (The Revd Dr Stephanie Dietrich, Church of Norway). Further contributions concerned an assessment of the ecclesiology of the Porvoo Common Statement from an Anglican and an Orthodox point of view (The Rt Revd John Hind, Church of England and Ass Prof Ionut Tudorie, Romanian Orthodox Church respectively). The significance of meeting in Järvenpää derives from the fact that the text of the Porvoo Common Statement was finalised in this house of *Kirkon koulutuskeskus* in 1992.

Resulting from the presentation of the papers, there was a strong desire on the part of all the participants to explore in more detail areas of shared interest. Following extensive discussion, these broad topics were identified as being fruitful for deeper consideration of the theme of the consultation:

- 1) The compatibility of the understanding of the Church in the Porvoo Common Statement and the Orthodox understanding of the Church,
- 2) Ministry, apostolicity and mission, and
- 3) The Holy Spirit: creation and growth inside and outside the Church.

Under these three broad headings, the following range of issues was identified:

1. The compatibility of the understanding of the Church in the Porvoo Common Statement and the Orthodox understanding of the Church
 - a) The concept of unity in the Porvoo and Orthodox traditions
 - b) The true Church of Jesus Christ
 - c) The image of the Church from which we start in each of our traditions
 - d) Unity and diversity
2. Ministry, apostolicity and mission
 - a) Apostolicity in the context of unity, catholicity and holiness
 - b) Witnessing to the Gospel
 - c) Doctrine, theology and growth in the understanding of dogma
 - d) Issues of accountability in various dialogues
3. The Holy Spirit: creation and growth inside and outside the Church
 - a) The spiritual life and entering into the mystery of the Trinity
 - b) Growth and unity in the context of conflict
 - c) The canonical and the charismatic in the Church
 - d) Creation, Church and the whole world

From the group discussion, the following emerged:

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1. Following Biblical teaching that there is “one body and one Spirit... one Lord, one faith, one baptism, one God and Father of all” (Eph 4:4-6), we have considered the Trinitarian basis of the Church, and the marks of the visible unity of the Church, insistent that the unity, holiness, catholicity and apostolicity must always be held together. We considered some of the fundamental aspects of communion as encountered in the Orthodox churches and the Porvoo Common Statement. We also examined ways in which the true Church is recognised along with the limits of diversity within the unity of the Church. We noted that further work on unity and diversity, and on the unity of the Church, is required in the light of the common challenges to Christian witness in contemporary Europe.
2. Witnessing to the Gospel is vested in the living tradition. Orthodox participants expressed the conviction that the guarantee of apostolicity lies in the episcopal succession and in the spiritual experience of the believers. Members of the Porvoo churches present also suggested that the guarantee of apostolicity lies in the Church as a whole, united in Word and Sacrament, embracing the historic episcopate as a “visible sign expressing and serving the Church’s unity and continuity in apostolic life, mission and ministry” (Porvoo § 58 a vi). Both affirmed the importance of theology in ongoing dialogue with the proviso that such dialogue occurs in particular contexts. There was a further recognition that it may impact upon other relationships.
3. The Church’s purpose is located within God’s redemption of the cosmos, and the Eucharist has an inescapably eschatological dimension. The Church is a divine reality which must be expressed in canonically defined forms, but cannot be wholly identified with them. The Holy Spirit is at work everywhere, even outside the boundaries of the Church. The doctrine of the Trinity implies both diversity and unity of the Church. Conflict can sometimes be understood positively, as a dynamic of growth. All these statements require much further exploration.

The consultation was conducted in the spirit of the *Charta Oecumenica*, chapter 6: “We belong together in Christ and this is of fundamental significance in the face of our differing theological and ethical positions... In order to deepen ecumenical fellowship, endeavours to reach a consensus in faith must be continued at all cost. Only in this way can church communion be given a theological foundation. There is no alternative to dialogue.”

We wish to thank the Conference of European Churches and the Evangelical Lutheran Church of Finland for facilitating this theological consultation. Our theological explorations were framed in prayer. Our hope is that we will continue the work begun in Finland in a subsequent consultation. We recommend the CEC to facilitate a further consultation as a matter of urgency in order to harness and develop the theological dynamic manifested in the Järvenpää consultation. Participants are further invited to share their rich theological experience of the consultation with their colleagues and church members.

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Järvenpää, 3 December 2005

List of Participants

I. Anglican

1. The Rt Revd John Hind, Bishop of Chichester, Church of England
2. The Rt Revd Dr Michael Jackson, Bishop of Clogher, Church of Ireland
3. The Revd Canon Dr Anders Bergquist, Church of England
4. The Revd Dr Jeremy Morris, Church of England

II. Lutheran

5. The Rt Revd Dr Voitto Huotari, Bishop of Mikkeli, Evangelical Lutheran Church of Finland
6. The Revd Professor Dr Matti Kotiranta, Evangelical Lutheran Church of Finland
7. The Revd Dr Stephanie Dietrich, Church of Norway

III. Orthodox

8. Dr Giorgios Kakkouras, Church of Cyprus
9. The Revd Andrei Eliseev, Russian Orthodox Church
10. Prof Dr Anestis Keselopoulos, Church of Greece
11. Prof Dr Dimitra Koukoura, Ecumenical Patriarchate
12. The Very Revd Archpriest Veikko Purmonen, Orthodox Church of Finland
13. Mr Andrzej Kuzma, Orthodox Church of Poland
14. The Revd Dr Conf. Ioan Mircea Ielciu, Romanian Orthodox Church
15. Mr Ionut Tudorie, Romanian Orthodox Church
16. Mr Dan Apostu, Orthodox Church in the Czech Lands and Slovakia

IV. Observers

17. Fr Datev Hakobian, Armenian Apostolic Church
18. Ass Prof Dr Else Marie Wiberg Pedersen, Church of Denmark
19. The Revd Rupert Moreton, Anglican Chaplain in Helsinki
20. The Revd Prof Dr OKR Michael Bünker, Community of Protestant Churches in Europe (Leuenberg Fellowship)

V. Staff

21. The Revd Prof Dr Viorel Ionita, CEC
 22. The Revd Canon Dr Charles Hill, Church of England
 23. The Revd Dr Matti Repo, Evangelical Lutheran Church of Finland
 24. The Revd Dr Risto Cantell, Evangelical Lutheran Church of Finland
 25. Dr Kaisamari Hintikka, Evangelical Lutheran Church of Finland
- Mr Miika Ahola, Student of Theology, Steward

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APPENDIX Q

PRIORITIES FUND

INCOME AND EXPENDITURE ACCOUNT	Year ended 31 December	
	2005 €	2004 €
INCOME		
Contributions from dioceses	524,944	447,647
Contributions from individuals	-	6,000
Deposit interest	7,600	5,543
Dividend income	33,195	31,605
Miscellaneous income	1,200	-
Contributions to be treated as loan	-	-
	566,939	490,795
EXPENDITURE		
Administration expenses		
Salaries and PRSI	20,421	15,005
Organiser's and Committee expenses	2,209	2,059
Printing and stationery	4,004	2,886
Postage and photocopying	1,074	766
Miscellaneous and transfers	2,185	59,448
	29,893	80,164
Grants and loans		
Ministry	70,091	77,822
Retirement benefits	4,914	5,346
Education	132,233	131,958
Community	54,236	38,692
Areas of need	109,665	147,282
Reconciliation and outreach	96,644	55,848
	467,783	456,947
Total expenditure	497,676	537,111
Surplus/(deficit) before currency exchange	69,263	(46,316)
Currency exchange (loss) for year	5,495	(81)
Surplus/(deficit) for the year	74,758	(46,397)

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PRIORITIES FUND

FUND ACCOUNT	Year ended 31 December	
	2005 €	2004 €
CURRENT ASSETS		
Cash in bank	19	117
Cash on deposit	293,873	217,193
	<u>293,892</u>	<u>219,310</u>
CURRENT LIABILITIES		
Loan for Priorities Fund purposes	(16,760)	(16,760)
PAYE/PRSI	(3,370)	(1,207)
	<u>(20,130)</u>	<u>(17,967)</u>
INVESTMENTS		
Investments held by RCB in trust at cost	660,684	660,345
Balance as at 31 December	<u>934,446</u>	<u>859,688</u>
FUNDS EMPLOYED		
Balance at 1 January	859,688	848,400
Profits on disposals	-	-
Capital additions	-	57,684
Surplus/(deficit) for the year	74,758	(46,397)
Balance as at 31 December	<u>934,446</u>	<u>859,688</u>

ACCOUNTANTS' REPORT

The Standing Committee is responsible for preparing the Income and Expenditure Account and the Fund Account for the year ended 31 December 2005. We have examined the above and have compared them with the books and records of the Fund. We have not performed an Audit and accordingly do not express an audit opinion of the above statements. In our opinion the above statements are in accordance with the books and records of the Fund.

PricewaterhouseCoopers
Chartered Accountants
Dublin
14 March 2006

APPENDIX R

RESPONSE

**to the Department of Trade and Industry
Consultation Document
Work and Families: Choice and Flexibility**

This response was prepared by:

Lord Maginnis of Drumglass, Chairman of Social Justice and Theological Panel (NI)
of the Church and Society Committee

Revd John McDowell, Chairman of Church of Ireland Marriage Council

Mrs Paddy Wallace, All-Ireland President of the Mothers' Union

Introduction

The family is the foundation institution of all societies. Social thinkers from Plato to Marx have wished that it were otherwise but the family as a permanent but evolving unit is at the heart of human living; forever changing, forever the same. It is the single most important factor in socialising children and good family life is as near to the Kingdom of God as we experience on earth. Bad or even inadequate family life may cause irreparable damage to the human personality and the cost to society is incalculable.

Work is also an integral feature of the human vocation where individuals are further socialised and their personalities are developed in proportion to the degree to which their gifts are nurtured and given scope for expression. By these means both human and economic wealth are created. However, in the most rudimentary sense, the family has priority over work as it both forms and expresses the character of its members in an almost unalterable way. The family's role in the formation of character is especially potent in early years.

One interesting way of expressing this is to point out that members of one family are not interchangeable with those of another as each is a part of the formation of the others in the family unit. So although the family at certain points devolves responsibility for certain functions (e.g. education) to others it has some functions (e.g. nurture), which can only be performed by others with varying lesser degrees of adequacy.

The family has a close relationship with the work culture of any society but it cannot be infinitely adaptable. The family instinctively knows when work culture makes demands of families which are damaging at a fundamental level. For "work" to demand too much from the family is to saw off the branch on which it is sitting. However the sheer rate of change in working patterns and practices has placed the family in a most precarious position. The hidden hand of the market has moved rapidly to ensure that single income families will in most cases struggle to make ends meet.

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As a result, the demands made on the family as an adaptive organism have been much greater in the past thirty years than in the one hundred years prior to that. Simply providing financial incentives or a better childcare infrastructure may not be the long-term answer to either healthier families or more productive workplaces.

So while accepting the main focus of the “Work and Families” document we feel that the most urgent need would be for government to introduce financial, fiscal and pension rewards for those mothers who choose to stay at home with their children. Such a system should also take into account the need for women to take a career break at crucial times in the life of their families, not just around the time of birth.

It is with these reservations and caveats in mind that we make our response to the proposals.

As you will see from the comments below many of the questions raised in the document are of such a technical and detailed nature that we have felt ourselves unequipped to provide constructive responses.

Responses

Q1-3. These are extremely technical matters which we have no doubt that employer and employee representative bodies will offer advice on. We would simply make the point that even the current system of rules relating to maternity entitlements is complex and difficult for many mothers to understand. Perhaps a much higher proportion of departmental budgets could be allocated to the writing of information booklets and that these booklets evolve as proposals are developed, rather than when all the deliberations have been concluded. It might also be an idea to market test the intelligibility of advice brochures on a representative sample of would-be mothers.

Q4-6. It seems reasonable that mothers should have to confirm their date of return but that there should be more flexibility in the system to allow for changing circumstances. Moreover, if entitlement to maternity pay is extended to one year (and the additional cost is largely recouped from government) it might be possible for employers to make the assumption that all eligible employees will take full advantage unless they indicate otherwise at the outset of entitlement.

We do recognise the need of employers to have clear information on which to base personnel planning. However it is unlikely that one timescale will fit all. Perhaps this could be agreed on a company-by-company basis but within mandatory limits.

Q7. We would favour a leaflet produced on the lines suggested in our answer to Q1-3 above and made available through the workplace, in doctors’ surgeries, public libraries, community facilities etc. “Reasonable contact” can mean anything or nothing, therefore the leaflet should make clear the duties of both employers and employees. It could contain specimen forms laid out to leave spaces for the employer to fill in agreed contact dates. It should make clear that the employees can contact the employer at any time for discussion/advice/clarification.

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Q8. A one-stop-shop linked to the local Jobs/Benefits office would be very helpful as many people will feel happier speaking to someone directly about their best course of action. Perhaps Citizens Advice Bureaux could also be given an expanded role for the dissemination of information and advice.

Q 9. Women who have been at home for some time may need to update their skills and also build up their confidence. A gradual return to work would be welcome perhaps beginning with a week's work shadowing to have time to take in changes and assess what back to work training is needed. Professional bodies would need to look at refresher courses for women returning to work.

Q10. How long is a piece of string? This would have to be piloted as it is breaking new ground and will be the subject of much guess work. Naturally it should be agreed as between the parents and all involved employers. Our initial feeling is that Option 2 – “any leave and pay after six months following the start of maternity leave”.

Q11-18. We did not feel qualified to answer these complex technical questions.

Q 19-21. We would strongly urge the implementation of Options 3 & 4 i.e. caring for any adult relative or any disabled dependent. Flexible working for those caring for a dependent helps everyone. It is also the hallmark of a civilised society that respects those who take on such emotionally and morally demanding tasks. It reduces stress on the carer/employee and the employer in return receives not only better productivity but also loyalty and reciprocal respect. The need for this sort of incentive is made greater because of the clear inability of the National Health Service to cope with convalescent patients much less the chronically ill.

Q22-25. Regardless of age there are times when flexibility in working hours is required. Option 3 would be highly preferable but at the very least Option 2 would suffice. The period when children are in transition between primary and secondary education is critical in terms of parental support. Children are very vulnerable at this stage as they are assumed to be confident and independent which is not always the case all of the time. Parental availability for perhaps even only short periods at point of crisis or illness would avoid an infinity of difficulties later.

May 2005

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APPENDIX S
STANDING COMMITTEE
RECEIPTS AND DISBURSEMENTS ACCOUNT

	Notes	2005 €	2004 €
RECEIPTS			
Representative Church Body		755,124	377,957
Deposit Interest	2	13,604	7,340
Sales of Publications		539	1,571
Royalties Fund Income		93,578	376,120
Grants/Contributions		113,257	50,647
Adjustment to Opening Balances	8	24,676	10,481
		<u>1,000,778</u>	<u>824,116</u>
DISBURSEMENTS			
Ecumenical and Anglican Organisations	3	158,362	153,668
Central Communications Board	4	112,960	110,801
Church of Ireland Marriage Council		3,544	15,481
Royalties Fund Expenditure		112,677	7,636
The Church in Society		8,299	6,297
The Hard Gospel		9,560	7,675
Safeguarding Trust		1,776	(6,741)
		<u>407,178</u>	<u>294,817</u>
EXPENSES			
Facilities provided by RCB		271,531	58,813
General Synod Expenses	5	26,749	14,708
Miscellaneous Expenses	6	23,482	19,318
		<u>321,762</u>	<u>92,839</u>
Surplus/(deficit) for year		<u>271,838</u>	<u>436,460</u>
Refund excess allocation to RCB		(54,589)	(21,115)
Balance 1 January		667,562	252,252
Currency translation adjustment		3,802	(35)
		<u>888,613</u>	<u>667,562</u>
FUNDS EMPLOYED			
Cash on Deposit	7	<u>888,613</u>	<u>667,562</u>

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ACCOUNTANTS' REPORT

The Standing Committee is responsible for preparing the Receipts and Disbursements Account for the year ended 31 December 2005. We have examined the above and have compared it with the books and records of the Fund. We have not preformed an Audit and accordingly do not express an audit opinion on the above statement. In our opinion the above statement is in accordance with the books and records of the Fund.

PricewaterhouseCoopers

Chartered Accountants

Dublin

14th March 2006

Notes to the Accounts

1. Foreign currency transactions have been translated to Euro at the rate of exchange ruling at 31 December 2005, €1 = £0.6853 (2004: €1 = 0.7051).

	31 December	
	2005	2004
	€	€
2. Deposit Interest		
- Royalties Fund	11,970	6,752
- Hymnal Revision Committee Fund	-	36
- The Hard Gospel	1,634	552
	13,604	7,340
3. Ecumenical and Anglican Organisations		
- Anglican Consultative Council	47,570	44,391
- Churches Together in Britain and Ireland	25,552	24,835
- Irish Council of Churches	11,966	11,630
- Irish Inter-Church Meeting	11,674	11,346
- Irish School of Ecumenics	30,063	29,474
- World Council of Churches	7,296	8,465
- Conference of European Churches	5,173	5,022
- Delegates' expenses (travel/conferences)	19,068	18,505
	158,362	153,668
4. Central Communications Board		
- Press Office	78,197	87,172
- Broadcasting Committee	6,021	7,418
- Internet	17,389	9,976
- Liturgical Advisory Committee	11,353	6,235
	112,960	110,801

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	31 December	
	2005	2004
	€	€
5. General Synod Expenses		
-Venue and Facilities	26,749	14,708
	<u>26,749</u>	<u>14,708</u>
6. Miscellaneous Expenses		
- Minor expenses of committees	3,437	1,505
- Publications & Printing	13,173	11,273
- Honorary Secretaries' expenses	5,505	5,209
- Porvoo Communion	867	831
- Historiographer's Expenses	500	500
	<u>23,482</u>	<u>19,318</u>
7. Cash on Short Term Deposit		
- Royalties Fund	523,440	533,549
- Hymnal Revision	3,937	3,776
- Other Account Balances	361,236	130,237
	<u>888,613</u>	<u>667,562</u>

8. The adjustment to opening balances accounts for the inclusion in these Statements of committee balances not previously so included.

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GENERAL PURPOSES FUND

	31 December	
	2005	2004
	€	€
INCOME		
Interest and Dividends	1,174	1,119
Ven E Colvin Bequest	26	25
	<u>1,200</u>	<u>1,114</u>
EXPENDITURE		
Registrar, Court of the General Synod	63	63
	<u>63</u>	<u>63</u>
Surplus for year	1,137	1,081
Balance 1 January	29,506	28,425
Currency translation adjustment	3	-
Balance 31 December	<u>30,646</u>	<u>29,506</u>
FUNDS EMPLOYED		
Investments	18,497	18,494
Cash	12,149	11,012
Balance 31 December	<u>30,646</u>	<u>29,506</u>

Sterling balances and transactions have been translated to Euro at the rate of exchange ruling at 31 December 2005, €1 = £0.6853 (2004: €1 = £0.7051).

ACCOUNTANTS' REPORT

The Standing Committee is responsible for preparing the Income and Expenditure Account and the Fund Account for the year ended 31 December 2005. We have examined the above and have compared it with the books and records of the Fund. We have not performed an Audit and accordingly do not express an audit opinion on the above statement. In our opinion the above statement is in accordance with the books and records of the Fund.

PricewaterhouseCoopers
Chartered Accountants
Dublin
14th March 2006

Windsor Report Working Group – Report 2006

WINDSOR REPORT WORKING GROUP

THE WINDSOR REPORT 2004: A FURTHER RESPONSE

Membership

Rev FJ McDowell (Chair)
Mr HW Young (Secretary)

Rev Canon Dr IM Ellis
Rev Dr BA Follis
Mrs GM Hibbert
Rt Rev MGStA Jackson
Rt Revd HC Miller
Rev JC Munyangaju
Ms CS Turner (unfortunately Ms Turner was unable to contribute to the work of the group due to other commitments)

Preface

This report represents the response of the above named group to the Windsor Report and such subsequent relevant material as it has been able to obtain. It is another step in the process by which the Church of Ireland debates and receives the recommendations of the Lambeth Commission on Communion, referred to hereafter as the Windsor Report. Further reflection will continue to be required by the Church of Ireland on many issues contained in the Windsor Report and on the many matters arising from the debates surrounding its recommendations as they emerge from other Provinces and interest groups within and beyond the Anglican Communion. The central concern of the Windsor Report relates to how constituent members of the Communion understand what it is to be “the Church” in the fullest possible meaning of the word. This inevitably has repercussions for our relationships with other churches.

In responding to the Report we have addressed the questions posed at the outset of the consultation period but as Questions Three and Four seemed rather repetitive of what had gone before, our responses to Questions One and Two contain our substantive response to Questions Three and Four also.

Introduction

The debate on where to locate the limits of legitimate diversity within the Anglican Communion is not a new one. For example, the Donaldson Committee Report arising out of Lambeth 1930 discussed the matter at some length and the issue of the ordination of women to the priesthood is a more recent example of a “limits of diversity” debate. Similarly the debate which issued in Lambeth 1.10 was an attempt to provide the current position on the limits of acceptable diversity on one aspect of human sexuality.

We understand that Lambeth 1.10 has become particularly emotive in some circles, especially when not taken in its entirety. It is the understanding of the Working Group that, although in its original context an articulation of the Lambeth Conference 1998, and subsequently unanimously affirmed by the Primates' Meeting, it reflects accurately the wider feeling of the substantial majority of Anglicans. Furthermore, the language it uses is not that of anathema and excommunication, nor does it seem to us prematurely to foreclose on the wide-ranging and on-going debate on the nature of human sexuality. We hope that this important debate can proceed with calmness and dignity, not least within the Church of Ireland.

However, the procedure by which contentious issues affecting the entire Communion have been addressed and resolved in the past has not been adequate to deal with the more recent issues arising, for example, out of the debate on human sexuality and may prove not to be adequate to deal with further contentious issues as they arise.

We would suggest three reasons why this may be so. First, those dioceses of North America most closely involved in the disputes surrounding human sexuality have chosen hitherto to ignore the mechanism available for the consideration and reception of contentious matters which had been used in the past, most recently in the case of the ordination of women. This is not simply a breach of procedure. It is a breach of faithfulness to the Communion and any further such actions would have a devastating effect on the Communion. Unfortunately a similar lack of consultation occurred in relation to recent decisions within the Church of Sweden.

Secondly, the recent growth in the numbers of Anglicans world-wide and the increasing confidence of the Anglican Churches in Africa, the Far East and South America as truly equal, autonomous Provinces (rather than colonial outposts) has put pressure on the informal procedures which had evolved to deal with difficulties in much less diverse circumstances. It is worth remembering that canon law is currently Provincial rather than Communion-wide.

Thirdly, the presenting issues of human sexuality giving rise to the current crises have about them a potency which is unmatched by any other set of issues and for which it is all but impossible to find useful parallels in our past experience. This would suggest to us the need for a cautious approach, bred of mutual respect and the sincere desire for a mature resolution. The onward march of events world-wide suggests that this approach can hardly be underlined sufficiently forcefully.

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The Working Group noted that gender issues and issues surrounding expressions of human sexuality have proved to be most visceral and divisive in the Anglican Communion. It is not entirely clear why this should be so. It is an issue which concerns the Working Group. We suggest further analysis, constructive theological study and guidelines as a matter of importance.

The Working Group report acknowledges that there is a number of ways in which the Church of Ireland and the Anglican Communion could respond to this tangle of issues. One would be to allow the debate to continue in the hope that it will be conducted with Christian charity and forbearance and will have a constructive, though as things currently stand, entirely unforeseeable, outcome. However, the debate on human sexuality has been raging for decades, and the tone of the discussion is not a harbinger of constructive or creative outcomes.

Another approach might be to acknowledge the permanent existence of "two integrities", (or more) living peacefully together, though at peace largely because they lead parallel, and not integrated, existences. This seems to us, at the very least, to be the road to an Anglican Federation and insidiously destructive of the fullness of Communion which Section A of the Windsor Report so accurately summarises and which we feel is essential to the future of Anglicanism.

A third approach and the one adopted after much discussion by this Working Group, is that of commending a clearly defined procedure to give authoritative guidance in disputed matters on a) whether the matter under dispute is of the *esse* of the Catholic Church and essential to its life or is, in the given circumstances, to be considered among the *adiaphora* and therefore to be dealt with locally, and b) provide authoritative guidance on matters that are of the *esse* of the Church.

We do not feel that the provision of such a process need necessarily lead to undue centralisation or the creation of an Anglican curia, and would caution against the use of such emotive terms. We are not suggesting the creation of a centralised authority but that a diffused authority be brought together in certain circumstances.

Comprehensiveness and mutual forbearance are amongst the most important characteristics of Anglicanism and are some of the gifts which we can bring to the treasury of the universal Church. However, neither is limitless or indiscriminate and it is our view that comprehensiveness can best flourish where a space for theological essentials is created and sustained.

Our study of the Windsor Report and subsequent discussion have convinced us that many of its recommendations have much to contribute to the future health and growth of the Anglican Communion.

Commentary

Q1. What in the description of the life of the Communion in Sections A and B can you recognise as consistent, or not, with your understanding of the Anglican Communion?

- 1.1 It is our view that sections A and B describe a state of Communion, firmly rooted in the New Testament and which is highly desirable, if not yet attained, within the Anglican Communion. Ideally, it should also apply as between the Anglican Communion and other ecclesial bodies. We recognise that the unity of true communion finds expression in many ways: through bonds of affection and canon law; through mutual forbearance and mutual responsibility; through the interchangeability of ministry and shared commitment in mission.
- 1.2 It is also our view that, although the terms of communion within and beyond Anglicanism are supremely theological, that does not preclude some legal element in their expression to safeguard them, and to mark their importance as constitutive of the health of communion. For instance, the Church of Ireland's Preamble and Declaration and Canons Ecclesiastical give legal expression to many theological issues.
- 1.3 In relation to matters of communion, Christian marriage which has both a legal and an affectionate aspect, provides an apposite parallel. The love of two people for one another leads them to desire and see the necessity of a legal bond where their love can be protected and develop. Bonds of law are not necessarily destructive of bonds of affection. In the case of marriage, and as we would contend, in the case of communion, both are necessary for stability, endurance and growth.
- 1.4 **Autonomy.** Windsor Report, Section A, paragraph 8 and further developed in Section B, paragraphs 72-86 relating to the nature of autonomy within the Anglican Communion, seem to us to be of key importance for the future of our life as a Communion. Quoting the Anglican Congress of 1963 on "mutual inter-dependence and responsibility in the Body of Christ", the Windsor Report characterises Anglican provincial autonomy as "autonomy-in-communion" whereby a body is autonomous within the confines of its relationship with others "being free to order one's own life within a wider obligation to others." (paragraph 76)
- 1.5 It is very clear from recent events within the Anglican Communion that the radical nature of this inter-relatedness has not always been appreciated or observed and that voluntary Provincial self-regulation simply has not worked and cannot guarantee ordered and peaceable co-existence. In the light of this, it seems to us wise to consider more formal and transparent procedures for expressing and safeguarding the obligations of autonomy-in-communion.

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- 1.6 **Scripture.** The treatment of Scripture in the Windsor Report is comprehensive and nuanced. It summarises the range of approaches to Scripture in a balanced manner and, more importantly, acknowledges the supreme importance of Scripture, interpreted and lived, as touching matters of faith and morals. In this regard we commend the wording of the draft Covenant which “affirms Holy Scripture, as containing all things necessary for salvation and as being the rule and ultimate standard of faith, and holds the essentials of the Apostolic Faith, as summed up in the Creeds”. (Windsor Report, Appendix Two, Part 2 Article 1(3).)
- 1.7 The call to read Scripture involves mature study, wise and prayerful discussion and a commitment to hearing and obeying God as God speaks through Scripture. It also involves being open to a fresh illumination of the Holy Spirit who leads us into all truth. Questions of interpretation will rightly be raised, not as an attempt to avoid or relativise Scripture and its authority, but as a way of ensuring that it really is Scripture that is being heard, not simply the echo of our own voices. (Windsor Report, paragraph 61 & 59)
- 1.8 To help prevent inordinate or inappropriate inculturation in any interpretation of Scripture, we believe it is important for our world-wide Communion to be willing to learn from different cultures and settings as we read Scripture together. Indeed the Windsor Report states “it is by reading Scripture too little, not too much, that we have allowed ourselves to drift apart.” (Windsor Report, paragraph 67)
- 1.9 Nevertheless there may be times where agreement of interpretation on issues which threaten the internal cohesion of the Anglican Communion cannot honestly be reached. It is therefore important to engage in a process of further consultation and, for that consultation to have due regard to the tradition of the Universal Church. (Windsor Report, paragraph 68)
- 1.10 Although it is no longer possible to convene an Ecumenical Council and thereby bring together the authority of Scripture and the authority of the Church into their due relationships, it seems to us necessary for the future peace of the Anglican Communion to have some procedure through which authoritative guidance can be given in cases which go to the heart of the Gospel and are of the *esse* of the Church.
- 1.11 To fail to do so is gravely damaging to the mission of the Church, not least because the Church itself cannot render obedience to the Gospel in matters about which it is in a constant state of conflict. Confrontation devoid of accommodation damages the very core of the Church. It is a luxury which no-one can afford.

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- 1.12 None of what has been said is to suggest that it is a function of the Anglican Communion to be constantly handing down commands and anathemas. “Counsel” is the Church’s mode of address, on the understanding that counsel is not simply private advice, but a universal moral demand which does not have the enforcement of a legal sanction attached to it. Choosing to act outside the authoritative counsel of the Church (counsel supported by argument, persuasion the exposition of Scripture and, indeed prayer) would not result in excommunication, interdict or schism but would mark a Province placing itself in a position in which other Provinces may wish to review the state of communion with that Province.
- 1.13 **Adiaphora and subsidiarity.** It will be clear from the forgoing that we are in agreement with the Windsor Report in stressing the importance of the concepts of subsidiarity and *adiaphora*. However, simply to use the terms is not to settle the debate and some universally acknowledged process of discernment will be required to identify whether matters of dispute fall within these categories and can be dealt with locally with no damaging repercussions for the rest of the Communion. Such a process in the context of autonomy-in-communion would also have the authority to decide which matters *are* central to the integrity of the Gospel and where the acceptable limits of diversity need to be more closely and formally defined.
- Q2. In which ways do the proposals in sections C and D flow appropriately from the description of the Communion’s life in sections A and B?**
- 2.1 It is our view that doing nothing in relation to the disputes which have threatened the life and unity of the Anglican Communion is no longer an option. We acknowledge, and indeed insist, that any action that is taken has a theological justification and add our own words of encouragement to theologians who grapple with the issues threatening communion and with the issue of the meaning of “communion” itself.
- 2.2 However, the Church is not simply a theological debating society in permanent session. It is also a teacher and guardian of the faith and shepherd of souls. In fulfilling this role it is necessary for the Church to speak authoritatively on disputed matters as the need arises. To do this it must have some recognised and clearly understood way of arriving at such judgements. It must do so with great care, forbearance and pastoral sensitivity, taking care to acknowledge its fallibility but also acknowledging the Gospel imperative of speaking clearly as necessary in some matters.
- 2.3 **The Instruments of Unity.** The Instruments of Unity have grown “organically” out of the life of the Anglican Communion. In keeping with much else in modern society, changes within the Instruments have accelerated greatly over the past thirty or so years. The speed of modern communications

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and the growth of fully independent Provinces within the Communion have meant that matters which once could have been addressed across a number of Lambeth Conferences now clamour for resolution much more quickly. We must also remember the complexity of issues which affect members of the Anglican Communion culturally and sociologically and which regrettably remain largely unacknowledged and unaddressed.

- 2.4 We also acknowledge the risk of frantically grasping at any solution to our current *impasses* and we foresee the need for a great deal of work in theology, canon law and related matters before the implications of the Windsor Report can be fruitfully realised.
- 2.5 We also wish to draw attention to the financial implications for any reformed role for the Instruments of Unity if the proposals of the Windsor Report are to be realised in any practical sense.
- 2.6 Bearing all of this in mind, the Working Group is of the view that there is much merit in the proposals of the Windsor Report for a revised role for the Archbishop of Canterbury as the focus of unity of the Anglican Communion, supported, when the need arises, by a Council of Advice and working within an agreed Communion-wide Covenant. This however presupposes consultation across the whole Anglican Communion. In support of this we would make the following observations:
- 2.7 **The Archbishop of Canterbury.** Any revised or enhanced role given to the Archbishop of Canterbury would only be acceptable to the Church of Ireland, and potentially to the wider Communion, if the method of appointment to that position were to be the subject of a review which went beyond consultation within the Church of England.
- 2.8 Such a review may find that an enhanced role for the Archbishop of Canterbury would be acceptable to the Communion as a whole only if the Communion as a whole had a hand in selecting the officeholder. This would have very significant ramifications for the Church of England and in that sense the well being of the whole Communion may lie in its gift.
- 2.9 The advantage of having an Archbishop of Canterbury, the process of whose appointment is in some sense agreed by the whole Communion, is that he or she would be in a strong position as a moral and teaching authority. The nature of the power exercised would not be simply national or arbitrary or oppressive but derived through a consensus within the Communion which is even stronger than traditional ideas of conciliarity.
- 2.10 **The Council of Advice.** The personal moral authority of the Archbishop of Canterbury, the method of whose appointment has found favour with the whole Anglican Communion, would be further enhanced by the assistance of a Council of Advice drawn also from the whole Anglican Communion.

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- 2.11 Bearing in mind the Standing Committee of the Church of Ireland's stated view that the Communion should not introduce a novel Instrument of Unity without first reviewing the agreed basis of unity, we believe that a Council should only be convened as the need arises.
- 2.12 The Council of Advice would be convened to address issues identified as sufficiently important by the Archbishop of Canterbury or the Anglican Consultative Council or Provincial Synods and would provide guidance on whether a matter was or was not among the *adiaphora* or would have a significant impact on the Anglican Communion and therefore require special consideration.
- 2.13 **The Covenant.** In the absence of any agreed body of canon law across the Anglican Communion, or indeed of agreed principles of canon law, we see great value in the introduction of a Covenant to provide a legal framework within which the revised Instruments of Unity would work.
- 2.14 The form of Covenant as proposed in the Windsor Report would of course require the close scrutiny of the General Synod but the first impression we have of it is as a good working document which could form the basis of critical scrutiny for individual Provinces.
- 2.15 We recognise that the adoption of such a covenant by individual Provinces could be a laborious process as it would require its incorporation *in toto* into the legal framework of each Province if it were to fulfil the function envisaged for it within the Windsor Report. However the alternative, in our view, is the accelerating disintegration of the Anglican Communion.
- 2.16 In addition, we view the discussions surrounding the introduction of a Covenant and the establishment of an Anglican Communion Legal Advisers Network, as envisaged in resolution 13 of ACC 12 (2002), as mutually enhancing.
- 2.17 **The Primates' Meeting and Anglican Consultative Council (ACC).** The debate regarding the membership relationship between the Primates' Meeting and the ACC has moved on considerably since the publication of the Windsor Report and it now seems unlikely that the Primates will sit *ex officio* on the ACC.
- 2.18 As to whether the Primates are considered as the Standing Committee of the Lambeth Conference, only the Lambeth Conference can so decide. However, it is our view that within Anglicanism the distinction between a Primate (whether an Archbishop or a Presiding Bishop) and any other bishop is largely administrative and does not denote or confer a greater authority as regards their teaching office.

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- 2.19 If the Archbishop of Canterbury were to have an enhanced role, supported, where necessary, by a Council of Advice which were itself representative of the Instruments of Unity and working within a Communion-wide Covenant, it is unclear exactly what interests would be served by an enhanced role for the Primates' Meeting.
- 2.20 We see also some merit in there being some level of distinction between resolutions of the Lambeth Conference as suggested in paragraph 4 of page 78 of the Windsor Report. However, we also foresee considerable difficulties in finding a workable mechanism within the Conference for deciding which resolutions "touch upon the authentic proclamation of the Gospel" and which do not. Even if such a mechanism were agreed and applied to resolutions tabled on the Agenda before the Conference began it is unclear how the process would work if the wording and scope of a resolution changed in the course of debate.
- 2.21 However one area of concern within the overall constitution of the Instruments of Unity which definitely requires urgent consideration is that of lay representation. As things stand lay people are represented on the ACC only, and even there at a fairly meagre level. Consideration needs to be given by the Instruments of Unity themselves to how best to incorporate a stronger lay voice in the counsels of the Communion.

Conclusion

This report represents the Working Group's response to the invitation of Standing Committee to reflect on the Windsor Report and subsequent relevant material. We have not commented in detail on every aspect of the Windsor Report but we feel we have addressed the major issues and completed our task.

We would wish to acknowledge the work of the Preliminary Response which was included in the General Synod Book of Reports 2005 and which we have benefited from studying in detail. Our own response differs in emphasis from that of the Preliminary Response although we agree entirely with the view that further theological enquiry is urgently needed in many areas relating to such matters as communion and human sexuality.

We acknowledge also the difficulties that face the Anglican Communion whichever road it takes. We are under no illusions about just how difficult it will be to move forward on the basis of the broad principles laid out in Windsor Report but we take the view that it is essential to make the attempt, otherwise the tradition which we love will no longer be a "Communion" in any profound sense.

THE CHURCH IN SOCIETY COMMITTEE

MEMBERSHIP

The Bishop of Clogher, The Rt Rev Dr MGStA Jackson (Chairman)
The Archbishop of Armagh, The Most Rev Dr RHA Eames
The Archbishop of Dublin, The Most Rev Dr JRW Neill
Rev Canon Dr IM Ellis (Honorary Secretaries' nominee)
Dr R Corbett (Medical Ethics Panel)
Rev KRJ Hall (Social Justice and Theology (NI) Sub-Committee) (Elected by Standing Committee November 2005)
Mr SR Harper (Legislation and Politics (RI)) Sub-Committee (Honorary Secretaries' nominee)
Rev WD Humphries (Environmental and Ecological Panel) (Elected by Standing Committee November 2005)
Rev Canon WA Lewis (Legislation and Politics NI Panel)
Lord Maginnis of Drumglass (Social Justice and Theology (NI) Sub-Committee)
Ms S Mew (Environmental and Ecological Panel) (resigned November 2005)
Dr K Milne (European Affairs Working Group)
Very Reverend FJG Wynne (Social Justice and Theology (RI) Sub-Committee)

OBJECTIVES

1. The Church in Society Committee of the General Synod of the Church of Ireland seeks to identify, contribute to, challenge and develop areas of living today where the mission of the church can be active and the love of God shared. It does this through the development of reports, resource materials and by developing projects that apply theological perspectives to public issues in a challenge to Christian living.
2. This year's major projects included:-
 - Establishing and supporting the Eco-Congregation Ireland project and promoting good ecological practice in parishes.
 - Publishing and promoting the *Go and do likewise* report.
 - Maintaining dialogue with the political groups in Northern Ireland
 - Preparing responses to consultations and legislation. The following were prepared: Submission to the Department of Justice, Equality and Law Reform on the proposed *Immigration and Residence Legislation* in the Republic; Response to the Office of the First Minister and Deputy First Minister on their *Services for Victims and Survivors* Consultation; Response to the Department of Trade and Industry Consultation on *Work and Families: Choice and Flexibility*. The Chairman formed part of a group which attended a briefing on the *Northern Ireland Offences Bill* ('On the Runs') and raised certain objections in relation to criminal, civil and social justice issues and the rights of victims. However, the legislation was withdrawn subsequently and no further action was required.

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- Contributing to the dialogue between the institutions in Brussels and the churches.
- Preparing statements on medical ethics issues: *Issues on Drug Research in the Third World*.

COMMITTEE REPORTS

SOCIAL JUSTICE AND THEOLOGY (RI) SUB-COMMITTEE

1. **Local Partnerships:** Text of a booklet to inform the Church on partnerships whereby the statutory agencies and the voluntary principle combine to provide social care is being prepared for publication. This will be a companion booklet for the Northern Ireland publication *Go and do likewise*.
2. **International Community:** Work is being done in conjunction with the Dublin & Glendalough Diocesan Committee for the International Community, mainly to enable the latter's output to reach a national audience and to give it authentication by the Church in Society Committee. Submission made to the Department of Justice, Equality and Law Reform on proposed *Immigration and Residency* legislation. A handbook is being prepared for the Church on the whole question of welcoming and integrating with new people from abroad. Use will be made of the November 2005 conference on racism at Dromantine.
3. **Resurgent Nationalism:** The new wave of political and other fundamentalism is a serious challenge to the church across Europe and more widely. Draft information paper under consideration.
4. **Forum on Child Poverty:** The Chairperson attended a conference in Dromantine in December 2005. Work is ongoing to develop the work begun at this meeting.
5. **Glenstal Ecumenical Conference:** The Chairperson invited to give a paper in June 2006.

SOCIAL JUSTICE AND THEOLOGY (NI) SUB-COMMITTEE

The sub-committee prepared a number of responses to consultation and legislative documents. A submission was made to the Department of Trade and Industry on *Work and Families: Choice and Flexibility*. This was approved by Standing Committee and is attached as an appendix to their report. Another response was formulated for the Office of the First Minister and Deputy First Minister regarding their consultation document on *Services for Victims and Survivors* (see Appendix A).

A booklet by Rev Canon David McClay entitled *Go and do likewise* was published by Church House Publishing. It aims to provide parishes and clergy with the resources to engage with local communities and develop social outreach programmes. The booklet was launched on 27th October 2005 in Church House, Belfast, and circulated to all clergy throughout Northern Ireland.

EUROPEAN AFFAIRS WORKING GROUP

Executive Summary

The European scene has been dominated for the past year by the fate of the proposed Constitutional Treaty that was rejected by the electorates of France and the Netherlands, creating a situation of great uncertainty as to the future development of the European Union. We have followed the course of these events as closely as possible, particularly through participation in discussions in Brussels under the auspices of the Church and Society Commission of the Conference of European Churches and by means of our membership of the National Forum on Europe and the Institute for European Affairs in Dublin.

The Constitutional Treaty

Following the rejection of the treaty by two member states, the Union initiated a 'period of reflection', on the future of the continent and on what steps might most appropriately be taken to achieve the objectives of the treaty, prominent among which were a consolidation of a great mass of EU regulations that had accrued over the years, and modifying procedures to allow for the efficient conduct of a greatly-enlarged Union. Particularly on the part of the churches, there is a strong desire to ensure the survival of the Charter of Fundamental Rights and implementation of the undertaking provided for in the treaty to establish regular consultation between the agencies of the Union and the churches.

National Forum on Europe

The Irish government has looked to the National Forum on Europe (of whose Special Observer Pillar the Church of Ireland is a member) to promote this reflection among the citizens of the Republic. The Forum is hoping to engage more fully with the component parts of civil society, such as the churches and, in response to an invitation, we are considering possible ways in which appropriate structures within the Church might co-operate in this exercise. The Forum invited submissions on issues facing Europe, especially related to enlargement, the social model, globalisation, and the environment, and copy of our submission is appended. (see Appendix B).

MEPs

As reported last year, we met with a cross-party group of MEPs in Dublin last year. We have already met with one MEP from Northern Ireland at the Commission Office in Belfast, and have sought meetings with the others.

Institute for European Affairs

The Institute of European Affairs in Dublin continues to provide a very full programme of lectures and seminars, which explore issues including those relating to enlargement, usually with the participation of representatives of the new member states or candidate

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states. Turkey's candidature is a particularly controversial one, as was clear from the debate on our report at last year's session of the General Synod and the Institute has been addressed by the President of Turkey.

Peace and Neutrality Alliance (PANA)

At their request, the working group met with members of the Peace and Neutrality Alliance.

MEDICAL ETHICS, SCIENCE AND TECHNOLOGY SUB-COMMITTEE

The sub-committee has completed the report on Drug Testing in the Third World (attached as Appendix C).

A meeting was held with representatives of the Irish Heart and Lung Transplant Association following a request made at Synod. This was very satisfactory and we were able to reassure them that we were all very much on the same side in our desires to see more operations carried out. In particular there was a discussion as to whether there was an active role that could be played by the Church over and above the present pastoral role. It was felt that this was perhaps not yet appropriate.

The Chairperson held an exploratory meeting with Mr Robert Cochran, Secretary of the Methodist Council of Social Responsibility in the Republic, and we are agreed that there are many issues that we have in common and will be meeting in the future to discuss possible joint ventures.

There is a group looking at the issue of the ethics of the Medical and Social Care of the Elderly in our societies, but is not yet ready to report.

ECOLOGICAL AND ENVIRONMENTAL SUB-COMMITTEE

Over the past year, the Ecological and Environmental sub-committee has overseen the establishment of Eco-Congregation Ireland, an environmental project that aims at encouraging good ecological practice within parishes. Adapted from the original scheme set up by Churches Together in Britain and Ireland (CTBI) and Environmental Campaigns (ENCAMS), modules have been tailored to suit Irish needs. The website www.ecocongregationireland.org provides free downloadable resources and support for all churches that sign up to the scheme. Ecumenically run in conjunction with the Methodist Church in Ireland, the Presbyterian Church in Ireland and the Roman Catholic Church, the Eco-Congregation Ireland project received generous funding from the Irish Inter Church Meeting. We would like to take this opportunity to thank the IICM for all their support in helping us to raise awareness of this most important area of mission.

The sub-committee also received during the year the resignation of Ms Stella Mew as chairperson. Ms Mew was fundamental in the development of the Eco-Congregation Ireland scheme and her enthusiasm and dedication will be missed.

LEGISLATION AND POLITICS SUB-COMMITTEE (NI)

The sub-committee's work has been clearly set in the context of meetings with political parties - the parties briefing the committee on policy and practice, and the committee responding and presenting its thinking. In general, the engagements have been mutually informative and beneficial.

However, 2005 was a difficult year for the work of the committee. Several matters, including the repercussions of the Northern Bank robbery in December 2004, attributed to the Provisional IRA in the Independent Monitoring Commission Report (10th February 2005), were the cause of considerable concern among the membership. Whatever trust had existed in relation to Sinn Fein was severely damaged. That begged the question of the usefulness of discussions with Sinn Fein. However, the committee remains committed to continuing effective dialogue.

While pressures of time did not allow us to meet all political parties, during the year meetings were held with the SDLP and the DUP. A meeting with the UUP is planned. The SDLP outlined their commitment to opposing Loyalist and Republican criminality, and its morally and ethically corrosive effects on society. They also highlighted the importance of the need for full support for the PSNI by all the political parties; and the transparent commitment by Sinn Fein to exclusively peaceful means. The committee encouraged the SDLP in its positive and principled leadership.

At a meeting in November 2005, the DUP expressed the view that there would not be devolved government in Northern Ireland for at least two years. The party, they said, is committed to power-sharing in a local Assembly with parties which are fully democratic. Hence the importance of transparent and verifiable decommissioning. The committee encouraged the DUP to use its position as the largest Northern Ireland political party to exercise its leadership in promoting justice for all, and in advocating the cause of the vulnerable and marginalized.

In its work over the last year, the committee has found the Reports of the Independent Monitoring Commission helpful and significant in providing authoritative information. It recognises the importance of the Commission's work in bringing fundamental issues such as paramilitary criminality, political intelligence-gathering, and the abuse of restorative justice into the public arena, enabling the community to express its rejection of these ethically unacceptable practices in a democratic and inclusive society.

Such matters demand vigilance and remedial action as the Church seeks to serve the Kingdom of God in our society, through the affirmation and advancement of the positive values of truth, justice, integrity and love.

LEGISLATION AND POLITICS SUB-COMMITTEE (RI)

We continue to monitor proposed legislation. Following our submission and oral presentation to the All-Party Oireachtas Committee on the Constitution (APOCC) on The Family last year, members of the sub-committee attended the launch of the APOCC's *Tenth Progress Report* in January 2006. Review of this report is ongoing.

The Chairperson attended a seminar by Law Reform Commission on the *Rights and Duties of Cohabitees* held in January where there was an opportunity to reiterate the points made in the committee's original submission. Mrs Judith Peters of the Pensions Board was in attendance also.

Contact is being maintained with the both the Department of Social Welfare and the Department of Justice with a view to monitoring regulations that are being brought in regarding social welfare payments to unmarried mothers and provisions for cohabitees.

APPENDIX A

SERVICES FOR VICTIMS AND SURVIVORS

OFFICE OF THE FIRST MINISTER AND DEPUTY FIRST MINISTER

Response

Social Justice & Theology (NI) Sub-committee

1. A clearer vision for the healing of victims is needed in this document.

Healing is enabling victims to move from victim, to survivor, to victor over their trauma. This will be assisted by the context of a peaceful society which can openly recognise all suffering of the past, has dealt with the past justly, and is free from the acts of violence or threat of cross community strife.

Reconciliation and good community relations are intrinsic to the healing of victims. It is hoped that the statement of the changing needs of victims will encompass the need for reconciliation, although that may seem too much to make explicit now.

However there should be more detail given to the kind of society we wish to work for. This will give grounds for hope, which is fundamental for all working in this area.

- 2 *'victims should be afforded dignity and respect It was also stressed that service delivery needs to be clearly focussed on achieving specific results in a targeted manner within available resources and that services should be co-ordinated in a consistent and effective manner between the relevant statutory, community and voluntary sectors.'* (page 4)

This quote from the document exemplifies the inherent tension in providing services for victims; the needs of providers to put in place accountable services, and the needs of

victims and the services they would demand. Part of healing for victims will include the sense of being heard, and compassionate responses being made to their needs.

However the needs of victims may extend beyond their current felt needs. This is an extremely delicate point, for victims need to be accepted where they are. But also if healing is to take place, they will not stay where they are. There is a need to deal with the past, to gain freedom from the life inhibiting effects of trauma etc. However there is also a need to gain a vision of a future, which is possible to achieve, where the past is dealt with adequately, and where the poison of their experience will cease to influence their quality of life.

So we welcome the statement:

‘Over time needs change and it is considered important that the strategy looks forward and ensures that work with victims and survivors does not become locked in time, but plays a part in promoting a more sharing and less divided society in future.’ (page 7)

Envisioning a shared future needs to be intrinsic to the services provided for victims.

3. Victimhood

Healing will mean leaving behind a culture of victimhood whereby a person’s identity is strengthened by being a ‘victim’ and where those who are ‘to blame’ for their victimhood are categorised as those who must change.

Those locked in victimhood find the recognition of ‘all victims’ intolerable. To such the ‘other so - called victims’ aren’t worthy of the name victim. This is recognised briefly in the aspiration on page four *‘where the suffering of all victims is recognised’*, where victimhood as such can disempower people as they are likely to insist that ‘others’ have the moral obligation (and therefore the power) to put things right. This attitude means that those who feel themselves victim are yet again victimised as powerless. The move from blaming others, to taking action to address your needs and fulfil your aspirations, is intrinsic to the rehabilitation of victims as active citizens and agents for positive change within civil society. To fail to accept this vision for victims is to diminish their rights for healing.

It should also be recognised that victimhood also affects communities where they feel they are suffering because of another community.

4. Victims’ Groups

It is recognised that great work has been done by victims’ groups. It is essential that services to victims should involve the work of victims’ groups. However one of the difficulties in relating to victims’ groups as service providers for the healing of victims, is that to belong, to avail of the services, you are a victim. This can reinforce the victim culture.

Also, there are individuals who do not wish to be part of a victims’ group. Support for these individuals would be best mediated through **trained and accredited volunteer victim support workers** (see below).

5a. Healing, Peace and Reconciliation

The recognition of all victims is difficult while inter-community tension prevails and reconciliation is not being addressed. Healing of inter-community mistrust is central for the healing of victims. It is accepted that reconciliation may not be able to be addressed at an early stage in the healing of victims, however it must be recognised that a sense of wholeness will not be possible unless issues of reconciliation are addressed.

Recovery from victimhood demands great change for that person, and will also require a change in their context. Good community relations, skills in dealing positively with difference, respecting the identity of others and, in turn, having one's own identity respected, is all part of what it means to move beyond victimhood.

This means that a wide group of resources are appropriate to the welfare of victims which may not normally be associated with the 'victims' groups'. As well as the service providers mentioned you should also include those working for cross community reconciliation, community relations, inter-church work etc.

5b. Healing and Political Progress

There is a deep mistrust on the part of some victims of statutory services. There is a fear that the needs of victims are being addressed in order to remove them as an obstacle to 'political progress' rather than a genuine concern for the injustice they have suffered.

It is not appropriate to demand that victims should bear the responsibility for the difficult process of negotiating peace. While not excluding their views, they cannot be expected to bear the pain of such costly work. However careful attention and public recognition must be given to the pain caused to victims by necessary actions to promote political progress.

5c. Healing and Hope

There needs to be an exploration by victims and service providers of the kind of society the victims' services are working towards, the values they aspire to, and the quality of relationships between constituent groups they are working to create.

The wider context of a peaceful society is directly related to healing for victims. Otherwise continuing violence means that hope is eroded and wounds are opened by the recurrence of similar events. Envisioning such a society is a step to achieving it.

Proposals

1. **Good relations** should be part of the vision of the context necessary for the healing of victims. This should be one of the programme streams which will attract funding by those groups providing services or programmes for victims and victims' groups.

The importance of community relations to the healing of victims is illustrated by the experience of victims meeting within a cross community context. The sharing of stories within one's own community has been shown to be helpful but also across community boundaries it is extremely important and illustrates a element

of reconciliation, of having one's story heard and received by the 'other' community from which the perpetrator is perceived to have come. This is a means of addressing both the personal and community orientated aspects of the healing of victimhood.

2. **Diversity of victims' groups:** Victims' groups should be encouraged and should aspire to be inclusive of diversity in the victims they identify with and support.
3. **Collaboration of victims' groups.** Victims' groups are key deliverers of appropriate services and programmes for their members. However to enable their members to move beyond victimhood, they may need the collaboration of other groups. So the building of networks within and beyond the victim community is extremely important.

Where possible the promotion of cross community victims' groups should be explored, since the healing of victims must include the healing of their relationship with that community which is perceived to have caused their suffering.

4. **Importance of cross community membership of Trauma Advisory Panels (TAPs)**
The cross-sector and cross community aspects of TAPS are very valuable. Much of what is stated above should provide the modus operandi for TAPs
5. **Should roles, functions and criteria for membership of TAPs be set out in legislation?**
Legislation won't drive the work for victims. Commitment to this work and accountability to others working in the sector are of more importance. As is acknowledged, victims work will progress over time and therefore unforeseen changes in the role and functioning of TAPs may be necessary. However it is essential to maintain the cross community aspect of TAPs membership.
6. **Users and carers groups involvement**
The formation of a Users and Carers Reference Panel should be established under the Commissioner. Representatives of this panel should sit on all the committees responsible for victims services, not only the TAPs but **including the Interdepartmental Working Group (IDWG)**. Otherwise the agenda will be driven by the department's needs or the committee's agenda rather than the needs of the victims. What is said and decisions that are made is influenced hugely by 'who is in the room.' To maximise the effectiveness of the victims' services provided, victims must be 'in the room'. Not least the involvement of victims at every level is essential to building trust through openness and transparency of the procedures.

7. **Communication including the voluntary sector, churches etc.**
Concern for victims pervades a very large proportion of the voluntary and community sector, and indeed of statutory services as well. Individuals within such organisations should be designated as responsible for the communication of victims' issues. They could be update by e-mail from the office of the Commissioner for Victims and Survivors. This is in addition to the Victims and Survivors Advisor in each HSS Board area and TAP co-ordinator.
8. **Victims and Survivors Advisors** should not be half time as liaising with the community and victims' issues would be most useful. However these advisors should be supplemented with **accredited volunteers**.
9. **Accredited training for volunteers**
As stated above there is mistrust by some victims of statutory services. Also some victims are not comfortable associating with victims' groups.
An accredited training scheme for volunteers to work with victims should be established. These volunteers could provide information, support, and guidance for victims. Within the voluntary sector there are many skilled volunteers within other organisations and community groups who, with additional training, could be a valuable asset in the healing of victims; Victim Support, mental health charities, local counselling services, clergy, etc. Key to this is the central accreditation and the quality of the training and supervision of such volunteers.
Accredited volunteers should work ultimately under the Commissioner (through appropriate structures) to give legitimacy for their role and credibility with victims.
10. **Commissioner for Victims and Survivors**
This role should include the oversight of the IDWG, TAPs, the Victims and Survivors Advisors and the accreditation of volunteers.
This role is an excellent suggestion. However the effectiveness of such a Commissioner, and ultimately the value of all services being discussed, will depend upon the credibility and respect in which the Commissioner is held.

Prepared by: Rev Canon TR Williams
Very Rev RC Thompson

APPENDIX B

SUBMISSION TO THE NATIONAL FORUM ON EUROPE

Church in Society Committee Working Group on Europe

1. The EU is in some measure the victim of its own success. Many citizens appear to take for granted an unprecedented situation whereby for half a century Western Europe has been spared the horrors of war. The ease with which citizens can move freely across the continent, residing and working in countries other than their own, is assumed, particularly by the young, to be nothing out of the ordinary. Therefore, the *raison d'être* of the community, as enunciated by its founding fathers, has been largely lost sight of, as freedom of movement across the continent and open labour markets are so much taken for granted.
2. But the history of Europe over the centuries provides ample evidence to show that progress towards peace and prosperity is neither inexorable nor irreversible. Therefore, we believe that strenuous efforts must be made by governments to point out that the dangers facing the continent today are as great as ever, and that the existence of a community of nations, such as the EU, is vital if present conditions of peace and relative prosperity are to be sustained.
3. Irish enthusiasm for the union, as for the community that preceded it, has owed much to the tangible economic and social benefits that so clearly accrued from membership. Before long, however, Ireland will be a net contributor, and it is vitally important that its citizens are brought to realise that they now have an obligation to assist with the development of new member states as they themselves were helped (and are still being helped). But there are other major considerations to be borne in mind.
4. The significance of the EU as a community of values needs constantly to be declared. Hence the importance of the Charter of Fundamental Rights, the purpose of which, as a protection against infringement of citizens' rights by EU legislation, is frequently misunderstood. Comparisons with the empires of the past are wide of the mark, for this is a voluntary coming-together of sovereign states who have pooled their sovereignty in the interests of the common good. Any member can leave, if so inclined.
5. Many major challenges face the modern world, and they are linked to one another. Human rights, globalization, immigration, development aid and care for the environment are interrelated. While it is essential that individual states (and indeed individual citizens) should address these concerns with energy, it is inconceivable that this can be done effectively without international co-operation, and the EU is extremely active in these spheres. Furthermore, while a variety of social models exists within the Union, a 'European model' can be discerned, common to them all,

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which attempts to balance matters of social justice with those of economics in a manner that is far from universal on other continents.

6. We understand the concerns of those who fear for the future of Ireland's traditional, if not always clearly defined, policy of neutrality. But we are certain that it would be morally indefensible for any member state to refuse responsibility for the safety of its fellow-members. We suggest that, just as the political and economic climates that motivated the founding fathers of the community have changed, so too, perhaps, has the situation in which Ireland first enunciated its stance on neutrality and alignment. The time may well have come for a national debate in the Republic on the meaning and purpose of neutrality today.
7. As it has been widely acknowledged that the EU must engage more efficiently with its citizens, we would hope that the institutions will move to establish the 'open' and 'regular' dialogue with the churches that was provided for in the Treaty, despite the uncertainty surrounding the future of the Treaty. We appreciate the fact that the Irish government is taking steps to establish such procedures nationally in the Republic.

December 2005

APPENDIX C

ISSUES OF DRUG RESEARCH IN THE THIRD WORLD.

Medical Ethics, Science and Technology Sub-Committee

"I was hearing of the frantic recruitment of third world 'volunteers' as cheap guinea pigs. Their role, though they may not ever know this, is to test drugs, not yet approved for testing in the US, which they themselves will never be able to afford even if the tests turn out reasonably safe. -- John le Carre¹

Summary.

Multinational pharmaceutical companies stand accused of exploiting poverty in the developing world by failing to give priority to the development of drugs and vaccines needed by the poor (e.g. antimalarial drugs) because there is no profit in it; by preventing

¹ www.heureka.clara.net/gaia/pharmas.htm

the manufacture and import of cheap generic drugs, by unethical use of the poor in drug trials, and by engaging in biopiracy².

Key Issues.

Only 1% of new medicines brought to market by multinational drug companies between 1975 and 1997 were designed to treat the tropical diseases that kill millions in the Third World³. Clinical trials of drugs and vaccines intended for poverty-related diseases such as malaria, tuberculosis and HIV/AIDS in developing countries under E.U. partnership programmes are commended as ethical, nevertheless, they require very strict control where documentation and clinical practice is less sophisticated. Elsewhere, medical trials involving HIV/AIDS attract heavy criticism⁴, because this is a very vulnerable group, keen to have treatment which is not otherwise affordable. Women are particularly vulnerable, and in one trial to prevent transmission of HIV/AIDS to children, they were given a placebo despite the fact that the drug AZT is already known to stop infection⁵. The defence would be that the priority is to developing cheap medication to stem the explosion of the disease in developing countries, and that maintaining placebo groups will increase the speed and effectiveness of the tests. If the right treatment can be developed quickly, they argue, hundreds of thousands of lives can be spared in the future. While it is regrettable that some women and their children must be consigned to a placebo group, they say, the overall benefit will outweigh this sacrifice.

While Western medicine might be attuned “hit and run” trials, the absence of sustainability and relationship exhibited in such research enhances denigration of rich nations in the eyes of peoples oppressed by a patronising culture of dependency and exploitation.

In the USA the average cost of a clinical trial is \$10,000 per patient, in Russia it is \$3,000. Figures are not available for underdeveloped countries, but it is probably much less. It can take \$800 million to bring a new medicine to market, and thus the risk of exploitation is high. Insurance overheads are much less or non-existent in poor countries. Foreign drug trials have rapidly increased in Eastern Europe, Latin America and in Russia, where ethics review boards often are inexperienced and unsure of their roles. The

2 The charge by Third World countries that the multinational drug industry has “pirated” several billions worth of intellectual property in the form of plant-based traditional remedies from Africa, Asia and Latin America, has yet to be answered. And that “pirating” continues. It is important to state that the Paris Convention, an international agreement adopted in 1883 and revised six times and still in force, clearly states that non-protection of pharmaceutical patents is perfectly acceptable.

3 Doctors Without Borders.

4 Public Citizen, The US medical consumer group

5 Tuskegee Experiment. a “textbook example of unethical research” conducted between 1932 and 1972: the Tuskegee Study of Untreated Syphilis. During the course of those infamous tests, 412 poor black farmers in Alabama were left untreated by government researchers -- even after penicillin, an effective treatment for syphilis, was discovered. New England Journal of Medicine published a much discussed editorial strongly criticizing a series of federally funded AIDS tests in developing countries. The editorial, by Dr. Marcia Angell, made the case that the studies constitute an unacceptable breach of medical ethics because they abandon those subjects in the “placebo group” to contend with untreated illness.

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FDA is unable to ensure that trial participants receive the same level of protection as those in the United States, and foreign Regulators cannot be relied upon to make sure patients are fully informed of risks and sign up willingly. There is the danger in extrapolating results from samples in a non-industrialised, poor environment to rich industrialised nations. There is the problem of extrapolating results from a different genetic pool.

The balance of bringing new drugs to market quickly to help people in need, and doing good science to protect the public from a drug's potentially dangerous side effects has been well rehearsed in systems such as the complex and elaborate Federal Drug Administration procedures. Such systems are poorly developed in poorer nations. Where health systems fail to meet demand, pharmaceutical trials can enhance care through provision of drugs, training, organization, buildings and equipment. But doctors and the sponsors of clinical trials, who include university departments as well as drug companies, say the changes needed to enhance provision cause research to become too expensive, and too onerous to continue after the study. Distinguished scientists agree with pharmaceutical companies that guidelines requiring researchers to provide the best proven treatment presents problems where demand exceeds provision. If interpreted literally, ethical guidelines to provide adequate levels of provision would make it almost impossible to do research.

The World Medical Association (WMA) has asked pharmaceutical companies to ensure clinical trials are carried out to the highest standards. Amendments to the Declaration of Helsinki⁶ have prioritised protection of participants in clinical trials in that participants must be fully informed of the risks and must be given proper medical care. UNAIDS has called for trials to be independently monitored to ensure they meet ethical standards. Amendments ask that patients who take part in a trial get the best treatment for their medical condition once the tests are over. The practicalities of this prove very difficult where health systems are rudimentary⁷, and are impossible unless approved by the authorities in the host country. In the UK or USA patients in clinical trials continue to get successful new drugs on a compassionate basis after a study has ended, and before the granting of a licence.

Technological innovations are not "neutral"; they embody the values of their creators and sponsors. Billions of dollars are spent every year on weapons of destruction and luxury goods, consumerism rides high in the list of features of post-modern society. Technologies that would dramatically improve the quality of life in poor countries, such as nonpolluting energy sources, sustainable agricultural systems, basic health and

6 World Medical Association Declaration of Helsinki; Ethical Principles for Medical Research Involving Human Subjects. Adopted by the 18th WMA General Assembly, Helsinki, Finland, June 1964, and amended by the 29th WMA General Assembly, Tokyo, Japan, October 1975, 35th WMA General Assembly, Venice, Italy, October 1983, 41st WMA General Assembly, Hong Kong, September 1989, 48th WMA General Assembly, Somerset West, Republic of South Africa, October 1996, and the 52nd WMA General Assembly, Edinburgh, Scotland, October 2000, with notes of clarification on Paragraph 29 added by the WMA General Assembly, Washington 2002 and Paragraph 30 added by the WMA General Assembly, Tokyo 2004.

7 "Neither sponsors nor researchers can take responsibility for deficiencies resulting from political mistakes and global economic circumstances".

sanitation measures receive minimal funding at best. Those who hold the reins of power exercise power over technological choice.

In the West, drug companies and their contractors offer large payments to doctors, nurses and other medical staff to encourage them to recruit patients quickly, and do not even have to conduct trials to get paid⁸. There are finder's fees for those who refer their patients to other doctors conducting research. Doctors who recruit the most patients receive additional benefits, such as authorship, even when the true author is a company employee using analysis from the drug company. Those who fail to meet the recruitment goals, query methodology, results, or analysis, are usually dropped from future studies. Thus, in a poor context and where bribes are an essential feature of the culture, the dual role of patient doctor and pharmaceutical investigator can easily promote corruption. There is a fine line between payment for work done and bribery, not always seen by regulatory systems.

In the USA, any company needs US FDA approval -entailing a regime of clinical trials-to be able to market a new machine or technique in the US. However, there appears to be no regulatory mechanism for conducting phase 1 and 2 of its trials in developing countries. There is no collaborating regulatory agency in India for monitoring clinical trials and one company, Surgilight, monitored its own trials in India and South America. India is a prominent recipient in the present climate of outsourcing of skills and talent by developed nations⁹. The Indian government's Health & Family Welfare department brought out new guidelines thereafter on 'good clinical practices for conducting clinical research in India', but very little is written about medical techniques. Guidelines on good clinical practices by the Central Drugs Standard Control Organization under the Ministry of Health, issued recently after cases of gross ethical violations by the Johns Hopkins Institute in collaboration with an Indian medical college went public are still inadequate. Clause 7.3 of the "Clinical Trials with Surgical Procedures/Medical Devices" states that the concept [of regulating medical devices trials] is new and admits that these do not come under the "strict purview" of existing regulatory bodies and vaguely shoves that responsibility to equally nebulous committees to be set up for such cases.

The Indian Council of Medical Research, which supports new intellectual property development only for research it specifically funds, is currently drafting a proposal for the establishment of an Indian Medical Devices Regulatory Authority. It is hoped that some guidelines and mechanisms of redress will soon come about.

8 For example, in 1996, a study of a migraine drug sponsored by Janssen Pharmaceutica, a unit of Johnson & Johnson, paid doctors \$3,600 for each enrolment. Another study that year sponsored by Organon Inc. on a new birth control pill paid \$1,100 for each patient. And a Wyeth-Ayerst study of drugs for hormone replacement in women paid \$4,581.

9 In 2001, in India there was a controversy on issues of safety, efficacy and ethics when a non-medical scientist at the Baltimore, US-based Johns Hopkins University (JHU) conducted a clinical trial for an anti-cancer drug on Indian patients at the government Medical College Hospital at Thiruvananthapuram, Kerala, without proper authorization from any of JHU's regulatory institutional boards that ought to have considered if it was safe to use the drug on human beings. It also transpired that JHU had no knowledge of the scientist being granted \$2m by a Minnesota-based start-up company called BioCure Medical for conducting the trials.

In the rich world, "dumping" has become a very dirty word like "slavery" and "colonization." Classical "dumping" does not take place, instead it occurs as double standards in marketing practices. In their country of origin many potentially hazardous drugs may be promoted only for a restricted range of uses, and with certain mandatory warnings. If an importing country has no such requirements, the company can omit the warnings and can promote many more uses¹⁰.

Since the mid-1980s, the Medical Lobby for Appropriate Marketing (MaLAM), based in Australia has carried out an enormous amount of lobbying drug companies about their marketing of certain drugs. Priority is given to misleading advertising in Africa, Asia and Latin America, where the practice is more common, more extreme and more dangerous. While many companies respond, the evidence indicates that misleading marketing practices continue.

The World Health Organization (WHO) started the Essential Drugs Programme (EDP) in 1981 with the aim of strengthening the national capabilities of developing countries in the field of selection and proper use of essential drugs to meet the real needs of people in those countries. The programme also promotes and facilitates local production and quality control, where feasible, of such drugs¹¹. The recent report, The World Medicines Situation, however does not mention the word exploitation, and the only reference to inappropriate use supports the widespread and dangerous nature of the problem¹².

To maintain fragile economies, indebted countries need loans to import basic essential needs such as food, fuel and pharmaceuticals. Loans are available only under conditions of structural adjustment laid out by the World Bank and International Monetary Fund (IMF). The structural adjustment policies usually demanded by these two institutions which have an adverse impact on health and pharmaceuticals include: currency devaluation - so that prices of imported goods such as pharmaceuticals go up; cuts in

10 Hoechst withdrew Baralgin in West Germany potential toxicity. However, Hoescht markets it in several Third World countries. In India it is the ninth top selling brand-name drug. The indications for Organon's Durabolin in the British National Formulary are osteoporosis in post-menopausal women and aplastic anaemia. In Pakistan it is indicated for loss of weight, poor weight gain and malnutrition in children. The drug may produce precocious puberty, in a population which needs food and poverty relief for such indications as malnutrition and poor weight gain.

11 A progress report by the Director-General of WHO to the World Health Assembly in May 1992 reviewed the world drug situation. The progress report, "Implementation of WHO's Revised Drug Strategy: Action Programme on Essential Drugs" stated, among other things, "Approximately half the world's population still lacks regular access to the most needed essential drugs. Moreover, it is estimated that perhaps over 60 percent of the developing world does not have regular access - and socioeconomic deterioration in the developing world over the past decade has made progress difficult. This disturbing estimate for the developing world reflects a drug situation where poorly coordinated policies and strategies, inefficient procurement, uneven distribution, inadequate assurance of quality, unaffordable prices and improper drug utilization are often more the norm than the exception."

"It has become increasingly clear that the current level of cooperation is not sufficient to counter the socioeconomic decline in developing countries. The Director-General emphasizes that Member States will need to increase their efforts significantly to make the most of the present political will and momentum in the development of national drug policies and in the implementation of national essential drugs programmes."

12 The inappropriate use of medicines is not only widespread, it is costly and extremely harmful both to the individual and the population as a whole. Adverse drug events rank among the top 10 causes of death in the USA and are estimated to cost that country between US\$ 30 and US\$ 130 billion each year. The World Medicines Situation WHO 2004.

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government spending - meaning that health subsidies are reduced or taken away altogether; removal of trade and exchange controls - resulting in the limited foreign exchange available being used up by the rich for importing luxury items and the disappearance of low-priced essential generic drugs from the market; and privatization of public sector enterprises, including health care¹³.

In the United Kingdom human medicines are regulated by the Medicines and Healthcare products Regulatory Agency, and in Ireland by the Irish Medicines Board, in accordance with national and EU laws. The EU legislation has recently been changed to ensure that the system continues to protect public health in an enlarged Community and the UK Government are working on implementation. The Seroxat story reveals flaws in the system.

Summary.

The situation regarding the testing of drugs in the Third World, in general, remains unsatisfactory, in that testing can be carried out more cheaply but more importantly without the same safeguards expected in First World countries. Secondly there is no right of continuing to receive the drug once the trial is over.

The arguments over the ethics of drug research are well rehearsed in the literature and we would not want to demonise ethical attempts to advance science and technology. Underlying issues such as poverty and justice are more fundamental issues which underpin the reality of undertaking drug research. If these are not addressed, the arguments related to drug research might seem isolated and difficult to understand.

13 The per capita GNP of the bottom 20 percent of the people in Nepal , for example, is U.S.\$25. If health subsidies are cut and prices of essential food grains go up by even a few cents, these people have to go without health care and food.

**BOARD OF EDUCATION
OF THE
GENERAL SYNOD OF THE CHURCH OF IRELAND
REPORT 2006**

SYNOD EXAMINATION IN RELIGIOUS EDUCATION

The prize winners for 2004/2005 were as follows:

Year 1

1 st	Aine Murray	East Glendalough School
2 nd	Michael Allan	Wilson's Hospital School
	Hilary Grubb	Wilson's Hospital School
	Emma Tuthill	Wilson's Hospital School
3 rd	David Berry	Ashton School

Year 2

1 st	Alex Power	The King's Hospital
2 nd	Fiona Lynch	Alexandra College
3 rd	Catherine Kennedy	Alexandra College
	Jessica Price	Alexandra College

Year 3

1 st	Alexa Dickson	Monaghan Collegiate School
	Siobhan Dickson	Monaghan Collegiate School
2 nd	Katie Jones	Alexandra College
3 rd	Fiona Cotter	Alexandra College
	Rebecca Kilbane	Alexandra College

Junior Division Prizes

Alana Cutliffe	Royal and Prior
Laura Tubman	Cavan Royal
Sonia Norris	Sligo Grammar and High School
Zoe Johnston	Sligo Grammar and High School
Mark Trenier	St Bricin's Comprehensive
Natasha Drury	St Aidan's Comprehensive
Edith Good	Bandon Grammar School

Year 4

1 st	Symone Sheane	East Glendalough School
2 nd	Ciara Galvin	The King's Hospital
	Sinead Marron	Sligo Grammar and High School
3 rd	Zoe Paul	East Glendalough School

Year 5/6

1 st	Alison Brosnan	Ashton School
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2 nd	Posy Bullman	Alexandra College
3 rd	Elaine Clotworthy	Alexandra College

Senior Division Prizes

Sara Nairn	Royal and Prior
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Hackett Special Prize

Sinead Gleeson	The King's Hospital
Phillipa Hood	The King's Hospital

The constant generosity of the APCK in funding the prizes is greatly appreciated.

Mrs L Clarke has again moderated the scripts and advised on the structure of the examinations. Mrs Clarke is a member of the National Council for Curriculum and Assessments Religious Education Committee and is able to keep the Board informed of curricular developments in the area and to ensure the Synod Examination reflects the syllabi being used within the schools. It has been decided to cease providing alternative examinations at Junior Cycle as an increasing number of schools are using the prescribed syllabus for the Junior Certificate. The alternative option at Leaving Certificate will also be phased out.

Safeguarding Trust

The Code of Good Practice for Ministry with Children is the responsibility of the Standing Committee of the General Synod while the regional boards of education support its implementation with a training and advisory service. The decision to consider inclusion of the code within the Constitution of the Church of Ireland will give a significant further authority to the procedures.

The decision to appoint Child Protection Officers in both jurisdictions will also provide an increased level of expertise and support for dioceses and parishes and will allow the secretaries to the respective boards to give greater attention to their other roles.

The possible extension of the Code to include vulnerable adults has been considered. The Volunteer Development Agency (NI) has advised that it should await the publication of appropriate government guidelines while the Republic's Law Reform Commission is considering a wide range of issues impacting on vulnerable adults and will make recommendations for possible legislation to the Government. In the light of these points it is inappropriate, at present, to extend the remit of the Code. Aspects of the Code would however be helpful to any individual who wishes to make a report concerning a vulnerable adult to the statutory authorities.

BOARD OF EDUCATION – NORTHERN IRELAND

EXECUTIVE SUMMARY

1. Governance of Stranmillis College – the loss of designated positions for nominees from the Protestant churches
2. Review of Public Administration – the impact for the churches of a radical change to administration in Education in NI
3. TRC developments - *Moving Forward together*: a new leaflet from the Transferors on ethos and core values in Controlled schools
4. Post-primary proposals – response of the TRC
5. Health and well-being of principals – stress related illness
6. Safeguarding Trust – revision of the guidelines and publication of the third edition
7. Children’s Ministry – report on training developments
8. Consultations responded to by the Board
9. Annual Theological Lectures at QUB
10. Membership

Governance of Stranmillis College

As a result of an Equality Impact Assessment consultation on the new governance arrangements, following the incorporation of Stranmillis College, the Department of Employment and Learning (DEL) was advised by its legal advisers that there was no ‘objective justification’ to reserve three places on the governing body for nominees of the three Protestant churches – their advice was that to do so would be a breach of equality legislation. Instead church members who wish to be considered as governors must apply through the Public Appointments process.

In response the Board expressed to DEL its deep disappointment at the lack of proper consultation with the churches on this development and expressed fears for the dilution of the Christian ethos at Stranmillis College. A meeting was held with the Minister and the leaders of the Church of Ireland, Presbyterian and Methodist Churches to discuss this disturbing development and to secure assurances regarding any future plans to review governance of controlled schools.

The Minister apologised for the lack of closer consultation with the churches, however, the outcome could not be changed as the government could not ignore its legal advice. She did give an assurance that her Department does not have plans to change the rights of the churches to nominate transferor representatives to Boards of Governors of controlled primary schools. One positive outcome of the meeting was the Minister’s undertaking to bring forward legislative changes to remove the requirement that a transferor nominated to a secondary school board must be a transferor representative on a feeder primary school.

Review of Public Administration (RPA)

The Government has recently made clear its intentions following the Review of Public Administration in NI. The proposals for the administration of Education in NI are radical and involve replacing the five Education and Library Boards (ELBs) with a single Education Authority, governed by a Board appointed under the Public Appointments process. Other bodies such as the Council for Catholic Maintained Schools (CCMS) and the NI Council for Integrated Education (NICIE), for example, will then have an advisory role. A new Education Advisory forum will be established with membership to include representatives of the Transferors and Trustees as well as Integrated, Irish-Medium and Voluntary Grammar Schools. Members of the Advisory Forum will provide on-going advice to the Department.

In December 2005, the leaders of the three Protestant Churches met with the Minister and whilst welcoming the streamlining of administration of education, raised their concerns regarding the position of the Transferors in the new structure. The status of Transferors has never been adequately recognised by government and compared with the statutory nature of CCMS, the Transferors Representatives' Council (TRC) is vastly under-resourced and does not have the capacity to adequately represent the views of the Controlled sector to which it is organically linked. This is a huge inequality which the Churches have consistently raised with successive ministers.

The Churches also sought clarification regarding the new process of appointment for principals and vice-principals to Controlled schools which will replace the Teaching Appointments Committees of the ELBs. They also strongly made the case that if according to the RPA proposals, CCMS is to lose its employing authority then the Transferors must be up-scaled and given statutory support to play a full part alongside CCMS, NICIE and others on the Education Advisory Forum.

Transferor Representatives' Council (TRC)

The TRC has recently published a document entitled *Moving Forward Together*, which outlines Transferors' perspectives on core values in Controlled schools in NI. It has been circulated to newly appointed transferor governors and principals as well as widely distributed among the educational partners. Reactions to the document have been very positive, especially from principals who see it as helpful in discussions regarding school ethos and in the shaping of school policies, which are informed by core values of Christian faith.

The TRC has also been included in the inter-Board governor training schedule and has arranged a pilot training programme for new Transferor governors in the Belfast Board area. If successful, it is hoped to offer it soon in the other four Board areas.-

Post-primary proposals

In December 2005, the government published new Post-Primary Proposals and a draft Education (NI) Order. The Order principally enacts changes to the curriculum, the

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removal of academic selection, a framework for admissions criteria, arrangements for suspensions and expulsions and a number of other supplementary items. These elements have already been consulted upon over the last number of years, and the Board through the TRC has submitted responses. In terms of this legislation the Board again has made its response through the TRC. This response has been placed on the Church of Ireland website

<http://www.ireland.anglican.org>

The proposed removal of academic selection has been an issue of impassioned debate in recent months. The Archbishop, as chairman of this Board, has met deputations of several groups to listen to their concerns regarding the future of grammar schools in NI following the enactment of the Education Order. In framing a response to the consultation, the Board and the TRC have attempted to take a broad view because within our churches are pupils of a wide range of abilities and aptitudes, receiving all types of educational provision: nursery, primary, special needs, secondary and grammar.

The Church of Ireland, Presbyterian and Methodist Churches, through the TRC believe they must consider the needs of all pupils within our education system and attempt to give a balanced response to the vision and principles of these proposals. It has underlined the potential of the proposals to offer a more child-focussed and equitable provision but also pointed to the failing of the Minister to address a serious lack of public confidence and understanding of how the proposals will work at school level.

The Board recognises the different perspectives on these proposals which are conditioned by location in the province, personal experience and preferences. The case for urgent change in the system is strong as there are inequalities and inadequacies in the 11+ transfer system. These are compounded by a falling pupil population which has changed the enrolment profiles of some grammar schools and has a suffocating effect upon secondary schools. We believe that the way forward requires all parties to focus upon the needs of the child rather than the system, so that we develop an educational provision which will enable all children to acquire the skills and qualifications they need for the world of work in the 21st century.

Health and well-being of Principals

The Board has become aware of the increasing number of teaching-principals who are unable to continue working due to the effect of stress. There is a particular pressure upon principals of rural primary schools who are balancing the demands of class-room teaching with an increasing administrative workload. In the next few years, this will worsen with the arrival of a new curriculum and revised transfer process. More resources and support must be provided for such principals who find the burden of work intolerable yet who often chose to save money in their school's budget rather than pay for substitute cover.

Safeguarding Trust

There have been a number of significant developments regarding *Safeguarding Trust* within the past year. In December 2005, the RB Executive Committee approved the appointment of two Child Protection Officers (one for each jurisdiction). Possible roles may include: developing and reviewing policy; designing and delivering training; supporting parishes and dioceses taking appropriate action to recognise and respond to concerns about the welfare of children; monitoring implementation of the code; forging links with statutory organisations and other bodies. The Board is also aware of a decision to seek the establishment of *Safeguarding Trust* within the Church's Constitution. These welcome developments will provide support for dioceses and parish panels and enhance the provision of care for the children of our churches.

At the time of writing, the third edition of *Safeguarding Trust, a Guide for parish Panels and Select Vestries* is being drafted. It has been revised following the model of *Getting it Right – Standards of Good Practice for Child Protection (2004)* published by the Volunteer Development Agency (VDA). It updates the Code in the new legal context of the Protection of Children and Vulnerable Adults (NI) Order 2003 (POCVA) and is informed by guidance published by the DHSSPS on using the new background checking process POC(NI)S.

During the year, training was delivered in each diocese for clergy on using the new checking service and emphasis was placed on using the recruitment process within the guide. It is now mandatory for all new volunteers and staff members who work with children and young people to be checked before appointment. The third edition also implements a number of clarifications and recommendations following a Review undertaken by the NI Commissioner for Children and Young People (NICCY) in 2004.

Children's ministry

In December 2005, the fourth annual *Building Blocks* conference took place in Dublin and Jordanstown. This collaborative event arranged by the Church of Ireland, Presbyterian, Methodist Churches in Ireland and SU, provided inspiration and training for over 300 children's ministry leaders at Jordanstown and a similar number drawn from a wide range of churches at the Dublin conference. The speaker was Wendy Strachan, who is Children's Ministry Co-ordinator for SU International. Details of the conference, including seminar notes and audio downloads of the speaker's addresses are available at the conference website:

<http://www.buildingblocks.ie/>

In September 2005, nine Children's Ministry workers nominated by their dioceses attended the CGMC conference *New Beginnings*, which introduced the teaching methods of *Godly Play*, which is a Christian education programme based upon the Montessori approach to learning. The Church of Ireland and Methodist Churches are jointly planning in 2006 to bring one of the Church of England *Godly Play* trainees to NI to run training events that will introduce the programme to a wider audience.

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Consultations

Responses were submitted to the following consultations:

- a. Governance arrangements following the incorporation of Stranmillis University College;
- b. New Admissions Arrangements for Post-Primary Schools;
- c. Review of Public Administration in NI.

Annual Theological lectures at Queen's

These popular lectures continue to be funded by the Board and arranged by the Church of Ireland Chaplaincy at Queen's University Belfast. The purpose is to provide high quality lectures over two evenings, usually in the month of February, by a leading Anglican theologian. The lecturer for 2006 was Professor Oliver O' Donovan of Christ Church Oxford.

Membership

The Board bids farewell and offers its sincere appreciation for the contribution of two long standing members: Very Revd D Chillingworth who was consecrated Bishop of St Andrews, Dunkeld and Dunblane in March 2005 and Very Revd H Cassidy who retired as Honorary Secretary. The Board welcomes Revd Dr IM Ellis who has been nominated by the Hon Secretaries of General Synod to succeed Dean Cassidy.

BOARD OF EDUCATION (REPUBLIC OF IRELAND)

Executive Summary

1. The role of the Board – increased support grant
2. Developments impacting on schools – whole school evaluation, special education needs
3. Employment issues for Boards of Management
4. The Primary Religious Education Programme
5. School Transport and Insurances
6. Child Protection

The Board as a Representative Management Body

The work of the Board of Education, as a management body advising boards of management and other members of school communities, has been recognised by a significantly increased support grant. The decision by the Minister for Education & Science, Ms Mary Hanafin TD to increase the grant from €40,000 to €120,000 is greatly appreciated. The Board had already been seeking additional personnel support and the provision of a dedicated website. It is hoped that these can be put in place on receipt of the grant. The Board has already increased the frequency of publication of *Education*

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Newsbrief as one of its services to schools. This newsletter provides resources and advice for both primary and second level schools.

Whole School Evaluation

The frequent publication of league tables in the media based on inaccurate and incomplete data has caused school communities unnecessary anxiety and confusion. The focus of the league tables on transfers to third level education ignores the inclusive education provided by schools to pupils with a wide range of abilities, talents and interests. More recently a table which purported to indicate the services provided to pupils with special educational needs was significantly inaccurate in the case of at least one school.

The Board had these issues very much in mind on being consulted by the Department of Education & Science in relation to Minister Hanafin's decision to publish Whole School Evaluation (WSE) reports and other school reports on the Department's website. The Minister wished the reports to be read in their entirety but the concern has been that the media might misrepresent a report by taking a sentence or phrase out of context leading to a considerable drop of morale within a school community. The point was made that already some schools, including those represented on the delegation to the Department, had already made reports available to their school communities but the requests to view the reports had been minimal. The opportunity for a school to respond to its WSE report was welcomed but it was felt that this should be part of an ongoing dialogue within the school development and planning cycle. The Board appreciated the opportunity to take part in the consultation process but regrets that this consultation took place after the Minister had made the decision.

Special Educational Needs

A new model for the delivery of resources has been introduced in primary schools. The provision of resources based on pupil number gives a principal the responsibility for allocating such resources on the basis of identified needs. Pupils who have specific low incidence needs will continue to have supports allocated with the co-operation of the Special Education Needs Organiser. These developments have received a general welcome once the initial difficulties of implementing such significant changes had been overcome.

The commencement of some sections of the Education for Persons with Special Educational Needs Act 2004 adds to the burden of legislation for boards of management, principals and teachers. Commencement of all sections of this Act should be completed within five years.

The number of teachers within the primary system who have restricted or provisional recognition due to a lack of a qualification in Gaeilge or the nature of their teaching qualification has been under consideration by the Partners and the Department as some are restricted to working within the special education needs area. The number of partially qualified staff acts as a block to fully qualified teachers who may wish to develop an expertise in this particular area.

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The Board has again expressed concern about those pupils transferring to second level education who had received special education support at primary level and who face fresh assessment before supports can be put in place in their new school. This delays the ability of a second level school to provide appropriate education and can undermine the morale of a pupil starting in a new situation.

Redeployment Panel for Primary Teachers

The introduction of the special education allocation resulted in a grave delay in the implementation of panel procedures for 2005. This greatly hindered the appointment of teaching staff with appointments continuing during the month of September. The Department of Education & Science has indicated a determination to publish the panels promptly and has initiated discussions with the Partners on some aspects of the operation of the redeployment process.

Protection of Employees (Fixed Term Work) Act 2003

The impact of the Fixed Term Work Act has had a significant impact on boards of management as employers and on temporary employees. Many employees who formally were considered to have temporary contracts have acquired, by the effluxion of time, a contract of indefinite duration. This applies not only to teachers but to caretakers, secretaries and cleaners. The need for boards to specify objective grounds justifying the renewal of a contract for a fixed term has been dealt with both by Department of Education & Science circulars and information briefings from this Board.

School Building

A number of primary schools have been enabled to build extensions and complete refurbishments through the devolved school grant. In some cases heritage considerations and consequent building costs resulted in the devolved grant being inadequate and the DE&S has indicated that such schools will be treated within another section of the capital building programme.

There has been an encouraging response by boards of management to the Summer Works programme which allows for significant upgrading or replacement of areas such as electrical works, roofing or access for all.

The range of grants is resulting in improved learning and working conditions in many schools and all boards should plan to maintain or improve buildings and facilities on a cyclical basis. The courtesy and assistance of officials in the planning and building units of the DE&S is much appreciated particularly as the capital budget has increased almost tenfold in the last decade but the staffing has remained the same.

School Insurance

Details of an improved school policy has been advised to schools by Ecclesiastical Insurance which also provided a useful briefing on health, safety and welfare at work

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issues. It was of concern to patrons to learn that a small number of schools had not extended their policy to include legal expenses cover.

Volunteerism

The increasing demands on the time of board of management members and the expectation that each member would keep up to date with the legislative requirements, employment and insurance issues is placing an increasing strain on those who are volunteers. The Board has sought to facilitate training and provide appropriate support and information. The need for boards to work in partnership with the school community and to assist and encourage principals in their role of day to day management enables responsibilities to be shared equably.

Video Library

The Board greatly appreciated the support and hospitality of the Representative Church Body Library and staff in hosting the Video Library for many years. The usage of this resource has greatly diminished as material in other formats became more readily available and the Video Library has now been closed.

***Follow Me* the Primary School Religious Education Programme**

The publication of the module for 4th class (P6) had been accompanied by in-service training for those teachers using *Follow Me* for the first time. The Presbyterian and Methodist Boards of Education had again been represented in the development and theological assessment of the new module and the input of teachers both in piloting and through the Advisory Group had been invaluable for the Editor Mrs Jacqui Wilkinson. The take-up of the new module has been very encouraging and a number of patrons have directed schools that the programme must be used in all classes for which it is available.

An initial survey of teachers using the infant materials which were published in 2001 has been undertaken. Among the findings was a request for a CD of Music to accompany hymns and songs as a needed resource. The creation of such a resource is being explored.

The pattern for 5th and 6th classes (P7 & P8) will differ from previous modules as a detailed pupils' text is planned with multiple pages for each unit. Piloting of some units has taken place and further review and development is in hand.

Transport Scheme D (Primary Schools)

The number of qualifying families is now 317. Grants totalling €160,872.20 for the school year 2004/2005 were received from the Department of Education and Science (DE&S). Due to a heavy workload within the DE&S, grants were paid out later than usual this year. However, all payments were made to families prior to 31 December 2005. Through continued reminders contained in *Education Newsbrief*, awareness of the

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scheme has been raised and we are hopeful that all families entitled to grants are now in receipt of same.

The Board, thanks to the support over many years by diocesan boards of education, continues to grant-aid one family from its ancillary transport fund. An additional once-off transport grant to a family who had additional transport costs during the year was awarded. A parish continues to benefit from the Fairbrother Trust which may assist poor parishes with school transport.

The improved safety procedures on school buses through the provision of seat belts and the elimination of three for two seating has been universally welcomed. These were improvements that had been sought by this Board for a number of years and it is a matter of deep regret that it appeared to require the tragic loss of young lives in the Navan bus accident to precipitate action by the Minister.

Safeguarding Trust

All dioceses in the Republic have now appointed trainers or training teams and a number have also put in place groups to evaluate the ongoing implementation of the code at parish level. Two dioceses which have a small number of parishes in the Republic have access to training from neighbouring dioceses and from the secretary of the Board.

A number of trainers met for a day conference with Canon McCullagh and the Reverend Ian Ellis. A report on the conference was circulated to bishops and diocesan secretaries which pointed to issues that might require attention. The benefit for trainers of meeting together assists in maintaining uniformity and quality assurance in relation to support and training. Several trainers had completed a nationally validated course and will be enabled to in turn deliver this to others.

The use of an annual newsletter has continued and has allowed for certain topics to be highlighted. The photography of children and more recently the use of mobile phones have been topics of particular significance. The need for details about young people including medical details and the recording and storage of such information is vital for effective organisational youth and similar groups but it also raises issues about data protection and the possible need for parishes to register with the Data Commissioner.

A number of trainers and the Secretary attended a meeting convened by the National Youth Council which considered the role of the designated liaison person or the panel in relation to reporting. The Minister for Children attended this conference but did not bring any hard information about the implementation of vetting. It is understood that this will be available firstly for newly appointed paid workers and subsequently for volunteers. Retrospective vetting does not appear to be an option. As soon as details about vetting become available they will be circulated to all dioceses and parishes.

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Appendix A

The following are the members of the Board and its committees as on 31 March 2006.

THE GENERAL SYNOD BOARD OF EDUCATION

THE ARCHBISHOPS AND BISHOPS

THE HONORARY SECRETARIES OF THE GENERAL SYNOD

Rev Canon Dr IM Ellis
Mr SR Harper

Very Rev RD Harman
Lady Sheil

Elected members

Armagh

Rev Canon FD Swann
Mr RF Palmer

Clogher

Rev Canon RT Gillian
Mr SB Morrow, O.B.E.

Derry

Ven MS Harte
Mr D West

Down

Rev Canon SMJ Dickson
Mr I Davidson

Connor

Rev SB Forde
Dr AR Acheson

Kilmore

Rev Canon J Merrick
Mrs J Johnston

Tuam

Rev Canon DTS Clements
Mrs A Wills

Dublin

Ven EJ Swann
Dr K Milne

Meath

Rev Canon JDM Clarke
Mrs JM Bruton

Cashel and Ossory

Rev Canon PA Harvey
Mr I Dungan

Cork

Ven REB White
Mr WT Perrott

Limerick and Killaloe

Rev Canon SM Neill
Mr TS Hardy

Co-opted members

Rev Canon RJEFB Black
Mr JE Bunting

Ms S Mew
Ms R Maxwell-Eager

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Mr I Bolton
Mr B Levis
Mr M Halll
Ms S Hall
Ms S Honner
Ms E Jackson

Ms H McBain
Rev BJG O'Rourke
Ms C Revington
Mrs P Wallace
Rev G Wharton
Mr T Wheatley

Secretary

Rev Canon JE McCullagh, Church of Ireland House, Church Avenue, Rathmines, Dublin 6

**EXECUTIVE COMMITTEE
(FOR YEAR ENDED 31 MARCH 2006)**

The Archbishop of Armagh, Most Rev RHA Eames (Chairman)

The Archbishop of Dublin, Most Rev JRW Neill

Lady Sheil

Rev Canon SMS Dickson

Very Rev RD Harman

Mr JE Bunting

Mr RF Palmer

Rev Canon J Merrick

Ms E Jackson

BOARD OF EDUCATION (NORTHERN IRELAND)

Ex-officio members

Archbishop of Armagh, Most Rev RHA Eames

Bishop of Clogher, Rt Rev MGStA
Jackson

Bishop of Down and Dromore, Rt Rev HC Miller

Bishop of Kilmore, Rt Rev KH Clarke

The Bishop of Connor, Rt Rev AET Harper

Rev Canon Dr IM Ellis

The Bishop of Derry, Rt Rev KR Good

Lady Sheil

Elected members

Down

Rev Canon S M J Dickson
Mr I Davidson

Connor

Rev SB Forde
Dr AR Acheson

Armagh

Rev Canon FD Swann
Mr RF Palmer

Derry

Rev Canon JCD Mayes
Mr V Carson

Clogher

Rev Canon RT Gillian
Mr SB Morrow, O.B.E.

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Co-opted members

Mr J E Bunting	Mrs R Forde
Ven DR Chillingworth (resigned March 2005)	Mrs H McClenaghan
Mr RM McKinney	Mrs MP Wallace
Mrs A McNee	Dr W Mulryne
Mr T Flanagan	Mr W Young

Honorary Secretary, Board of Education (Northern Ireland)

Mr JE Bunting

Honorary Treasurer, Board of Education (Northern Ireland)

Mr RM McKinney

Secretary, Board of Education (Northern Ireland)

Rev IW Ellis, Church of Ireland House, 61-67 Donegall Street, Belfast BT1 2QH

BOARD OF EDUCATION (REPUBLIC OF IRELAND)

The Archbishop of Dublin, Most Rev JRW Neill (Chairman)

Bishop of Kilmore, Rt Rev KH Clarke	Ms S Honner
Bishop of Cork, Rt Rev WP Colton	Ms E Jackson
Very Rev RD Harman	Ms S Mew
Ms S Hall	Rev B O'Rourke
Mr S Harper	Ven EJ Swann (Vice-Chairman)
Mr T Hardy	Mrs A Wills
Mr M Hall	

Co-opted members

Mrs Heather Wilkinson (Sunday School Society of Ireland) attends by invitation.

Secretary, Board of Education (Republic of Ireland)

Rev Canon JE McCullagh, Church of Ireland House, Church Avenue, Rathmines, Dublin 6.

Appendix B (For Information)

SUNDAY SCHOOL SOCIETY FOR IRELAND

On Sunday 13th February '05 the Rev Anne Taylor was commissioned as our Children's Ministry Officer. The new officer has had a very busy year being involved in training in counties Meath and Kerry as well as in Dublin and Glendalough Diocese. Anne represented the Society at the Synod in Limerick and, together with the chairperson, Mrs Heather Wilkinson, at the Synods in Roosky, Kilmore and Dublin. Anne attended the Summer Camps in Gurteen as Chaplain and spoke to the 3rd year ordinands in the Theological College on Children's Ministry. Anne and Heather also represented the Society at a Diocesan Day in County Cavan. Anne continues to be the Society's representative on CGMC (Consultative Group for Ministry among Children) and has arranged that body's annual conference in Dublin.

In February, a farewell lunch marked the retirement of Mrs Muriel Bryan and a presentation was made as a token of our grateful appreciation for all she has meant to the Society over the years while at the Annual General Meeting, two new members Mr Patrick Burke and the Rev Gillian Wharton were welcomed on to the committee.

Our annual events - Brainarama and Fun Sunday took place in St Andrew's College by kind permission. Both events were very successful and enjoyed by all who took part.

The Children's Ministry Officer and Chairperson represented the Society on the committee of the Building Blocks Ministry Conference. Once again it was held in St Patrick's College Drumcondra, was attended by approximately 300 leaders of children's ministry from many denominations and was a very successful day. Our keynote speaker was Wendy Strachan, the Children's Ministry Co-ordinator for Scripture Union International - a wonderful speaker. The next Building Blocks Ministry Conference, on 25 November, in St Patrick's College will have as the keynote speaker Wendy Le Fever, Manager of Ministry Relations for David C Cook Church Ministries.

The Resource Centre continues to flourish and expand in the capable hands of Mrs Olive Rhodes and Ms Janette McKim, offering a wide range of books and resources which may also be ordered on line.

Secondary Education Committee – Report 2006

SECONDARY EDUCATION COMMITTEE

REPORT 2006

MEMBERSHIP

Church of Ireland

The Rt Rev WP Colton, Bishop of Cork, Cloyne and Ross (Chairman)
The Rev Canon RJEFB Black
Mrs JM Bruton
Mrs L Clarke
Mr G Jephson
Rev Canon J Merrick
Mrs P O'Malley
Ms EE Oldham

The Presbyterian Church

Mr B Duffy
Rev CM Hunter

The Methodist Church

Rev N Fallows
Dr JW Harris (Deputy Chairman)

The Religious Society of Friends

Mr R Johnson
Professor B Murdoch

Secretary to the Committee and to the Company

Canon John E McCullagh

Administrator (Grants Scheme)

Mr D Wynne

SECONDARY EDUCATION COMMITTEE

The Secondary Education Committee (SEC) is a body comprising representatives from the Church of Ireland, the Methodist Church in Ireland, the Presbyterian Church in Ireland and the Religious Society of Friends.

The Committee derives its authority from a resolution passed by the sponsoring churches in 1965.

The functions of the SEC are twofold. Firstly, to distribute a Block Grant provided by the Department of Education and Science (DE&S) to families, where at least one parent is a member of a reformed church and who need assistance to send their children to

Secondary Education Committee – Report 2006

Protestant secondary schools. Secondly it also seeks to represent the interest of the member churches in the post-primary education system.

The Committee operates as a limited company thus allowing both the corporate body and the liability of individual members to be appropriately insured.

Block Grant Scheme

Enrolments (2005/06) in the twenty-one fee-charging schools totalled 9611 (9250 in previous year). This figure does not include the five comprehensive schools. In the school year 2004/05 the audited accounts showed the total, received from the Department of Education & Science, was €5,338,894 (€5,120,481), the grant in aid of fees totalled €4,983,287 (€4,736,574) and capitation adjustment grant €355,607 (€351,907). The cost of administering the SEC scheme was €116,898 (€127,985). There is a small grant to assist the running of the office but it is necessary to utilise interest from the grant received to provide a further subvention for these costs.

The following numbers of grants were awarded in respect of the 2005/06 school year: 1433 day grants (1,493), 1049 boarding grants (1,091), 2482 in total (2,584).

The Committee agreed to increase grants for the school year 2006/07 on a scale from boarding €1,140 - €4,725 (€1,140 - €4,500) day €480 - €1,800 (€480 - €1,710). An increase in certain allowances was also agreed in relation to the reckoning of assessments. This resulted in improved access to grants for a number of families.

The Administrator, Mr Wynne, again attended a number of open days at the request of schools and took the opportunity to discuss issues with individual parents. He also made contact with each school to discuss the functioning of the grant scheme. This ensures that schools have every opportunity to draw attention to the difficulties of any individual family. He also addressed the Church of Ireland Diocesan Synod at Tuam on the work of the SEC.

In recent years, there has been a delay in the payment, each term, of the block grant by the Department of Education & Science. It is understood that this results from the delay in payments to the Department itself from the Department of Finance. There is an inevitable knock-on effect with payments not being made to schools until the very end of term. This delay is regretted.

Capitation Adjustment Grant

This grant has been paid directly to schools for disbursement according to the school's discretion to support those families who are necessitous. The Committee resolved that the grant in future would be paid directly to schools based on the proportion of grant in aid of fees being paid to schools in a particular year and that the schools should continue to disperse the grant to aid those families who come within the ambit of the SEC grant scheme.

Secondary Education Committee – Report 2006

Bursars' Conference

Sections 18 & 12 of the Education Act refer to the accounting for sums voted by the Oireachtas and for the availability of such accounts to officials of the Department of Education & Science (DE&S). The DE&S had agreed that a unit, the Financial Support Services Unit, be set up within the Secretariat for secondary schools to receive and confirm the receipt of such accounts to the Department. The Secretariat is the management body advising all voluntary secondary schools.

A conference to discuss the appropriate form of accounts and level of certification was held under the auspice of the committee. Mr Fergus Dunne of the FSSU addressed the bursars and dealt with a number of issues. A sub-committee will liaise with Mr Dunne to achieve further clarification.

The opportunity was also used to again explain the application of the capitation adjustment grant which is allocated in accordance with the proportion of pupils receiving tuition grants in each school. The grant is targeted at the children of necessitous Protestant families.

School Chaplains

There has been no further progress on this issue although schools have continued to make such appointments from their own funds. The DE&S has been reticent to support a pilot project even though the significant benefit of a chaplaincy service to adolescents is manifest. This group is beset by an increasing incidence of psychiatric illness and suicide. The role of a chaplain in relating to students and in creating an effective home school link is extraordinarily valuable.

There was a regrettable change in policy by the DE&S in relation to the appointment of a chaplain to the Royal & Prior Comprehensive. The new appointee had been appointed and was offered a permanent contract by the board of management as had been the practice in that and other comprehensive schools as the post is *ex quota*. The DE&S subsequently insisted that the appointment be on an annual (temporary) basis. This is an unfortunate development even though under the Fixed Term Workers Act the chaplain would gain a contract of indefinite duration in due course.

Summer Works Grant

A number of schools had their applications for the Summer Works Grant Scheme 2005 initially rejected on the grounds of being fee charging schools. Subsequently the Committee was delighted to learn that the decision had been reversed and that the DE&S had again acknowledged the eligibility of the voluntary secondary schools to participate in this and other building grant schemes.

Church of Ireland Youth Department – Report 2006

**CHURCH OF IRELAND YOUTH DEPARTMENT
REPORT 2006**

MEMBERSHIP

Executive

<i>President</i>	Rt Rev RCA Henderson, Bishop of Tuam, Killala and Achonry (Chairman of Central Board)
<i>Vice Chair</i>	Rev RS Miller (Chairman of Executive Committee)
<i>Treasurer</i>	Mr E Hardy
<i>Secretary</i>	Dr Q Heaney

Rev P Storey
Mr A Brannigan
Mr David Brown (Youth Ministry Coordinator) ex-officio

Central Board – Executive (*above*) and:

Mr TS Hardy	Rev S Giles
Mr F Bailie	Rev P McGlinchey
Mr J Marshall	Rev LEA Peilow
Mr S Brickenden	Rev B Martin
Mrs J Peters	Ven A Forster (resigned November 2005)
Rev PG Heak	Rev D Kerr
Mr A Brannigan	
Mrs M Alexander	

Co-opted Members

Mrs I Hawthorne
Rev RS Miller

Youth Ministry Co-ordinator

Mr D Brown

Part-time Youth Ministry Development Worker Northern Ireland

Mr G Hamilton

Full-time Youth Ministry Development Worker Republic of Ireland

Mr Shane Tucker

Secretary in Holywood Road, Belfast

Mrs B Swann

Church of Ireland Youth Department – Report 2006

SUMMARY

It has been very encouraging in 2005 to witness God's continued guidance and providence across the work of the Youth Department. The work is described below under three main headings: Staff, Programme, and Other Developments. Together, these headings indicate the exciting range and extent of CIYD-related activities. The Report concludes with a discussion of some of the challenges facing young people and those involved with youth ministry. This work would not be possible without generous grant aid from the Youth Affairs Section of the Department of Education and Science (RI), the RCB and the Priorities Fund; to all of these we extend our sincere gratitude.

STAFF

Mr Geoffrey Hamilton, as our Youth Ministry Development worker (Northern Ireland), has seen unprecedented growth in the numbers of parishes seeking to employ a full-time youth worker. This growth in ministry along with the production of the Church's guidelines on youth work employment issues (*Best Foot Forward*), launched July 2005, has required CIYD to upgrade this post to a full-time position. The CIYD through this role will be offering training and off-line supervision to 30 parish-based youth workers in Northern Ireland.

Similarly, Mr Shane Tucker, as the Republic of Ireland Youth Ministry Development worker, has witnessed strategic growth. Whilst the numbers of full or part-time parish youth staff would be around 15, this role has concentrated on providing accessible youth leadership training and resources. In his first full year Shane has now established a strong regional (diocesan) network of volunteers and young adults active in youth ministry.

It was with great relief that in May 2005 Mrs Barbara Swann returned to the Youth Department following an extensive period of illness. Barbara continues to front CIYD, running the office and overseeing the expanding CIYD ministry programme.

The Youth Department has enjoyed increased resourcing to facilitate the P.O.C.V.A checks (previously P.E.C.s). The Church has acquired the services of Mrs. Claire Geoghegan. This post funded by the Church for nine hours per week, processes Police checks of volunteers across parishes in Northern Ireland

PROGRAMME UPDATE

Reflect

Two "Reflect" residentials targeting young adults aged between 16-25 were successfully completed in January and March 2005. In total, 110 young adults participated in these leadership opportunities, with a deliberate focus on youth ministry and leadership skills. These gatherings were held at Birr, Co. Offaly and Cookstown, Co. Tyrone and drew participants from across the Church.

Church of Ireland Youth Department – Report 2006

Youth Worker Training

An on-going programme of day workshops and residential retreats (April and November), has been developed and implemented by Mr Geoffrey Hamilton. These programmes run under the “Connect” banner, and include CIYD’s work at Summer Madness.

Diocesan Youth Officers’ Residential:

April also saw for the first time a new residential supporting the Church’s Diocesan Youth Councils and Youth Officers occur. The Rev Paul Hoey, Church Pastoral Aid Society, facilitated the 24 hour retreat focusing on youth vocations.

Summer Madness 2005

With over 5,000 young people and adult leaders in attendance, Summer Madness continues to prove its impact across the Irish youth work context. As part of the support towards Summer Madness, CIYD this year ran two venues. The “Connect” venue for leaders provided workshops and training around the theme of “living with difference”, exploring what it means to live in a changing Ireland. 50 leaders at a time attended these workshops, with six seminars occurring over three days. A new venue at Summer Madness saw the “Connection” marquee cater for young people aged 13-18. Through workshops and activities 400+ young people participated. Again the theme focused on “identity” across Ireland. Both venues were run in collaboration with Youth Link (NI).

Diocesan Support

An important part of CIYD’s support of youth work continues to be the support of Church of Ireland Dioceses offered through the devolved funding programme. It is worth noting that substantial growth in young people’s work has occurred where a dedicated Diocesan Youth Officer has been in place. The following Dioceses have a full or part time Youth Officer:

- Cashel and Ossory
- Derry and Raphoe
- Down and Dromore
- Dublin and Glendalough
- Elphin and Ardagh
- Limerick and Killaloe
- Tuam, Killala and Achonry

It is also encouraging to note that other Dioceses are in the process of working through the appointment of a Youth Officer. This is a welcome development and one that CIYD fully supports.

Church of Ireland Youth Department – Report 2006

The nature of the regional/diocesan work varies enormously. Many engage with schools, and open youth work as part of their methodology. All run young adult summer programmes, both in terms of mission and leadership development. CIYD, in the provision of on the ground support through its staff, has become instrumental in this developing youth scene, by way of national youth programmes and networking opportunities.

Anois Youth Festival, 29-31 October

Anois in 2005 proved to be a watershed event for the Youth Department. The level of work being engaged with, the scope of the programme being offered, the excellent volunteer team, and the facilities were significantly better than last year. With 190 teenage participants and approximately 40 young adult volunteers, Anois is becoming CIYD's premier youth event across the Republic of Ireland.

OTHER DEVELOPMENTS

Best Foot Forward

Based on a document released by the Presbyterian Church in Ireland, in 2004, *Best Foot Forward* was published by CIYD in July 2005. The document (in loose leaf format), attempts to offer guidelines and information on the employment and management of youth workers in a parish context. CIYD also gratefully acknowledges the support also of the Church's Legal Department in the production of this resource. CIYD is currently working on a comprehensive Youth Ministry Parish Resource Pack.

CIYD Website

Following a period of inactivity, CIYD has re-launched its website. The site is jam-packed with information on CIYD's work as well as numerous links to Youth Ministry resources across the globe (to date there are 196 links). Mrs Barbara Swann and Mr Shane Tucker have overseen this process. Please do check out at www.ciyd.org.

CIYD Office Move

At the time of writing, plans are finalised for the CIYD office to vacate 217 Holywood Road and be based on Elmwood Avenue, Belfast. This will allow us a more central facility with enough space to host training and seminar events, and will further facilitate CIYD in its development of ministry with young adults.

Church of Ireland Youth Department – Report 2006

CIYD Networks

CIYD is currently involved with a number of important networks across the Church and the wider Youth Work sector across Ireland.

- **Youth Link NI:** Youth Officer currently chairperson of Youth Link. Other members include, Mr Peter Hamill, Connor Diocese, Mr Andrew Brannigan, Down Diocese, Mr Gary Magowan, Clogher Diocese.
- **Youth Net:** Peter Hamill is the CIYD nominated representative
- **National Youth Council of Ireland:** Mr Shane Tucker and Rev Sonia Gyles
- **Hard Gospel Committee:** Youth Officer
- **Board of Education (Republic of Ireland):** Mr Thomas Hardy
- **Board of Social Responsibility (NI):** Youth Officer
- **Board of Mission:** Youth Officer
- **Covenant Council:** Youth Officer

- **Summer Madness:** CIYD is a member of Summer Madness Ltd

Challenges facing Youth Ministry, across the Church of Ireland:

1. Professional Concerns

Time has come for those of us involved in the management and delivery of youth ministry across the Church to address a lack of professionalism that hinders many individual and parish youth ministries. This deficit shows its face in a number of ways, both with individual youth ministers and their parish support systems. As a Church, our challenge is to ensure that youth work staff across the Church of Ireland build ministries that are sustainable, increasing in professionalism and ultimately empowered by God's life giving Spirit!

2. Ownership of Youth Ministry

Across the Church of Ireland, mechanisms need to be established that allow youth ministry to be fully owned by the Church. At a "national" level we now need some form of license/authorisation for those in full time youth ministry. Our volunteers (of whom we have many) need to practice their ministry having reached "base line" requirements in terms of knowledge, skills and understanding around youth work. Some form of training and on-going development for these folks, recognised by the Church, is well over due. Our greatest asset is our Faith, and committed volunteers passionate about Christ and young people. These people deserve every bit of support possible from the Church of Ireland.

3. Need to Tackle Some Hard Issues

Finally, CIYD, whilst tackling the needs of young people from the Church of Ireland, needs to be mindful of those outside and around the Church. Like a “kaleidoscope” that changes its view every time turned, we too need to build in methods whereby CIYD has a view of, or a greater awareness around, young people and those issues that confront them. For example, the issues flagged up within the Hard Gospel project have direct bearing on this generation of young people. Concerns around alcohol and substance mis-use similarly cross barriers of class, creed and national identity.

These examples are offered as part of what the kaleidoscope might reveal when turned. Clearly CIYD cannot be “expert” in these issues but we can be more conversant and prepared to share Christ into these and other concerns facing our young people.

**EXTRACT FROM THE AUDITED ACCOUNTS OF THE CHURCH OF
IRELAND YOUTH DEPARTMENT
YEAR ENDED 31 DECEMBER 2004**

COUNCIL'S RESPONSIBILITIES

The Council is required to prepare financial statements for each financial year which give a true and fair view of the state of affairs of the Department and of the surplus or deficit of the Department for that year. In preparing those financial statements, the Council must therefore:

- Select suitable accounting policies and then apply them consistently;
- Make judgements and estimates that are reasonable and prudent; and
- Prepare the financial statements on the going concern basis unless it is inappropriate to presume that the Department will continue in business.

The Council is also expected to keep proper accounting records which disclose with reasonable accuracy at any time the financial position of the Department, and to enable them to ensure that the financial statements comply with the appropriate accounting standards. They are also responsible for safeguarding the assets of the Department and hence for taking reasonable steps for the prevention and detection of fraud and other irregularities.

On behalf of the Council:

†Richard Tuam
Council Member

Dated: 14th March 2006

Church of Ireland Youth Department – Report 2006

**EXTRACT FROM THE AUDITED ACCOUNTS OF THE CHURCH OF
IRELAND YOUTH DEPARTMENT
INCOME AND EXPENDITURE ACCOUNT YEAR ENDED 31 DECEMBER 2004**

	2004 Stg£	2003 Stg£
INCOME		
Youth Service Grant Scheme	139,498	135,229
Representative Church Body	69,546	92,615
Donations	6,386	32,677
Priorities Fund	-	20,000
Grants and trusts	-	4,845
Insurance	-	2,223
Interest	1,645	1,145
Programme	6,323	-
TOTAL INCOME	223,398	288,734
EXPENDITURE		
<u>Staff and Volunteer Costs</u>		
Staff salaries and expenses	92,858	80,055
Central Board and Executive	7,525	3,613
<u>Training, Programme and Grant Allocations</u>		
Training events	8,600	8,037
Programme events	4,605	6,876
Devolved funding grants	77,716	86,729
Summer Madness	10,000	36,192
Conference Expenses	7,914	-
<u>Office and Administration</u>		
Insurance	4,967	2,382
Auditors' fees	900	1,794
Professional fees	-	144
Rent	9,223	8,243
Stationery and printing	6,895	4,144
Telephone, postage and internet	3,243	3,883
Office expenses	8,371	3,322
Heat and light	1,588	1,970
Sub Total	244,405	247,384

Church of Ireland Youth Department – Report 2006

**EXTRACT FROM THE AUDITED ACCOUNTS OF THE CHURCH OF
IRELAND YOUTH DEPARTMENT
INCOME AND EXPENDITURE ACCOUNT – CONTINUED
YEAR ENDED 31 DECEMBER 2004**

	2004	2003
	Stg£	Stg£
Balance brought forward	244,405	247,384
Depreciation	5,907	4,883
Bank interest and charges	(10)	252
Resources	833	1,926
<u>Fees and Membership</u>		
General membership fees	1,890	885
Youth Link Northern Ireland	6,500	6,500
Donations	1,172	155
TOTAL EXPENDITURE	260,697	261,985
Surplus/(Deficit) of Income over Expenditure	(37,299)	26,749
Transfers	-	(4,845)
Foreign exchange difference	(918)	7,441
NET SURPLUS/(DEFICIT) FOR THE YEAR	(38,217)	29,345

Church of Ireland Youth Department – Report 2006

**EXTRACT FROM THE AUDITED ACCOUNTS OF THE CHURCH OF
IRELAND YOUTH DEPARTMENT
BALANCE SHEET
AT 31 DECEMBER 2004**

	2004 Stg£	Stg£	2003 Stg£	Stg£
TANGIBLE FIXED ASSETS		16,650		14,284
CURRENT ASSETS				
Debtors and prepayments	5,146		4,638	
CASH AT BANK AND IN HAND				
Central accounts	43,410		78,538	
Northern region accounts	11,675		11,461	
		60,231		94,637
CURRENT LIABILITIES				
Accruals		(10,575)		(4,398)
NET ASSETS		66,306		104,523
INCOME AND EXPENDITURE ACCOUNT				
Opening balance		104,523		75,178
Surplus/(deficit) for the year:		(38,217)		29,345
		66,306		104,523

The financial statements were approved by the Council on 14th March 2006 and are signed on its behalf by:

† Richard Tuam:
Council Member

The Covenant Council – Report 2006

THE CHURCH OF IRELAND AND THE METHODIST CHURCH IN IRELAND

REPORT OF THE COVENANT COUNCIL TO THE CHURCHES 2006

MEMBERSHIP

Church of Ireland

Rt Rev Harold Miller (co-Chair)
Mr David Brown
Ms Elva Byrne
Rev Nigel Dunne
Rev Canon Adrian Empey

Rev Dr Maurice Elliott
Rev Canon Virginia Kennerley
Mr Cyril McElhinney
Dr Andrew Pierce
Rev Peter Thompson

Methodist Church

Rev David Kerr (co-Chair)
The Secretary of Conference
Mrs Sandra Dickson
Rev Andrew Dougherty
Rev Geraldine Gracie

Rev Brian Griffin
Rev Don Ker
Rev David Rock
Mr Kenneth Twyble
Mrs Gillian Kingston (Secretary)

The Covenant Council has met in three residential sessions during the year, believing that residential meetings maximise on the time available, both in terms of work and of fellowship. There has been minimal change in membership. Mr Stephen Edgar has tendered his resignation, and the Council welcomes in his place Dr Andrew Pierce, subject to approval.

At the September residential, the Council was pleased to welcome the Primate of All-Ireland, the Most Rev Dr Robin Eames, and the President of the Methodist Church in Ireland, the Rev Desmond Bain. The Council is most grateful to them for devoting a very substantial amount of time out of their schedules for this meeting.

The Council is very glad to welcome the Rev Alan Martin, attending as a participating observer from the Presbyterian Church in Ireland.

While theological issues are prominent on the agenda, the Council is conscious that its work is always more than theological. The Council wishes to highlight the following five concerns:

Local Covenant Partnership guidelines

A discussion at the Church of Ireland Standing Committee noted that, at this point, the Church of Ireland does not have the relevant ecumenical canons in place (as, for example, in the Church of England) which would be necessary before bringing protocols for ratification to the General Synod. It was therefore felt wiser to produce a revised guidelines document for

The Covenant Council – Report 2006

temporary/‘informal’ use in joint projects until such time as the Church of Ireland is in a position to provide the appropriate ecumenical canons.

Ecumenical Hospitality

The Council is aware of matters of particular sensitivity which can become evident when Methodist and Church of Ireland people start to work together. These may be pastoral, liturgical, social and ecclesiastical. It is proposed to draw up a document outlining these and suggesting how hurt may best be avoided. The motif of hospitality in the broadest sense has been a helpful one and the Council urges that at all times and on all occasions we treat each other as honoured guests.

The Covenant Facilitators Scheme

All the dioceses and districts have appointed Covenant facilitators whose brief is to enable and encourage relationships at local level. It is important that these facilitators are known to people locally and that they work together. To this end, the Council urges that they be given time at Diocesan and District Synods to report on how relationships are working – or not – in their area. Facilitators have been asked to report also to the Council and we are encouraged to see engagement with the task in a number of places. The Council is working on appropriate resource material.

Joint Celebration of the Covenant Relationship

The Council wants to encourage a time of celebration both of the Covenant and of our common heritage around September 26th, the anniversary of the signing of the Covenant. Material which might be used for such an event will be collated and made available both on the proposed website and in hard copy. A set order of service is not envisaged, but rather the provision of a theme and related resources. The Council urges that local congregations take this opportunity to worship and celebrate together.

Mission Event

Conscious that the leading motivation of the Covenant has been mission, the Council wishes to promote the idea of a substantial mission event, focussing on what it means to be church in the twenty-first century. It is inviting representatives of the mission committees of the two churches to discuss how, when and where such an event might take place.

Interchangeability of Ministries

The most significant theological issue under discussion is that of interchangeability of ministries. This was the main agenda item for the meeting with the Primate and the President. Issues involved for both churches were discussed.

The Covenant Council – Report 2006

It is recognised that there is substantial agreement on the principle of *episcopate/oversight*. However, a considerable process of discussion and discernment would need to take place within the Methodist Church on the question of the reception of the historic episcopate. It is further recognised that the Church of Ireland needs to explore the nature and function of *episcopate* in the twenty-first century.

It was recognised that, when the time came and in order to facilitate the reception of the historic episcopate, there would necessarily be a period of living with anomaly, during which there would need to be an acceptance of, and a living with, difference until the ministries of the two churches could be fully aligned.

This is not without historical precedent: Thomas Cranmer, Archbishop of Canterbury (1533-53), at the time when certain Calvinist clergy were being forced to flee continental Europe, was willing to admit them without re-ordination into the ministry in England, on the basis of their existing ordination by presbyters. In recent times, the Church of South India (1947) adopted a process of gradual aligning of ministries to the historic episcopate.

Recognising that there are steps which may be taken in the interim, the following are suggested:

- 1) that local clergy and ministers should be encouraged to interchange on an occasional basis and in a manner appropriate to the respective congregations;
- 2) that observers from each church have full membership at both the General Synod and the Conference, with right to speak and to vote, subject to the necessary legislation being put in place;
- 3) that an interim statement towards mutual recognition of ministries, drawing on and acknowledging the 1973 statement and 2001 Covenant document, be produced by the Council and publicised by the two Churches;
- 4) that the concept of episcopacy be considered for serious study in the Methodist Church in Ireland. Reference might be made to (a) the debate in the Methodist Church of Great Britain, and (b) models of episcopacy in wider Methodism;
- 5) that the Church of Ireland consider a serious study of the role and function of the episcopacy in the twenty-first century;
- 6) that a way forward be found to enable Methodist ministers in certain circumstances to administer Holy Communion according to the Church of Ireland Book of Common Prayer;
- 7) that the possibility that a Bishop's Curacy might, in certain circumstances, be filled by a Methodist minister be investigated. Similarly, that a Methodist minister might be enabled to serve in a parish during a vacancy;

The Covenant Council – Report 2006

- 8) that the Methodist Church might consider legislation to enable a Church of Ireland priest to serve on a Methodist circuit;
- 9) that places should be identified for new joint work, with exploration of the possibility that someone be jointly ordained (with episcopal involvement) for this task at an appropriate stage;
- 10) that there be meaningful involvement of the sister church in significant rites such as the installation of the President of the Methodist Church in Ireland and in the consecration of new bishops might be considered.

(A number of these proposals would need the approval of the General Synod and the Conference and would involve liaison between the Board of Nomination for the local parish and the Stationing Committee of the Methodist Church. They should be reviewed by the General Synod and the Conference after a stipulated period of time.)

The Covenant Council is continuing this discussion, looking at the churches which were signatories to the Porvoo Agreement and at how their relationships, particularly in Norway and Sweden, are evolving with the Methodist Church. Similarly, the Council is considering corresponding agreements in North America between the Lutheran and Anglican churches.

It continues also to bear in mind the particular needs of already existing Joint Schemes and the urgency to provide protocols within which these may operate and evolve.

Finally, the Council recalls the fact that, in 2003, the Covenant proposals were unanimously affirmed by the General Synod of the Church of Ireland and overwhelmingly so by the Conference of the Methodist Church in Ireland. That our two churches should move forward in a closer relationship and in the cause of mission on this island was clearly the wish of those charged with that level of decision-making in the churches. It therefore urges all those in leadership positions in the two churches to embrace, in word *and* spirit, the opportunities offered by this very special relationship.

Ms Gillian Kingston, having served three years as Honorary Secretary, is standing down and the Council has appointed the Rev Nigel Dunne to take her place for the next three-year period.

The Council wishes to place on record its appreciation of Ms Kingston's valuable work for the Council. She has brought efficiency and order to our working and we have benefited from her considerable experience of inter-church relations over many years. We are delighted that she will continue to be a member of the Council.

The Covenant Council – Report 2006

RESOLUTION

1. The General Synod receives the Report of the Covenant Council
2. The General Synod encourages Church of Ireland congregations to celebrate the Covenant relationship with neighboring Methodist congregations on or around September 26th each year.
3. That the following be elected to The Covenant Council for the period ending 31 May 2009:

Rt Rev Harold Miller (co-Chair)
Mr David Brown
Ms Elva Byrne
Rev Nigel Dunne
Rev Canon Adrian Empey

Rev Dr Maurice Elliott
Rev Canon Virginia Kennerley
Mr Cyril McElhinney
Dr Andrew Pierce
Rev Peter Thompson

**THE GENERAL SYNOD
COMMITTEE FOR CHRISTIAN UNITY
REPORT 2006**

1. MEMBERSHIP OF THE COMMITTEE

The Archbishops and Bishops (Rt Rev PF Barrett was Chairman until January 2006)

Mr George Clarke (resigned June 2005)	Rev Canon Walter Lewis
Rev Patrick Comerford	Ven Gregor McCamley
Rev Canon David Crooks	Mrs Roberta McKelvey
Rev Canon Dr Ian Ellis	Dr Kenneth Milne
Very Rev Leslie Forrest	Mr Trevor Morrow
Rev Robert Gray	Rev Daniel Nuzum (Honorary Secretary)
Rev Sandra Hales	Rev Derek Sargent
Mr Sam Harper	Rev Gillian Wharton
Mrs Ruth Heard	Rev Canon Trevor Williams
Rev Iain Knox	Mrs Andrea Wills

2. The Committee for Christian Unity met five times during the last year. At each meeting of the Committee for Christian Unity there is an opportunity to hear about local ecumenical developments and initiatives across Ireland. This is always a useful window onto the local ecumenical world and we are encouraged by the many 'good news stories' in so many areas and would wish to encourage them. In 2006, in response to a request from Standing Committee, the Committee for Christian Unity hopes to conduct a thorough evaluation of its work with a view to producing proposals for the future role of the Committee as it seeks to serve the Church.

3. The Irish Council of Churches/The Irish Inter-Church Meeting

The Church of Ireland has been involved in the work of the Irish Council of Churches and the Irish Inter-Church meeting. The Irish Inter-Church Meeting took place in 2005 in Cork and included the launch of the report of the working group on spirituality entitled *The deepest freshness – deep down things*.

The Irish Council of Churches has initiated a review process about its future direction and priorities as it seeks to serve the member churches. The Committee for Christian Unity will be engaging with this process.

A copy of the ICC Annual Report will be available at the General Synod.

4. Churches Together in Britain and Ireland

Churches Together in Britain and Ireland is coming to the end of a long and difficult process of evaluation about its future. The revised changes should have come into effect by the time of General Synod and include significant staff reduction and a change in management structure. The new CTBI will operate very closely in Britain and Ireland with the National Ecumenical Instruments. It is changing structure from a 'council' model to being an agency of the ecumenical instruments in Britain and Ireland. It is a source of regret to us that the Irish Council of Churches has opted to be only an associate member of this body. This

Committee for Christian Unity – Report 2006

has meant that we as a Church have decided to retain separate full membership. Dr David Goodbourne served as General Secretary of CTBI since 1998 and will have moved to a new post by the end of March 2006. We wish him well and express our gratitude for his leadership of CTBI during a period of tremendous change. We wish his successor Canon Bob Fyffe well as he takes over as General Secretary.

5. **Conference of European Churches**

2005 saw the retirement of the Rev Dr Keith Clements, the General Secretary of CEC. We wish him well and thank him for his leadership and welcome his successor the Venerable Colin Williams. CEC is working towards the third European Ecumenical Assembly which will take place in Romania in September 2007. This ecumenical assembly is being organised by the Council of European Bishops' Conferences and the Conference of European Churches. The theme of the Assembly is *The light of Christ shines upon all: Hope for renewal and unity in Europe*.

6. **World Council of Churches**

The ninth assembly of the World Council of Churches took place in Porto Alegre, Brazil in February 2006. The Church of Ireland was represented by Ms Yvonne Naylor and the Rev Daniel Nuzum. The assembly dealt with many issues including: economic justice, Christian identity and religious plurality, youth overcoming violence as well as the receiving of the report of the Special Commission which was looking at the involvement of the Orthodox churches in the World Council. One practical out working of this report will be the end of parliamentary style majority voting and the introduction of a consensus decision making process. It has also brought changes to our 'common prayer' together. The eighth report of the Joint Working Group between the Roman Catholic Church and the World Council of Churches was also received by the Assembly. Most importantly, the Assembly was a time of celebration where more than 4,000 people from every part of the world came together to give thanks to God for the unity we share in Christ and to pray *God, in your grace, transform the world*.

7. **Inter Faith**

Following the positive response of General Synod to the Committee's Inter-Faith Proposals in 2005 various developments have taken place. The Committee has appointed a small group with expertise in this area to draw up guidelines for the Church in dealing with inter-faith issues. It is hoped that this will be available early in 2007. This group is chaired by the Bishop of Clogher. (The Bishop of Clogher is also chairman of the Network for Inter-Faith Concerns at the Anglican Communion Office, London.) We wish to commend the recent publication of *Hand of History* by CMSI as a valuable resource in this area.

8. **Mary: Grace and Hope in Christ**

The Committee for Christian Unity, following the invitation of Standing Committee, produced a response to the recently agreed ARCIC statement *Mary: Grace and Hope in Christ* which appears as an Appendix to the report of Standing Committee.

Liturgical Advisory Committee – Report 2006
LITURGICAL ADVISORY COMMITTEE 2006
REPORT 2006

MEMBERSHIP ELECTED IN 2004

Rt Rev HC Miller (Chairman)
Very Rev MAJ Burrows (Vice-Chairman)
Rev Canon RB Rountree (Hon Secretary)
Rt Rev PF Barrett (until 25 January 2006)
Very Rev SH Lowry
Ven DA Pierpoint
Rev Canon MC Kennedy

Rev Canon D Williams
Rev MP Jansson
Rev SA Pragnell
Lady Sheil
Mrs A Cadden
Ms J Martin
Mr G Fromholz

Co-opted members

Rev Canon JAB Mayne
Rev CM Woods (Asst Hon Secretary)
Rev AJ Ruffi

Consultants

Rev TW Gordon
Rev Canon RE Turner

Student Observer
Mr B O'Reilly

RESOURCING THE LITURGICAL LIFE OF THE CHURCH

Since its inception more than 40 years ago, the Liturgical Advisory Committee has devoted the greater portion of its attention to liturgical revision and the production of new liturgical texts. That work culminated in the publication of the 2004 edition of *The Book of Common Prayer*. It must be noted that the remit of the committee has always included the task of liturgical education and formation, but the weight of liturgical revision has, until recently, prevented it from being fully engaged in the role of providing any necessary resources and offering advice on the liturgical life and practice of the church.

Following the launch of the BCP (2004) the Liturgical Advisory Committee has been concentrating on restructuring its method of working and setting new goals for the immediate future. This led to a new method of working where it meets less frequently as a full committee and shares out its much wider brief among four specialist working groups.

The working groups are:

LITURGICAL EDUCATION AND FORMATION

This sub-group has been working on a substantial education programme for parish groups involving Holy Communion Two in *The Book of Common Prayer*. Intended to be set over the period of the ecclesiastical year, each liturgical season concentrates on aspects of the Eucharistic rite, for example *Gathering of God's People* and *Penitence* in Advent, *Proclaiming and Receiving God's Word* in Epiphany and so on. Group exercises, Biblical

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reflection, and short acts of worship are provided within each ‘module’. It is hoped that this material might be available on a trial basis by Advent 2006.

MUSIC ART AND LITURGICAL SPACE (MAULS)

Every incumbent will have received the MAULS questionnaire some months ago. The response has been very encouraging and favourable. Work is in progress to collate and analyse the results in order that a presentation can be made to the wider church in due course. Substantial progress has been made towards the production of a sample Psalter for use with *The Book of Common Prayer* for parishes with or without a choir, but who are willing to engage in new ways of singing the psalms as well as cherishing the traditional Anglican chant. Responsorial psalms, congregational chanting and ‘simple’ psalm-chants are all provided. A sampler CD and sample Psalter should be available by early 2007.

LITURGICAL RESOURCES

A compendium folder of resources to accompany the BCP is almost complete. Contents of this folder so far include such items as emergency baptism, Holy Communion for those who are sick, the Committal at a graveside and of ashes, a list of musical resources, a short commentary on the best use of liturgical resources from the Church of England in our context, and an index of pew edition and large print page numbers relating to the BCP. Every member of the clergy will receive a copy of this *gratis* shortly. This folder is designed in order that further resources can be inserted as and when they become available.

ELECTRONIC LITURGY

In 2005, the initial series of training sessions for Visual Liturgy were held in the majority of the dioceses. Follow up sessions are planned for later this year. The involvement of the Church of Ireland in the Visual Liturgy project has propelled the Church of Ireland to the forefront of the provision Anglican Electronic Liturgical Resources. This has led to other provinces in the Anglican Communion calling on the expertise of the Electronic Liturgical Officer (ELO) for the creation of electronic liturgical resources. This expertise has been recognised in the ongoing development of Visual Liturgy.

Following the launch of Visual Liturgy, the e-liturgy group has turned to the dissemination of electronic resources. The primary media for this is the web/internet and visual. The ELO and other members of the LAC are currently working to provide parish access to electronic liturgical resources through a greatly enhanced web presence. The LAC would like to put on record their gratitude for the pioneering work done by the internet committee up to the present in providing access to lectionary resources. The ELO is available to give a presentation on electronic liturgical resources to any dioceses, rural deaneries etc. as well as providing training on visual liturgy to groups of parishes or individuals.

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The e-liturgy sub-committee are also exploring issues regarding the use of multimedia in the Church of Ireland and have also explored the provision of an electronic version of the hymnal. Proposals in this regard have been forwarded to the Standing Committee.

REACHING THE PEOPLE ON THE GROUND

More effective ways are needed to bring new resources to the parish level. Following the launch of *The Book of Common Prayer* in 2004, the appointment of a Central Liturgical Officer (Canon Ricky Rountree) and of an Electronic Liturgy Officer (Rev Alan Rufli) facilitated an effective delivery of liturgical resources and advice for good practice. The appointment of the CLO was for a limited period of 18 months which ended in June 2005. The ELO is an on-going appointment. In conjunction with these appointments a team of diocesan liturgical officers were appointed by the CLO in cooperation with the diocesan bishops. This provides a structure for delivery of liturgical resources as they become available. It also allows for advice and practical help to be provided at a much more local level. The link with the DLOs was initially through the Central Liturgical Officer. Now that the structure is in place in which the DLOs are facilitated and resourced directly from the Liturgical Advisory Committee and meet twice a year on a provincial basis with the Honorary Secretary and the Electronic Liturgy Officer. It must be noted that it is up to individual dioceses to make the best use of their Diocesan Liturgical Officer in helping to renew and resource the liturgical life of the local Church.

IALC - PRAGUE

The International Anglican Consultation took place in Prague (Czech Republic) from 1 – 6th August 2005. The venue was the International Baptist Theological Seminary in Prague.

The official representatives of the Church of Ireland at this year's consultation were Canon Ricky Rountree, Dean Michael Burrows and Rev Alan Rufli. They were joined by Bishop Harold Miller attending in his own capacity as a member of Societas Liturgica. The theme of the consultation this year was "Liturgy and Anglican Identity". The Anglican Church worldwide has grown from a family of churches all using a text of the Book of Common Prayer very similar to that of 1662 to a situation where liturgical revision of the past 40 years has produced great variety, albeit with a common shape. The consultation sought to study how liturgy contributes towards an Anglican identity in this changing situation. This being a much less defined theme than has been usual for IALC it was not possible to produce a clearly worked out statement. Instead a discussion document for further reflection by the provinces will be produced.

FOUR NATIONS

Each year a representative meeting of members of the liturgical committees of the Church of Ireland, Church of England, Episcopal Church of Scotland and the Church in Wales meet to share news of their work and to be a means of sharing resources. It has played a significant

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role over the years. Of note is its contribution towards the lectionary and the collects. The Church of Ireland hosted the meeting for 2005 from 19 to 20 May.

Those attending were Canon Ricky Rountree (Ireland), Rev Robert Townsend (Wales), Rev Ian Paton (Scotland) and Rev Dr Paul Bradshaw (England). Rev Brian Mayne (Ireland) acted as Secretary.

The Scottish Episcopal Church will host the meeting for 2006 in Edinburgh from Tuesday 2 to Thursday 4 May.

REVISION – INSTITUTION SERVICE

The LAC has recently given attention to revising and substantially updating the liturgy for the Institution of an Incumbent. It has taken some hard work on behalf of various individual members to provide a liturgy that is meaningful and effective not only for the incumbent who is to be instituted, but moreover for the people of God in the particular parish which welcomes this new ministry. This service will be presented as a resolution this year leading to a bill in 2007 and will replace the current Institution service from the *Alternative Occasional Services* of 1993.

DAILY LECTIONARY

A small group of members of the LAC met on a couple of occasions over the course of the year to pilot-test a new daily lectionary for use both in the corporate parish office and in personal devotion. The new lectionary is called *The Revised Common Lectionary Daily Readings* (CCT) and the difference with this lectionary is that Thursday, Friday and Saturday readings help to prepare for the forthcoming Sunday and the readings for Monday, Tuesday and Wednesday reflect upon the preceding Sunday. This lectionary is particularly appropriate for an 'irregular' congregation. This new lectionary is provided (together with an alternative two-year Daily Lectionary) in the *Church of Ireland Directory*, or it can be purchased from the Good Book Shop in Belfast and The Sunday School Society Resource Centre in Rathmines, Dublin.

NEW PUBLICATIONS

Some new publications have been released in the past year. A Children's Communion Booklet, called *I can join in the Holy Communion Service* (based upon a similar one used for Common Worship in the Church of England) has now been circulated to all full-time clergy. It is a tool which is intended to be used for young people's education, whether or not they receive Holy Communion.

A Holy Baptism booklet, edited by Canon Ricky Rountree, has also been produced. It contains a pastoral introduction to the Sacrament and lays out the Rite of Holy Baptism Two as a 'stand-alone service' or as it could be combined with Holy Communion (Rite Two) or

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Morning Prayer (Rite Two). Such a booklet is intended to be used in the pastoral preparation of those who come for baptism, and their families.

COPYRIGHT

The LAC heard a detailed and informative presentation from representatives of CCL (Christian Copyright Licensing). Given the complexity of this area, the LAC intends to produce further guidelines on copyright surrounding reproduction of texts of liturgy and hymns as well as other material.

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THE CHURCH OF IRELAND COUNCIL FOR MISSION

Membership

Rt Rev Harold C Miller	House of Bishops
Very Rev Stephen Lowry	Synod
Mrs Bobbie Moore	Synod
Mrs Felix Blennerhassett	Synod
Rev Patrick Comerford	Synod
Rev Paul Hoey	Synod
Rev Canon David Moynan	Synod
Ms Katie McAteer (resigned September 2006)	Mothers' Union
Mr David Brown	CIYD
Mr Martin O'Connor	Bishops' Appeal
Mr Thomas G Wilson	Methodist Church
Mr John Doherty	AMS
Mr Geoffrey Hamilton	AMS
Ms Linda Chambers	AMS
Capt Charles Harris CA (resigned June 2005)	AMS
Rev William Ritchie	Cashel
Vacant	Cashel alternate
Rev Ian Jonas	Cork
Vacant	Cork alternate
Rev William Nixon	Down
Vacant	Down alternate
Rev Peter Galbraith	Connor
Ms Diane Rhodes	Connor alternate
Rev Derek Kerr	Clogher
Rev Robin Wakely	Clogher alternate
Rev Geoff SA Wilson	Kilmore
Vacant	Kilmore alternate
Rev Michael Wooderson	Meath
Ms Daphne Wright	Meath alternate
Very Rev Maurice Sirr	Limerick
Ven Wayne Carney	Limerick alternate
Vacant	Tuam
Vacant	Tuam alternate
Rev Derek Creighton	Derry
Vacant	Derry alternate
Rev Canon Michael Barton	Armagh
Mr Tom Stephenson	Armagh alternate
Rev Ken Gibson	Dublin

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Vacant	Dublin alternate
Ms Mavis Gibbons	Co-opted
Rev David Brown	Co-opted

Alternates will attend when the principal representative is unable to.

Membership

The following were appointed during the course of the year

Rev Derek Creighton	Derry
Ms Linda Chambers	AMS
Ms Daphne Wright	Meath alternative

Good wishes were sent to Capt Charles Harris following his resignation to become a probationer in ministry in the Methodist Church in Ireland.

Appointments

A request was received from the Methodist Church in Ireland for a representative on the Church Development Board. In view of overlap with the Parish Development Working Group it was thought appropriate for the Rev Paul Hoey, being a member of both groups, to represent the Council.

Irish Christian Handbook

Work is ongoing on this project. The process of co-operation between different churches on this project is being managed by Mr Steve Cave (Evangelical Alliance).

A request was received for financial assistance with this project. The Council is convinced of the importance of having accurate information regarding the state of the churches in Ireland and has therefore awarded £2,000 in response to a request for financial assistance. The Council is one of a number of bodies in the Church of Ireland and in others Churches that have offered to support the project.

Mission Prayer

Copies of the St Andrew's Tide mission prayer leaflet compiled by Partners in World Mission were distributed to every parish in the Church in Ireland.

Conferences

Mrs Bobbie Moore represented the Council at the World Mission Conference Nov 28/29 2005 at Swanwick, Derbyshire.

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Canon Kathleen Brown attended the WCC Conference on Healing and Reconciliation - May 2005 in Athens.

Copies of their reports are available from the secretary.

Rev Geoff Wilson attended a Building Bridges of Hope conference in April 2005 on behalf of the Council. In reflection afterwards members agreed that the concept of mission accompaniment at the heart of BBH is a good one but noted that this element is already built into in the Church of Ireland's own programme of Parish Development.

Mission Mapping

The Council was invited to take part in a mapping of links with other parts of the Anglican Communion listing the benefits of these links. A questionnaire was sent to every parish and mission group within the Church of Ireland asking: Where is the link? What kind of link is it? For what time-frame will it run? What area of work does it cover? Which mission organisation, if any, is facilitating it? What level of involvement is there? Respondents were also asked to give some assessment of the benefits as well as identifying the challenges facing each project.

The aims of this task are:

- Sharing good news (a lot of very good work is happening out there. We don't always hear of it.)
- Encouragement
- Getting others involved
- Analysis of benefits
- Focus for prayer

The findings, when available, will be reported back to parishes.

Presence and Prophecy

A small group has been appointed to liaise with members of the Theological College Council on the place of mission in theological education within the life of the Church of Ireland and in particular the Theological College.

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Synod Mission Breakfast

The 2005 Breakfast attracted a good attendance to hear Canon Norman Porteous, Rev Mel Lacy and Mrs Karen Haskins speaking about the value of mission exchange visits to both sending and receiving churches. The good response encouraged the Council to continue its work in this area.

The Hard Gospel and Mission

The Council sends warm good wishes to the new project director Rev Earl Storey and field workers Mr Philip McKinley and Mr Stephen Dallas. Earl has been invited to meet the Council and to assist in the exploration of a way forward on areas of common concern. The Council has identified six key mission areas in the Hard Gospel report:

1. Dealing with ethnic difference and asylum seekers (Chapter 6);
2. Relations with other Churches and inter-Church activity (Chapter 9);
3. World religions (Chapter 10);
4. Welcoming and involving new members and boundaries between believers and non-believers (Chapter 15);
5. Responding to society in general (Chapter 19);
6. Training and resourcing of clergy (Chapter 20).

Mission Shaped Church

The Council met overnight to devote time to the study of the report *Mission Shaped Church*. This report focuses on several of the key areas that the Council identified as significant for the Church of Ireland when it was set up in 2004:

1. Mission-oriented leadership
2. Models of emerging church
3. Naming the outsider – priority areas of mission

The Council agreed its aims in the study of the report to be:

1. To encourage the wider Church to engage with issues raised by the report
2. To produce a study guide for interested groups
3. To raise mission issues with people in parishes
4. To identify Fresh Expressions of Church (FXC) that are or might be happening in Ireland.

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Issues raised by the study of the report:

THEOLOGY

What do FXC teach us about the nature of the Church?

AUTHORITY

Is the Church ready to authorize FXC?

LEADERSHIP

Can the Church find and equip leaders to create FXC?

EDUCATION

How can parishes be made aware of, and encouraged to relate to and learn from FXC?

COMMUNITY

What are the implications for traditional churches of the emergence of FXC?

STRUCTURES

What structures would be needed to allow the Church of Ireland to be comfortable partners with FXC?

IDENTIFYING THOSE AT THE MARGIN

The Council identified groups of people among whom there may be many who are becoming increasingly alienated from traditional ways of doing church and for whom FXC may be more relevant. The list is by no means exhaustive but may include some:

- People living in patterns of relationships outside of the traditional Christian family;
- Professional people living pressurised lives;
- Network communities in their places of work or interest groups;
- Children of de-churched parents;
- Young adults who find inherited styles of worship stifling;
- Refugees;
- People living in economically disadvantaged areas;
- Those whose political allegiance differs from a majority in a particular congregation;
- Very committed young people and adults who find a lack of discipleship in the Church of Ireland;
- Intellectuals;
- The newly affluent for whom Sunday is simply a day of leisure.

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The Council is currently compiling a list of what could be termed Fresh Expressions of Church in Ireland. Among these are examples of:

Alternative worship communities;
Café church;
Cell church;
Community initiatives;
Midweek congregations;
Network based churches;
Traditional church plants and;
Youth congregations.

The Council intends to make available to every parish and to every ordained member of the Church of Ireland a leaflet *Moving on in a mission shaped church* which makes available the thinking of *Mission Shaped Church* in an easily accessible form. It addresses the theological basis of mission along with the practical. It asks searching questions – What is going on in terms of Fresh Expressions of Church (FXC) and how we can apply this to the local church scene – becoming “both and” churches? It’s about building mission values in to church and is therefore relevant for any parish.

Along with this there will be a supplementary leaflet produced by the Council giving:

- a. Examples of FXC in Ireland;
- b. A list of resources;
- c. A list of agencies where people may find further help.

The Council is keen to explore ways to:

1. Engage in ongoing conversation with others active in this field;
2. Provide training at diocesan level;
3. Organise a conference for all interested groups.

Association of Mission Societies (AMS)

Rev Patrick Comerford’s term of office as Chair ended in September 2005. Appreciation was expressed of Patrick’s leadership over the past three years. Rev Paul Hoey was appointed chair and Ms Jan de Bruin, Secretary.

Mission Agency updates

The Council takes time at each meeting to listen to reports of the activities and work of the various mission agencies and to pray for those most involved.

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In the course of these it was noted that Rev Mel Lacey is moving on from her post as Crosslinks co-ordinator. We thank Mel for her work and fellowship and wish her God's blessing in her new post.

Particularly encouraging in 2005 was the Mpower event organised by CMSI and considered to be a significant and unique event for the church in Ireland. Over seventy link partners from other parts of the world took part in the conference in Armagh and were hosted by local parishes. In the addresses and small group sessions many key issues were raised including issues of trust and morality in different cultures. Over five hundred people attended the worship. Could this presage a new mood for mission in the Church of Ireland? Might there be another event across mission agencies?

Mission strategy within Church of Ireland parishes

The Council is currently looking at ways to encourage parishes to be strategic in their support of and links with the mission agencies. Each church could develop its own mission strategy and create a committee to run it. The role of such committees might be to:

- Develop objectives;
- Encourage prayer support;
- Facilitate the dissemination of information, and
- Allocate financial support.

The matter has been referred to the Association of Mission Agencies for its opinions before further action is taken.

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APPENDIX A

**MISSIONARY SOCIETY CONTRIBUTIONS FROM THE
CHURCH OF IRELAND 2005**

Where there are blanks no figure was returned.

Society	Donations £ Stg	Donations Euro
Bible Society (NI)	13,932	
Church Army		
CMSI	117,7425	443,443
Church's Ministry among the Jewish People CMJ	26,064	
Church Pastoral Aid Society CPAS	27,965	
Crosslinks	295,815	26,152
Dublin University Far Eastern Mission		
Dublin University Mission to Chota Nagpur		
Feed the Minds, Ireland		
ICS	20,304	
Interserve		
Jerusalem and Middle East Church		
Leprosy Mission		40,000
Mission to Seafarers		10,722
Mothers' Union	133,500	
National Bible Society		28,676
Society for the Promotion of Christian Knowledge	8,441	13,405
Tearfund	111,000	
South American Missionary Society	189,951	10,100
United Society for the Propagation of the Gospel	45,415	
Total	<u>2,049,812</u>	<u>572,498</u>

COMMISSION ON MINISTRY

REPORT 2006

1. MEMBERSHIP

House of Bishops

Rt Rev KR Good, Bishop of Derry and Raphoe
(Chairman)
Rt Rev AET Harper, Bishop of Connor
Rt Rev RCA Henderson, Bishop of Tuam

Standing Committee

Mr HRJ Totten

General Synod – clerical

Rev Canon AF Abernethy
Rev Canon GL Hastings
Very Rev SR White

Pensions Board

Rev ECJ Woods

General Synod – lay

Ms R Handy
Mr AN McNeile
Mrs AJ Wills

Representative Church Body

Ven DS McLean
Mrs CH Thomson

Principal of the Theological College

Rev Canon CA Empey

Honorary Secretaries

Mr SR Harper

Co-opted

Rev OMR Donohoe
Rev TW Gordon

Co-ordinator of Auxiliary Ministry Training

Vacant

Following nine years in existence, elections for the membership of the Commission were held at the General Synod in 2005 and the other appointing bodies also reviewed their representation. Several members had served the Commission for the maximum nine year term and had to step down. The Chairman thanks Rt Rev MHG Mayes, Mr RF Palmer, Mr DG Hannon, Mrs A Forrest, the Rev C Lindsay, Lady Sheil and Mr J Richardson for their valuable contribution to the work of the Commission.

2. SUMMARY

The Commission has concentrated on clarifying a vision for mobilising lay ministry and the related practical issues, the training and deployment of clergy, and a collaborative approach to the whole body of Christ serving together in ministry.

3. TERMS OF REFERENCE

The Commission on Ministry was established by the General Synod in 1996. In accordance with its terms of reference, the Commission makes recommendations concerning the Christian Ministry, both lay and ordained. This includes the deployment of stipendiary and non-stipendiary clergy appropriate to the requirements of the Church of Ireland in the future. Matters relating to ministry may be referred to the Commission by the House of Bishops, the Standing Committee and the Representative Church Body.

4. CLERGY IN-SERVICE TRAINING

A substantial revision of courses for the training of clergy based in the Church of Ireland Theological College is being planned and will emphasise a lifelong approach to clergy training. The new courses are likely to commence in the autumn of 2007.

While still at a developmental stage, we understand that it is envisaged that there will be a foundation year prior to college and an additional ‘deacons’ year in which curates will be monitored by the Theological College. There will be a centralised programme of in-service training for clergy, which will include the training of rectors to be mentors to their curates.

Issues raised by the Commission relating to the working conditions of clergy included the need for sabbaticals under the direction of the bishop, support teams for bishops and preparation for retirement.

A report on in-service training is included as Appendix A on page 343.

5. MOBILISING MINISTRY

It is emphasised that mobilising ministry is not about clericalising the laity. In some situations there may need to be a change of culture, where the concept of lay ministry, especially in pastoral work, is not always acceptable. Foundational to lay ministry must be the encouragement for church members to grow in their faith and deepen their personnel growth and development. For example, there are many lay people who wish to study theology.

Training must be in response to identifiable needs, as there will be disillusionment if lay people are trained for a task that is not required. Lay people volunteering for training should be suitable for the task for which they are trained and professional qualifications must be recognised. Careful thought must be given to on-going support for those engaged in lay ministry.

Differing views have been expressed on whether those involved in lay ministry should be ‘commissioned’ by the parish for the work that they have been authorised to carry out, in order to bestow public recognition. One view was that commissioning should only take place for any form of pastoral ministry, such as hospital or home visiting.

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Courses in lay ministry are available in Maynooth College and in All Hallows College and some dioceses run courses in theology. A database of courses for lay ministry is under consideration.

A report on mobilising ministry is included as Appendix B on page 345.

6. COLLABORATIVE MINISTRY

The Commission studied an example of collaborative ministry in a large suburban parish. In this example, eight key areas were identified and each area was given three goals. After a year of preparation, a parish survey confirmed that the correct areas had been identified. It was noted that the project gave the parish a focus and introduced a sense of responsibility.

It was clear that there is a need for training of both clergy and laity to enable such initiatives to take place. In the example, it was helpful for the priest to have a track record of at least five years in the parish before introducing the project. The model, which succeeded in a large suburban parish, could be scaled down to suit smaller parishes. It is the intention of the Commission to create the conditions in which such experimentation can take place.

7. NON STIPENDIARY MINISTRY

The Commission welcomes the plan that the revised course of training for clergy will also include those training for non-stipendiary ministry and the in-service training for non stipendiary clergy. The proposed course will incorporate a level of training for pastoral ministry not previously available for auxiliary ministers. At the half way stage of training, a Certificate in Higher Education can be awarded and a Diploma in Higher Education can be awarded at the end of the course.

A report on Non-Stipendiary Ministry is included as Appendix C on page 347.

8. OUR UNDERSTANDING OF MISSION

At an overnight meeting held in October 2005 the Commission addressed the key questions:

What is our understanding of the mission to which the Church of God is called and the pattern of Church life and order through which the Church of Ireland responds to that calling?

In the light of that understanding, what are the main characteristics of ordained and other public ministries for which training is required?

Papers entitled *Beware of the Bureaucrats*, by Kenneth Leech and *What Collaborative Ministry Means*, by Tim Belben were studied by the Commission.

9. A COLLABORATIVE APPROACH

The Commission acknowledges that the work of the Parish Development Working Group is closely related to some aspects of the work of the Commission on Ministry. In order to ensure that there is communication and liaison between the two bodies, the Chairman of the Parish Development Working Group, the Rev DP Hoey, is invited to meetings of the Commission.

The following three roles were identified that would be instrumental in implementing the views of the Commission:

1. Discerning the promptings of the Holy Spirit in the shaping of ministry by listening, reading and facilitating;
2. Influencing the influencers, which include the General Synod, the House of Bishops and lay people in key positions by reports, websites, etc;
3. Being a catalyst for practical change and highlighting successful projects that are up and running.

10. THE FUTURE ROLE OF THE COMMISSION

The purpose of the Commission, as seen by its current members, is stated as follows:

- To be informed about contemporary developments in ministry in the wider church;
- To interpret the relevance and possible application of these developments to the Church of Ireland;
- To facilitate informed debate (in General and Diocesan Synods) about ministry issues and so move forward the understanding and expectations of ministry in the parishes;
- To assist the House of Bishops, when requested, by researching particular issues.

There has been a substantial change in the membership of the Commission over the past year. This has facilitated different thinking in its approach to the ways in which it promotes the mobilisation of lay ministry and the related practical issues, and the training and continuing ministerial development of clergy.

The members of the Commission are aware that there are currently several groups independently working on aspects of the future shape of church life and ministry, i.e. The Parish Development Working Group, the Church of Ireland Council for Mission, the Theological College Council and the House of Bishops. The Commission believes that an important element of its work is to liaise regularly with these bodies so as to minimise unnecessary duplication of work and to facilitate communication between them all.

APPENDIX A

IN-SERVICE TRAINING

The 21st century is probably witnessing some of the greatest changes in people's attitudes and accepted standards of life. As each new area of concern, each new trend comes to the forefront many feel that those in training for the ordained ministry should be taught how to minister in such situations.

This puts an increasing burden on an already heavy area of study which is already under great strain. We have expected our three year training course to include what would normally be covered in four years at University. We are at bursting point. This can not continue!

Radical changes will have to be made. Training for ministry should in future start in the Theological College and continue in the Parish. Curates Assistant should, in their first three years, undergo a continuing course in ministerial education.

We note that some Curates Assistant are placed in parishes where Rectors have only just completed their own curacy days. Other are left to fend for themselves in parishes where there are a number of churches. This should not continue.

The main trainers will be the Rectors who should undergo a week's residential course each year in which

- they might share experiences
- the responsibility of their role would be heightened
- their needs could be explored and serviced
- they would learn how to deal with/manage the bright deacon
- they would learn management skills

All of which would lead to empowering the Rector.

Further, there should be a written understanding between the Rector and the Curate Assistant. If a Rector does not fulfil this training role then no Curate Assistant should be placed with that Rector in future years. At an Institution the Bishop, in delivering the act of institution to the Rector, says '*I confer on you the care of God's people in this parish which is entrusted both to you and to me*' The Curate Assistant shares the Rector's 'job'. The Bishop therefore should have a say in both the welfare of and the training given to the Curate Assistant.

Further, if all Dioceses were to follow the example of some and contribute towards the stipend of the Curate Assistant it would further help to ground their role.

During the first three years of a curacy adequate time should be allowed on a weekly basis for

- Rector – Curate Assistant meeting
- academic work
- theological engagement
- reflection

Commission on Ministry – Report 2006

The Curate Assistant would also attend Diocesan In-Service Training with their fellow Curates Assistant. Such a programme would envisage Post-ordination and Continuing Ministerial Education delivered at diocesan or regional level. It would necessarily require a common curriculum, monitored and validated centrally. It is hoped that elements in such a programme would be validated by a Third-Level institution, allowing, for example an opportunity to undertake an MA or a B.Th. (Hons) course extramurally, building on the foundation of a B.Th. degree.

Parishes would need to be informed of such training and also disciplined in their time use of the Curate Assistant.

RECTORS

All Rectors should undertake regular In-Service Training. There are a number of occasions when this is particularly important.

At the start - on becoming a Rector.

(Here as with the Curate Assistant a system of mentoring should be established.)

In mid career - courses are needed for professional updating. This could take the form of directed sabbaticals. Clergy at this stage in their career need time out for reflection.

A 'stalling point' can occur in ministry. 'What have I achieved?' 'Where am I going?'

'Should I move because I might cope better elsewhere?'

Approaching retirement - clergy would benefit if a course were available for them as they prepare to adjust.

BISHOPS

Bishops would benefit from In-Service Training, especially at the beginning of their Episcopate.

Topics such as

- Exercising authority, be it moral or otherwise, whilst not having executive powers
- Leadership
- Management Skills
- Legal knowledge and skills

would seem to be essential.

Bishops should have Diocesan support teams.

Bishops should have regular formal appraisals of their clergy with regard to how they find their ministry. These would indicate areas for in-service training should they be necessary.

All 12 Dioceses should follow the same practice with regard to In-Service Training.

APPENDIX B
LAY TRAINING

At the outset we feel it important to state:

- 1 Lay Training is NOT about ‘clericalising’ the laity
- 2 Lay Training is NOT undertaken in order to ‘assist the clergy’
- 3 Lay Training is necessary in order that lay people can be helped to fulfil their baptismal call to glorify God to serve others.
- 4 All training is a process and must be available on an ongoing basis.

We have identified three areas where training is needed. These are not exclusive to each other, but the divisions help to clarify different needs.

A person might easily move from one area to another in the course of his/her faith journey.

1 PERSONAL GROWTH & DEVELOPMENT

We all need help and support on our faith journey, we need help to “know ourselves” and recognise God in our lives. A variety of opportunities should be available at local level to help people grow in their faith.

This area of training might well be an end in itself or in some cases it might lead people on to consider moving to either area 2 or possibly 3.

2 EQUIPPING FOR LOCAL MINISTRY

We chose the word ‘equipping’ as the most appropriate word to describe this area of training.

The Church should equip lay people with a greater confidence so that they can effectively share the faith with others and so that they can walk beside others in supporting them on the journey of faith. Equipping people in this area should help people identify their gifts so that they can better use their talents to serve God, the Church and the community and so that their gifts can be developed.

Equipping people in this area will usually be done in order that people can undertake specific tasks in the Church and community. One area where lay people could use their gifts is in the area of the pastoral ministry.

We envisage that under this heading people would offer their services in a voluntary capacity.

Parishes and Dioceses need to be made aware of courses such as “Network” to help people identify particular gifts.

Commission on Ministry – Report 2006

At present the C. of I. Board of Education is setting up a database of courses throughout the Church of Ireland

3 PROFESSIONAL TRAINING

Professional training is training which prepares people for full time or part time paid positions. Positions on offer would be at National, Diocesan or Parish level. These positions would include hospital chaplains, youth workers, school chaplains, counsellors, organists and administrators. In the majority of these situations training courses are already available and these should be fully recognised (eg CPE Course).

The Church must give people who are professionally qualified recognition of their work. Structures should be put in place to facilitate the employment and remuneration of suitably qualified professional persons - both lay and clerical.

For tasks involving pastoral care we feel that there should be some Episcopal commissioning of people for the work they are undertaking. People might be commissioned to serve for an initial period of say three years, allowing for the fact that there must be flexibility.

In addition to the training of lay readers and parish readers there should also be opportunities to equip people to assist in worship and to help in the preparation of worship alongside the clergy.

We believe that clergy have a special role and function within the life of the Church but if they are to work alongside lay people then both clergy and laity will need to experience some joint training.

FEBRUARY 2005

APPENDIX C

NON-STIPENDIARY MINISTRY

Methodology

The working party considered the questionnaires completed by Auxiliary Ministers, by Bishops, and by Archdeacons.

Basic Principles /Theology

The ministry, is the ministry, is the ministry, i.e. there is one single indivisible ordained ministry. The call to ministry is just that. The terms under which that ministry, whether stipendiary or auxiliary is exercised will depend on practicalities such as availability, other work, time etc. The only differences will be in terms of deployment. There should be common entry standards, training and conditions for all involved in ministry.

Once this theology of ministry is accepted then the various “problem” areas that were highlighted by the questionnaires should in the main be eliminated

However there are a number of remaining areas of difficulty:

1. Conditions of employment - there are very wide differences in remuneration for those in the Auxiliary Ministry. We recommend that the allowances for taking duty and for mileage should be standardised across and between dioceses and should be the same whether for retired Clergy or Auxiliary Ministers or lay readers.
2. Where an Auxiliary Minister is in charge of a parish there is a need to standardise allowances within and between dioceses. These allowances should properly recognise the extent of the duties involved.
3. Rules and status. There are areas of confusion or inconsistency in current practice. For example there is considerable doubt among Auxiliary Ministers as to whether they can be members of cathedral chapters. There is no reason why they cannot and this has been illustrated by an increasing number of examples in recent years. Another concern is whether Auxiliary Ministers can serve in their own parish. We view that they should although it is not an ideal position and should only obviously be permitted with the permission of the Bishop and should not be permitted within the first five years of ministry.

Training

Currently training for the Auxiliary Ministry, including academic, pastoral and liturgical training, is over three years. Each year involves attendance at six weekends and each year two modules each involving some seven or eight assessments of the St. John's Nottingham course have to be completed. Further pastoral training is provided within dioceses, but this is not monitored. The current programme is widely recognised as being significantly better than the previous model but it does need upgrading and deepening.

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particularly in the pastoral area, and needs to be much more closely integrated with the training for the full time ministry.

Consistent with our overall approach to the ministry there should be a common philosophy of training. Availability for training (clearly a critical factor for many in the Auxiliary Ministry) will affect the delivery of that training. The core syllabus common to all, may be achieved in different ways for example by residential training, by distance learning or other modern means of training and development. Over time and in different ways all will complete the same syllabus.

In practice for those in the Auxiliary Ministry this will involve greater periods of residential training. These will clearly enhance collegiality and mutual interaction which is such a critical part of the learning process and will help to create greater mutual appreciation and understanding by those in full time residential training and those in part time non-residential training.

Transfer to full-time Stipendiary Ministry

Once this basic approach is accepted then in time current difficulties or uncertainties regarding the transfer to full time Stipendiary Ministry will disappear.

In the meantime the following “guidelines” should apply:

- a) Completion of training as an Auxiliary Minister
- b) Completion of a minimum of five years in the Auxiliary Ministry
- c) No transfer to the FTSM under the age of 35. Previous service in the Auxiliary Ministry would not count for pension purposes
- d) Subject to recommendation by candidate’s own Bishop
- e) Subject to interview with the Principal of the Theological College
- f) Completion of two terms in the Theological College
- g) Selection to be based on a meeting with two Bishops, other than the candidates own Bishop
- h) Those who transfer to the FTSM will agree to serve anywhere in the Church of Ireland
- i) The expectation is that those transferring to FTSM would serve a curacy for a minimum period of two years before becoming an incumbent or else their initial incumbency would be subject to the supervision of another incumbent.

CHURCH OF IRELAND MARRIAGE COUNCIL

REPORT 2006

MEMBERSHIP

Appointed by the House of Bishops

Rt Rev RCA Henderson, Bishop of Tuam

Elected by General Synod

Rev FJ McDowell (Chairman)	Rev Canon PR Draper
Mrs O Thorpe (Honorary Secretary)	Mr G Glenn
Rev Canon Dr JPO Barry	Mrs G Good
Mrs J Bunting	Rev G Haire
Mrs H Caird	Mrs A McGrath
Mrs H Clarke	Mrs P Wallace
Mrs D Cromey	

In attendance

Mrs S Massey

Consultant:

Mrs C Missen

The Marriage Council was established by the General Synod in 1996 in consequence of the findings of the Select Committee on Marriage, which was convened in 1991 and reported in 1995. The Council was charged with the introduction of a wide range of services in support of marriage and has worked steadily not only to introduce these services but to make them available throughout the Church of Ireland.

One of the recommendations of the Select Committee had been the appointment of Provincial Marriage Co-ordinators. However, these officers were never appointed.

Reorganisation

Last year, we reported the beginning of a process of reform and re-organisation to facilitate the work of the Council as it has evolved to meet the needs of the Church in the modern world. This process of internal discussion has continued throughout 2005 and has resulted in proposals for the future membership, role and working method of the Council being submitted to the Representative Body with a view to introducing amendments for the approval of Synod in 2007. The proposals will help the Council concentrate its resources on the promotion and delivery of Marriage Preparation, Marriage Counselling and Marriage Enrichment Programmes to parishes.

Marriage Preparation and Marriage Counselling

These activities have come to represent the main thrust of our work and continue to grow in the Republic of Ireland where our work attracts generous grant aid from the Family

Church of Ireland Marriage Council – Report 2006

Support Agency. This work is not carried out in the same way in Northern Ireland because no grant aid is available and there is no equivalent to the Family Support Agency.

A clergy training day was carried out under the auspices of the Council in the diocese of Down and Dromore.

Marriage Council Web Site

The website continues to be updated on at least a monthly basis and attracts a very wide range of visitors. In addition to previous years, the website has been used to stimulate debate on the subject of Christian Marriage. The site has also become a little more interactive and we have developed the capacity to answer queries on-line. The Council is particularly indebted to our consultant Mrs Annette McGrath for her diligence and professionalism in this area.

On Line-Counselling

Last year, we reported that we were investigating the possibility of introducing an element of on-line counselling. However, the technical and legal difficulties of this enterprise were considered too onerous for the present time and the subject has not been pursued further. As the Council evolves further it may be reconsidered.

Marriage Enrichment Programme

The Marriage Enrichment Programme purchased on licence from Christian Guidelines has been further adapted to meet the needs of the Church of Ireland. At present the Council is involved in the process of identifying potential facilitators throughout Ireland to deliver the Marriage Matters Programme and a facilitator training day (or days if necessary) will be arranged early in 2006. Most dioceses have responded positively to our request for named individuals to facilitate the work of the Council in this area.

Roundtable Conference with the National Consultative Council on Race and Interculturalism (NCCRI)

At the suggestion of the Council, the NCCRI (a statutory body charged with advising the government of the Republic of Ireland on matters of race and intercultural concern) convened a roundtable meeting to discuss salient matters to do with inter-cultural relations in Ireland. The Council sent two representatives to the meeting and hopes to develop further this area of interest perhaps in the form of a conference on inter-cultural marriage/partnerships.

Marriage Law

It had been anticipated last year that the Republic of Ireland would have legislated to reform its marriage law similar to the reforms carried out in the United Kingdom in 2004. This has not yet occurred.

COMMISSION ON CHURCH BUILDINGS

REPORT 2006

COMMISSIONERS

Mr WF Baker (Chairman)
Rev TR Moore
Mr J Ashenhurst
Ven SR McBride

Mrs DM Burns
Mr G Bradley
Very Rev JMG Sirr
Rev NJ Hughes

1. TERMS OF REFERENCE

The Commission was established by statute of the General Synod Chapter I of 1986.

Section 3 of the Statute states:

- (1) The diocesan council of any diocese may request the commissioners to schedule for enquiry in regard to the number of churches used for public worship the whole or any substantial area or areas of such diocese, and the commissioners after consideration shall determine whether to accede to such request, and shall notify the diocesan council and the Representative Body of its determination.
- (2) Where a diocese or part of it has been scheduled under subsection (1), the bishop, the diocesan council, the parochial authorities, and the Representative Body on the request of the commissioners shall furnish to the commissioners any information which may appear to the commissioners to be necessary to enable them to consider and determine any matter referred to them by this statute for their consideration and determination.
- (3) The commissioners shall not exercise any of their powers under this statute in any diocese except upon the request of the diocesan council.

Section 6 sub-section 3 and 4 states:

- (3) The commissioners may recommend to the Representative Body, and the Representative Body may make, grants from the fund for the demolition of churches which have been closed, whether before or after the enactment of this statute and whether in accordance with the provisions of this statute or by other lawful means.
- (4) Without prejudice to the provisions of sub-section (3) above, the commissioners may also recommend to the Representative Body, and the Representative Body may make, grants from the fund:
 - (a) Towards the development of churches which remain open in a benefice following a final determination, provided artifacts used in such development come from a church which was closed subsequent to that final determination;

Commission on Church Buildings – Report 2006

- (b) Towards making safe ruined or redundant church buildings which are either of historic or visual significance in a local landscape.

2. MEETINGS

The Commission met once during the year.

3. GRANTS

The following grants were recommended by the Commissioners and subsequently approved by the Representative Church Body:

- | | |
|-----------------------|--|
| Castlerickard (Meath) | - lowering height of walls and making building safe: €3,500 |
| Fuerty (Elphin) | - removing ivy growth from walls and tower and re-pointing of walls: €4,000 |
| Oldcastle (Meath) | - removing pews, memorials and framed tablets from the closed churches of Loughcrew and Drumconrath and relocating to St Brides church: €7,000 |

4. GENERAL SYNOD ALLOCATION

No General Synod allocation was made for the current year.

The amount to credit is €26,869.

**THE CHURCH'S MINISTRY OF HEALING IN IRELAND
REPORT 2006**

Patrons

The Archbishops and Bishops of the Church of Ireland

Director

Rev Susan Watterson

Deputy Director

Rev Dr Patricia Mollan

Membership

Executive Committee

The Rev Canon Leslie Maconachie, MA, MDiv, PhD (Chair)

Mrs Valerie Swanwick BA (SC Mods) (Vice Chair)

The Rev Canon Matthew Moore, DPS (Diocesan Director Derry)

Rev Alan Parkhill (Armagh)

Rev Canon Dermot Dunne (Cashel & Ossory)

Rev Maurice Armstrong (Clogher)

Mr John Irvine (Clogher)

Rev Nigel Baylor (Connor)

Rev George Beattie (Connor)

Rev Canon Paul Willoughby (Cork)

Rev Gordon Freeman (Derry & Raphoe)

Mrs Mary Good (Derry & Raphoe)

Mr George Clarke (Dublin & Glendalough)

Rev Canon John Clarke (Dublin & Glendalough)

Mrs Avril Gillatt (Dublin & Glendalough)

Rev David Brown (Down & Dromore)

Mrs Iris Hunter (Down & Dromore)

Mr Terry McNeilly (Down & Dromore)

Rev Canon Liz McElhinney (Elphin & Ardagh)

Rev Kathy Southerton (Tuam, Killala & Achonry)

Mr Richard Graves (Hon Treasurer)

Miss Hilda Bleakley (Hon Secretary)

Co-opted: Ven W John Scott (Down & Dromore)

Co-opted: Rev Baden Stanley (Dublin & Glendalough)

Church's Ministry of Healing – Report 2006

Executive Summary

1. Amendments to the Constitution
2. Property matters
3. Reports from Director/Deputy Director
4. News from Diocesan Committees
5. Finances

The Executive Committee

Amendments to the Constitution of CMH occupied much of the four meetings of the Executive (there was one meeting of the Standing Committee). There are separate, although broadly similar, Constitutions for Northern Ireland and the Republic. The respective sets of amendments had to be submitted to the Revenue Commissioners in the Republic and the Inland Revenue in Northern Ireland and all have now been accepted. Obtaining agreement on the amendments entailed a large volume of additional work for staff at Egan House to whom the Executive is grateful.

Property was high on the agendas of Executive meetings. The Director's house in Lucan, Co Dublin and the Belfast Office at the Mount in East Belfast are owned by CMH while CMH has the use of Egan House under an agreement with St Michan's Church. The Mount is a run down property which is gradually becoming less suitable as NI headquarters. Happily at the end of the year there were signs that new and appropriate accommodation can be leased in a suitable area of the city.

Finances were a major concern of the Executive at all times through 2005. See later pages.

Reports were received by the Executive Committee from the Director, Deputy Director, Diocesan Committees and a Healer Prayer Union on activities during the year 2005.

The Director, now in post since 2003, has continued to devote particular attention to establishing and facilitating a Diocesan Committee for Healing in each diocese and seeing that it is appropriately represented on the Executive.

Decentralisation of the work of CMH throughout the dioceses is important. The Director has travelled widely through the country to give listening courses, pastoral care training courses, quiet days, residential retreats as well as preaching at new or customary healing services, visiting Healer Prayer Unions and, as far as her availability permits taking part in the weekly services at St Michan's Church. She also reports having received invitations to mentor students at St John's College Nottingham and the Department of Divinity at Cambridge as well as invitations to speak at international conferences in Britain, Southern Europe and South Africa. She wishes to thank the Archbishops and Bishops for encouragement and Mr Richard

Church's Ministry of Healing – Report 2006

Graves, Honorary Treasurer for his commitment and generous giving of time to accounts and administration.

The Deputy Director, in post since 2004, has reported under the slogan *Telling Others leads to Growth!* She speaks of opportunities to introduce the wider public to healing ministry afforded by media programmes in NI and of attending two annual conferences for clergy where she was able to raise the subject of healing ministry. She has given lectures and talks to medical students of QUB, women students at Belfast Bible College, Healer Prayer Groups and similar Methodist and Presbyterian Groups. Honouring an earlier commitment she visited Sudan where she was able to promote healing ministry at Maridi Cathedral.

- News from Diocesan Committees

Armagh held quarterly Diocesan Services of Divine Healing in 2005 and, in November 2006, will hold a Diocesan Conference to highlight the work of CMH and give an opportunity for its staff to meet clergy and people of the Diocese.

The Derry Director reported that Derry and Raphoe Diocesan Committee, amongst other activities, studied a book entitled *Forgiveness is Healing* by Russ Parker. The five healing services held in different churches were well supported.

Clogher Diocese continued to hold bi-monthly healing services in St Macartan's Cathedral Enniskillen. In addition, each rural deanery holds an annual service of healing and tries to introduce new venues each time. Visits by the Director and Deputy Director are anticipated in 2006.

Down and Dromore reported an active year including quiet days, seminars and courses at which the Deputy Director assisted. A survey was undertaken in the parishes to ascertain the significance of healing ministry as part of the wider ministry of the Church in the Diocese. Results to date have been encouraging and will be further analysed in order to ascertain the specific needs of parishes in promoting healing ministry.

The ministry of healing is now well established in Dublin and Glendalough so that many parishes hold their own healing services without the necessity of calling on outside resources – a situation welcome to the Diocesan Committee.

The committee itself considered at length planning and developing future activities which should focus on the needs of people experiencing life crises and on vulnerable age groups.

The Quiet Day was held in Kill O'the Grange Church and Parish Hall in February, presided over by Bishop Peter Barrett. Later in the year the Diocesan Inter-Parish Healing Service took place in Donoughmore Church, Co. Wicklow led by Rev William Deverell with the

Church's Ministry of Healing – Report 2006

address by the Very Rev Robert Townley. Some of those attending these events had travelled long distances and all who were there were most encouraged and welcomed the opportunity to receive laying on of hands and to discuss their concerns and anxieties.

While not having reported formally to the Executive, the diocesan committees of Cashel and Cork were very active during 2005 particularly regarding clergy conferences and training.

A report from Ballinasloe in Limerick Diocese tells of an active Healer Prayer Group whose work is valued by parishioners and the general public alike.

Finance Report

The Income & Expenditure Account shows a loss for the year of €2,650 (or £1,800 sterling) compared to a loss in 2004 of €73,767 (which was £50,000 sterling) and, if you exclude the almost €18,000 of expenditure in 2004 pertaining to previous financial years, the result still compares very favourably with the adjusted loss in 2004 of €55,778.

However this good result is due to the receipt of income that is not necessarily recurring, - ie the legacies, grants and special donations received during the year which are shown separately in the Income & Expenditure Account underneath the more regular income. If it were not for this income there would be a loss of €35,885 (or £24,400 sterling).

Parochial contributions increased during the year because increased contributions were received from some parishes and new contributions were received from parishes that had not contributed in 2004. The Church's Ministry of Healing is very grateful to the dioceses for their continued support.

The increase in income from courses & seminars and books, magazines & tapes reflects the increase in activity of CMH throughout the dioceses and is directly due to the work of the Director and Deputy Director. But having said that, this direct financial benefit in the accounts is by no means a true reflection of the immense amount of work that is being done and not reflected in the accounts.

Income from fundraising events in the South was mostly as a result of our Director's sponsored participation in the Women's Mini Marathon which brought in almost €2,000.

In the Balance Sheet, the cash position of the Ministry (taking into account debtors & creditors) has reduced from €46,247 at the beginning of the year to €43,597 at the end of the year, - and the reduction is, of course, the loss for the year of €2,650.

2005 was a year in which we made a start to addressing our financial problems:-

- we first of all acknowledged that we had a substantial ongoing annual deficit,

Church's Ministry of Healing – Report 2006

- we then sought and received additional funding (albeit of a temporary nature),
- we increased income, and
- we reduced expenses.

But it is only a start. As I said earlier, the legacies, grants and donations cannot be regarded as income that will reoccur. The difference between income and costs has been exercising the minds of those of us on the Executive and Standing Committees and it will continue to do so.

In conclusion I would like to thank Hilda Bleakley and Maureen Watters for their assistance during the year. Also to the Director, Deputy Director and members of the Executive Committee for their support.

The parochial & diocesan contributions from each diocese are given hereunder for the year ending 31 December 2005.

	2005	
	£	€
Armagh	1,180	
Cashel & Ossory		1,000
Clogher	1,740	75
Cork, Cloyne, Ross		1,610
Connor	4,793	
Derry & Raphoe	1,169	340
Down & Dromore	5,041	
Dublin & Glendalough		8,531
Kilmore, Elphin & Ardagh		415
Limerick, Ardfert & Killaloe		1,290
Meath & Kildare		1,010
Armagh Diocesan Council	200	
Connor Diocesan Healing Committee	300	
Connor Diocesan Committee	275	
Derry & Raphoe Diocesan Council	61	
Derry & Raphoe Healing Committee	100	
Down & Dromore Sundry Fund	390	
TOTAL	<u>15,249</u>	<u>4,271</u>

Board for Social Responsibility (NI) – Report 2006

BOARD FOR SOCIAL RESPONSIBILITY (NI)
REPORT 2006

EXECUTIVE SUMMARY

Board Membership

Resignations
Restructuring
New Members Required

Funding

A need to review our sources of funding. This includes Statutory and Church funding.

SERVICE DELIVERY

The Church of Ireland Adoption Society

An emphasis on placing older children for adoption and the need to provide relevant training and assess prospective adopters on the needs of the children.

The Fertility Counselling Service

A need to re-negotiate the contractual arrangement with the Regional Fertility Centre.
Ongoing moral and ethical dilemmas for Board and Staff members.
Resource implications of training staff in counselling.

Services to the Deaf, Hearing Impaired and Disabled

A service funded through the support of the Church of Ireland Trustees on behalf of the former Church of Ireland Mission to the Adult Deaf.

Increased emphasis on the needs of the disabled and membership of the Disability Awareness Advisory Group – a Dublin-based committee.

Training for Clergy

A “Marriage Training Day” was held in the Diocese of Down and Dromore and twenty-one clergy attended.

Training Course for Parents

This was a joint Board for Social Responsibility (N.I.), Mothers’ Union and Church of Ireland Youth Department project with training provided by Love for Life. Courses ran in the Dioceses of Connor, Down and Dromore and Derry and Raphoe. Positive feedback received.

Board for Social Responsibility (NI) – Report 2006

Alcohol and Drug Abuse

The Board for Social Responsibility has created a sub-committee to deal with raising awareness on Drug and Alcohol issues within the Church of Ireland.

The Irish Inter-Church Addictions Project is a four-church initiative on the needs of young people aged fifteen to eighteen years of age with drug and/or alcohol addiction.

Children are Unbeatable!

The Board produced a statement in response to an approach from this pressure group.

REPORT

The Board for Social Responsibility (NI) provides “A practical response to the Church’s Ministry to the community by providing a social work service, by raising awareness of social issues and by offering help to clergy and parishes as required in dealing with their community outreach.”

In order to carry out the stated tasks the Board is dependent upon volunteers and staff.

The volunteers are, in the main, the members of this Board – be they representatives of a nominating body or a co-opted member and members of the Adoption Panel. In addition people, including those with specific skills and knowledge, may be co-opted on the basis of a specific topic/social issue, to a relevant sub-committee.

Board staff members are primarily involved in the provision of social work/care services.

The Board’s Chief Executive has involvement in both the social work and wider social concern-related activities of the Board.

Membership of the Board

The Rev Canon GF Anderson
The Rev Dr JPO Barry
Mr David Brown
Mrs J Bunting
Mr AD Canning
Dr J Evans
The Rev MRK Ferry (appointed April 05)
The Rev S Forster (appointed April 05)
Mr G Glenn (Hon Treasurer appointed Nov 05)
Mrs E Gould

The Rev Dr G Graham (appointed Dec 05)
The Rt Rev AET Harper (Chairman)
Mr JTN McGaffin (resigned Nov 05)
Dr J McGaffin
The Rev J Pickering
Mr GS Shaw
Mr R Stinson (Hon Secretary appointed Nov 05)
The Very Rev RC Thompson
Dr J Turner

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Vacancies – Representatives to

Diocese Of Clogher
Church Army

Board membership has altered within the last year following a number of resignations and internal restructuring. Those who have resigned are: Capt A Barr, the Rev D Ferry and Mr JTN McGaffin. Their active involvement in the work of the Board over the years is much appreciated. The Board has contacted relevant sending bodies for new nominees. Places still remain vacant in some cases. It is hoped that this matter will be rectified in the 2006 Triennial Nomination process.

Mr Stinson has taken on the position of Honorary Secretary. Mr Glenn has taken up the position of Honorary Treasurer with the outgoing incumbent Mr Shaw agreeing to shadow and provide support on an interim basis.

Board membership involves commitment to quarterly meetings and may include membership of task associated sub-committees.

Staff

Mr I Slaine	Chief Executive
Mrs P Gilbert	Senior Social Work Practitioner
Mrs G McCluskey	Senior Social Work Practitioner
Mrs L Graham	Social Worker
Mrs M Giff	Social Worker
Mrs M Walker	Administrator
Mrs B Lowndes (appointed June 2005)	Administrative Assistant

In June 2005, Mrs Barbara Lowndes was appointed as a part-time Administrative Assistant to the Board.

Housekeeping

In September 2005, the Board commenced an arrangement with Robert Moore Associates to provide financial support services.

In December 2005, the Board received notification from Down and Dromore & Connor Joint Committee that its tenancy in Church of Ireland House, Belfast, would end in 2006. This notice came as a shock and disappointment to Board members and staff and led to an unsettled end to the year.

Funding

The Board's income/expenditure has shown signs of steady increase over recent years. The Board's income for the 2004/05 financial year was £215,765. This compares with a figure of £78,813 for the financial year ending April 1996.

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The Board receives a significant level of core funding from the Department of Health, Social Services & Public Safety, Northern Ireland. This funding relates in the main to the provision of an adoption service and to an extension of the original Fertility Counselling Service. The Board welcomes the support of the Department of Health, Social Services & Public Safety, Northern Ireland.

The Board receives income for services provided. The contractual arrangement with the Regional Fertility Centre at the Royal Jubilee Maternity Unit, Belfast, remains in place. A need to improve the contractual relationship is recognised by the Board as a priority for 2006.

Income from service-delivery to Social Services Trusts increased in 2005. This service-delivery included Adoption Panel Membership, Home Studies, Independent Adoption Counselling and Placements. Social Services Trusts at present prefer to spot purchase or use slippage to purchase these services rather than enter into Service Level Agreements. As with the Regional Fertility Centre the Board recognises a need in 2006 to explore entering into Service Level Agreements with Trusts. The impact of the changes proposed in the Review of Public Administration have not yet been fully considered by the Board, and cannot be until the detailed implications of time proposals are known.

The Board also recognises and welcomes the funding provided from a range of Church of Ireland sources. These include Parishes, Dioceses, Diocesan Boards for Social Responsibility and The Church of Ireland Priorities Fund. The Dean of Belfast's Christmas Sit-Out Appeal remains a consistent source of financial support to the Board. Again a need to improve this level of funding is recognised by the Board.

SOCIAL WORK/SOCIAL CARE SERVICES

The Church of Ireland Adoption Society

The Church of Ireland Adoption Society remains a principal social work activity of the Board. The focus of this work has moved away from the placement of relinquished babies for adoption to preparing and assessing prospective adopters for older and often very demanding children being placed from the care system by Social Services Trusts. The impact of this is that many of the couples enquiring about adoption receive an unwanted message – that infant adoption is a most unusual occurrence.

The Society provides Information Evenings to people enquiring about adoption. In 2005, two Information Evenings were held with 17 couples in attendance.

The Society held a training course for people who applied to adopt following attendance at the Information Evenings and a total of six couples attended the training course in 2005. The Home Studies/Assessments are to follow as resources permit.

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During 2005, the Society approved five couples as suitable to adopt. In addition two adoption assessments were carried out on behalf of Social Services Trusts.

The above appears low when one considers the number of people making adoption enquiries which, in 2005, numbered 114. The numbers following through to assessment appear to or reduce as the realities of modern-day adoption are explained. Social Services and other agencies are approached, inter-country adoption is considered and infertility investigations continue.

In 2005, Adoption Orders were granted in respect of two children placed with adopters approved by the Society.

The Post Adoption Service remains a significant part of the work of the Adoption Society. This service is provided to adult adoptees, birth relatives of adoptees and adoptive parents. In 2005, a total of 115 enquiries were received for this service.

The Independent Adoption Counselling Service has become an increasing aspect of the work of the Society. This is a service aimed at providing birth relatives of a child being placed for adoption without consent, with independent support. Fifteen referrals were received in 2005 for this service.

The Society is involved in a range of adoption-related groupings within Northern Ireland and the United Kingdom. These include the Northern Ireland Adoption Forum, The Regional Adoption Policies and Procedures Group, British Agencies for Adoption and Fostering and Diocesan Agencies Adoption Group, of which the Board's Chief Executive is Chairperson.

The Fertility Counselling Service

This Service developed out of the Adoption Society. Social Work personnel recognised that many people making adoption enquiries had unresolved issues in respect of their infertility investigations/treatment. A relevant statistic here is that one in six couples experience difficulties in conceiving a child.

The Fertility Counselling Service has two funding streams:- the Regional Fertility Centre, for patients attending that unit; and the Department of Health, Social Services & Public Safety, for people attending other hospitals and/or a General Practitioner.

In 2005, a total of 224 new referrals were received for the Fertility Counselling Service. This figure does not include ongoing Fertility Counselling Service cases.

The Fertility Counselling Service remains a demanding and challenging area for the Board and its social work staff. There is recognition of the moral and ethical dilemmas presented in particular cases, but also accepting that a service is required at a time of sensitivity and significant need.

In order to provide a relevant service and to meet the expectations of the Human Fertilisation and Embryology Authority and the British Infertility Counselling Association, the Board

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places an emphasis on ensuring Fertility Counselling Staff receive relevant training. At present both counsellors are receiving additional counselling training. This training has significant resource implications for the Board. Counselling supervision by the Chief Executive Officer is provided as a requirement of this training and this raises additional resource issues.

Fertility Counselling Service personnel are members of the British Infertility Counselling Association. The counsellors meet on a regular basis with the Fertility Counsellor of Origin – a private Fertility Clinic in Belfast – as a means of sharing expertise and as a source of mutual support and advice.

In 2005, Fertility Counselling Service staff provided training to the social work team of the Manx Churches and Welfare Adoption Service, Social Work Personnel and Adoption Panel Members in the Western Health and Social Services Board area and to Medical Students at Queen's University, Belfast.

The Fertility Counselling Service has a close relationship with Infertility Network UK. Staff members also attended a meeting of the support group STORK.

SOCIAL CONCERNS

Financial Assistance to Families and Individuals in Need

This service has developed from one based on individuals/families calling to the office seeking financial support to one based on referral. This means the service has gone from being Belfast-centred to one that is provided on a regional basis. Referrals are accepted from clergy, and social work agencies. Financial assistance as a way of showing the direct care and concern of the church is available to families with children, the elderly, physically disabled people and people with a learning disability.

In the financial year 2004/05, £15,177.32 was paid out in such disbursements. Of this, £11,097.32 was paid to families with children.

The service is mainly funded through BBC Children in Need and the Church of Ireland Orphan and Children's Society for counties Antrim and Down.

A further practical expression of the Board's support to families is the Christmas Toy Appeal. In 2005 a number of parishes from throughout Northern Ireland provided toys for distribution via Social Services and Women's Aid.

Services to the Deaf, Hearing Impaired and Disabled

The Board provides management support and supervision to the Rev Canon Will Murphy who carries out pastoral duties to the deaf and people with hearing impairment. This service is funded through investments managed by the Church of Ireland Trustees on behalf of the former Church of Ireland Mission to the Adult Deaf.

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Canon Murphy is increasingly involved in raising awareness of wider disability issues, and not just those of the deaf/hearing impaired, in the church as a whole. This has been done through providing training courses on disability access and through membership of the Disability Awareness Advisory Group.

Training Courses on Marriage

In September 2005, the Board funded a course entitled “Marriage Training Day” for clergy in the Diocese of Down and Dromore. A total of 21 clergy attended. Similar courses had been provided in other Northern Dioceses in previous years. The course was led by Ms Claire Missen, a former manager with The Marriage and Relationship Counselling Service, Dublin. The feedback received from attendees was most positive and indeed the Diocese of Down and Dromore has requested a re-run in 2006. The training course is linked to the work of the Church of Ireland Marriage Council.

Training for Parents

The Board, in co-operation with The Mothers’ Union and The Church of Ireland Youth Department, has commissioned “Love for Life” to provide courses on “Parenting Today.” In 2005, courses were held in Connor, with the lead taken by Peter Hamill, Diocese of Connor Training Co-ordinator; Derry and Raphoe, with the support of Mrs Helen Livingstone, Diocesan Mothers’ Union President, and Mr George Glenn, Board Member; and the Diocese of Clogher with the support of Mrs Margaret Crawford, Diocesan Mothers’ Union President and Mrs Emma Gould, Board Member.

Feedback from the course has proved positive and comments have included:

“Brilliant”

“All excellent”

“Longer (extra nights)”

“Wonderful and enjoyed the seminars and fellowship together”

A “Parenting Today” course is planned for the Diocese of Down and Dromore in 2006.

The courses have been funded with support from the Church of Ireland Priorities Fund.

Child Contact Centres

The Board provides an active input into the Central Belfast Child Contact Centre and the Board’s Chief Executive is a member of the Management Committee of the Central Belfast Contact Centre. In addition, he provides social work supervision to the Centre’s Co-ordinator.

The Board has encouraged the development of the Church of Ireland/Mothers’ Union-linked Child Contact Centres in Armagh and Londonderry both of which officially opened in 2005.

Alcohol and Drug Abuse

The Board has taken this matter on via an internal church group set up as a sub-committee of the Board and The Inter-Church Addiction Project (ICAP).

The Board sub-committee is at present raising awareness on drug and alcohol issues through a variety of initiatives.

The group co-ordinated a conference in October 2005, which brought the work of Celebrate Recovery - an American-based group - to Northern Ireland. A total of 91 people attended.

A sub-committee member has negotiated places on courses provided by the Drugs and Alcohol Training Programme in the Western Health and Social Services Board area. To date four people have attended the courses concerned. Recruiting Church of Ireland attendees has proved to be a frustrating process.

The Board provides, through its Chief Executive, a member to the Inter-Church Addiction Project. This group is made up of members of the four main churches. ICAP has received funding to carry out a study into the unmet need among young people aged fifteen to eighteen who have drug and alcohol addiction problems.

The long-term objective for ICAP is to set up an inter-church operated residential unit for persons aged fifteen to eighteen years of age with alcohol and/or drug addictions.

Children are Unbeatable

In late 2004, the Board received an approach from Children are Unbeatable! – a pressure group seeking a ban on the physical punishment of children in Northern Ireland. Children are Unbeatable! requested Church of Ireland support of their aims and objectives and an endorsement of their campaign.

In 2005, the Board responded by setting up a specialist sub-committee to consider the approach from Children are Unbeatable! The sub-committee was made up of representatives from a number of Church of Ireland-linked organisations and people from a range of professional backgrounds.

This sub-committee presented a report to the Board. The full Board reviewed the report and the statement in Appendix II was accepted as a response to the approach from Children are Unbeatable! The statement has also been shared with a number of other Church of Ireland bodies, including the Mothers' Union.

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APPENDIX I

SUMMARY OF STATISTICAL INFORMATION

CHURCH OF IRELAND ADOPTION SOCIETY

	2004	2005
Unplanned Pregnancy Referrals	8	4
Adoption Enquiries:	118	114
Post Adoption Enquiries:	92	115
Adoption Orders Granted:	4	2
Children in Placement and Provided with Social Work Support	3	2
Fertility Counselling Service:		
	2004	2005
Referrals Received:	227	224
Financial Assistance to Families and Individuals in Need:		
	2004	2005
Family Cases:	41	56
Non-Family Cases:	12	8

Appendix II

STATEMENT FROM THE CHURCH OF IRELAND BOARD FOR SOCIAL RESPONSIBILITY (NI)

Response to the “Children are Unbeatable!” Campaign

1. The Board for Social Responsibility (NI) is sympathetic to the aims of the “Children are Unbeatable!” campaign and strongly supports the campaign’s focus on Positive Parenting.
2. The Church of Ireland is engaged in a positive and practical manner in a broad range of initiatives concerning the care and protection of children and young people. Furthermore, the implementation of “Safeguarding Trust: The Church of Ireland Code of Good Practice for Ministry with Children” in every parish of the Church of Ireland is the benchmark for the care and protection of all children and young people within the Church of Ireland. It represents the Church of Ireland’s expectations and philosophy for the appropriate treatment of children throughout society.
3. The Presidential Address of the Archbishop of Armagh at the General Synod of the Church of Ireland in May 2005 highlighted areas of particular concern in respect of the contemporary experience of children in Irish society. He focused in particular on child poverty on the one hand and the challenges to family life represented by working conditions and the journey to work in contemporary Ireland on the other.
4. The Board points to examples at local, regional and national levels indicating the Church of Ireland’s practical commitment to the support of parents and families. Included among these are the Mothers’ Union training programmes for Facilitators of Parenting Groups and the establishment of Child Contact Centres in Belfast, Londonderry and Armagh. In addition we point to the direct engagement of the Church of Ireland in both the provision and management of schools, a major purpose of which is to ensure the spiritual, mental and physical well being of children in the school setting.
5. The Board for Social Responsibility (NI) strongly supports the emphasis in the campaign on positive parenting in the home, so that the primary emphasis on the nurturing of children and young people is enabled at the grass roots rather than through legal intervention. The Board fully accepts the necessity of legal protection but seeks to ensure an emphasis in the legislation that supports the development, funding and implementation of programmes for the promotion of positive parenting.
6. The Church of Ireland has used and will continue to use its independent voice in seeking to exert influence at a variety of levels and across a broad range of issues relating to children and young people. We are confident that our voice will continue to be heard. The Board is satisfied that its current stance, along with its independence, both complements and strengthens the position taken by the “Children are Unbeatable!” campaign.

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Appendix III

Financial Section of BSR (NI) Report to General Synod May 2006

**Revenue Statement for the Year Ended 31 March 2005
(being an extract from the latest audited accounts)**

	2005		2004	
	£	%	£	%
INCOME				
Donations & Subscriptions				
Dioceses				
Armagh	2,870		3,150	
Clogher	1,625		2,055	
Connor	4,415		4,797	
Derry and Raphoe	2,185		3,075	
Down and Dromore	4,296		4,405	
	15,391		17,482	
Church of Ireland Priorities Fund	12,000		13,000	
Dean of Belfast's Christmas Sit Out (for Fertility Counselling Work) & (Adoption Work)	2,000		1,000	
Other Includes anonymous	<u>200</u>		<u>1,439</u>	
	29,591 (13.7%)		32,921 (16.9%)	
For Services Provided				
Social Work in Fertility Counselling and Adoption Work	83,553		73,824	
Church of Ireland Mission to the Deaf	14,829		11,625	
	98,382 (45.6%)		85,449 (43.8%)	
From Investments and Cash Deposit Funds	10,832 (5%)		9,969 (5%)	
Grants From				
Department of Health, Social Services And Public Safety:	59,510 (27.6%)		58,059 (29.75%)	

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	2005		2004	
	£	%	£	%
INCOME continued				
For Charitable Disbursement				
BBC Children in Need	10,450		9,000	
Protestant Orphan Society (for Counties Antrim & Down)	7,000		-	
	17,450	(8.1%)	9,000	(4.6%)
Total Income	215,765	(100%)	195,128	(100%)
	2005		2004	
	£	%	£	%
Expenditure				
Operating				
Staff Emoluments	147,872	(68.5%)	135,078	(69.2%)
Other Expenses	33,292	(15.5%)	28,716	(14.7%)
Accommodation including services	13,763	(6.4%)	11,558	(5.9%)
Miscellaneous	1,964	(.9%)	5,071	(2.6%)
Total	196,891	(91.3%)	180,423	(92.5%)
Charitable Disbursements	19,965	(9.2%)	15,430	(7.9%)
Total Expenditure	216,856	(100.5 %)	£195,853	(100.4%)
(DEFICIT) for year	(1,091)	(.5%)	(725)	(.4%)

Copies of the statutory accounts along with supporting schedules are available on request at the Board's office.

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MEMBERSHIP

Chairperson	Rev Canon Des Sinnamon
Armagh	Councillor Leonard Hatrick
Cashel & Ossory	Rev Nancy Gillespie
Clogher	Mrs Eunice Hall
Cork, Cloyne & Ross	Awaiting new appointment
Derry & Raphoe	Mrs Freda Stewart-Maunder
Dublin & Glendalough	Miss Vivienne Darling
	(Hon Sec Resigned Feb 06)
Kilmore, Elphin & Ardagh	Rev David Catterall
Limerick, Killaloe & Ardfert	Awaiting new appointment
Meath & Kildare	Rev David Frazer
	(Hon Sec Appointed Feb 06)
Tuam, Killala & Achonry	Mrs Mary Thomson
Mothers' Union	Awaiting new appointment
Pact	Mrs Anne Craig
BSR(NI)	Awaiting new appointment

Personalia

There have been several changes in membership during the past year. Two very longstanding members, Archdeacon Derek Johnston and Mr Jim McGaffin have retired. Board members were sad that ill-health prevented Archdeacon Johnston from attending meetings. His commitment to the Board and contributions to the discussions over a long period were very much valued. Mr McGaffin who represented the Northern Board resigned on his retirement from that Board. It was useful having this link with the Northern services and his overall knowledge of Church of Ireland affairs has been invaluable. We were also sorry to say good-bye to Mrs Anne Denard who had represented the Mothers' Union for several years. With her wide experience she had also been a very valued member who brought another dimension to our discussions. The Board was glad to welcome the following new members: Councillor Leonard Hatrick (Armagh), Rev Nancy Gillespie (Cashel & Ossory), Rev David Frazer (Meath & Kildare) and Rev David Catterall (Kilmore, Elphin & Ardagh). There has been a suggestion that the current method of appointing members on diocesan lines is no longer viable and this will be discussed further.

Residential Institutions Redress Board

During the year, the Board followed up on its concerns on the Redress Board, mentioned in last year's report by inviting a speaker from that Board to attend a meeting. There had been a suggestion in an *Irish Times* article that former residents of Protestant-managed homes were ineligible for compensation under the Redress scheme but, in fact, the following homes are covered under the Residential Institution Redress Act 2002: Cottage

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Home, Miss Carr's Home, Our Boys' Home, Monkstown and The Bird's Nest Home. The Board had also been concerned that the emphasis on compensation might overshadow a possible need for pastoral counselling to help victims of abuse come to terms with their past but was re-assured to learn that the majority of applications for redress were channelled through various counselling agencies and support groups.

Homelessness

The problem of homelessness was also discussed and the Board welcomed a speaker from Focus Ireland. It was noted that the issue of homelessness could not be tackled until the underlying causes - family violence, alcohol and substance abuse - had been addressed. From small beginnings in 1985, following an initiative by Sister Stanislaus Kennedy which led to the establishment of a drop-in centre, the agency has grown into a very professional organisation employing some 300 people. It operates on a two tiered process, first offering transitional housing lasting 9 to 12 months with adequate supports to stabilise the situation and help clients learn the necessary skills for independent living after which they could move on to more permanent housing. Focus Ireland accesses appropriate accommodation through negotiation with developers, local authorities and housing associations under which the agency would take over the management of a proportion of those houses designated under the Housing Act as 'social and affordable'. The speaker commented that the number of persons sleeping rough on the streets had decreased in the 20 years since the agency had been established. Board members wondered what role the Church might take in respect to homelessness and questioned if there might be vacant church property in our cities which could be leased to Focus Ireland under a similar arrangement.

Child Poverty

The Board sent two members to the conference 'De-Coding Society'. Members were appreciative of this initiative as heretofore there has been little evidence shown by the Church of Ireland regarding social awareness and concern. No doubt there will be a full account of this conference elsewhere.

Women in Violence

Members reported on conferences they had attended elsewhere on the topic 'women in violence'.

Discovery Project

One meeting was devoted to learning about the 'Discovery' project.