

**APPENDIX A**

**RESOLUTIONS TO BE PROPOSED TO THE GENERAL SYNOD**

**1. LEUENBERG CHURCH FELLOWSHIP**

That the General Synod approves the Memorandum of Agreement between the British and Irish Anglican Churches and the Community of Protestant Churches in Europe (the Leuenberg Church Fellowship).

The text of the Memorandum of Agreement can be found in Appendix M.

**2. GUIDELINES ON PASTORAL RECONCILIATION, MEDIATION AND ARBITRATION**

That the Standing Committee shall establish a sub-committee to prepare guidelines on pastoral reconciliation, mediation and arbitration for the use of the Church of Ireland in accordance with the recommendations of the Report presented to the General Synod by the Standing Committee in May 2012 and to make recommendations on the future of the Severance Fund.

**3. CLERGY CODE OF DUTY AND CONDUCT COMMITTEE**

That the Clergy Code of Duty and Conduct Committee continue its work until the final day of the ordinary session of the General Synod in 2013, reporting its progress regularly to the Standing Committee.

**APPENDIX B**

**WORLD DEVELOPMENT – BISHOPS’ APPEAL ADVISORY COMMITTEE  
REPORT 2012**

**MEMBERSHIP**

Rt Rev Michael Burrows (Chair)	Rev Canon Patrick Harvey
Rev Olive Donohoe	Mr William Kingston (Honorary Treasurer)
Rev Elizabeth Hanna	Rev Jonathan Pierce
Ms Ruth Handy (Honorary Secretary)	Ms Alison Rooke
Most Rev Alan Harper	Mr Albert Smallwoods

- Bishops’ Appeal income in 2011 was €423,911 and £252,313 as against €15,162 and £255,885 in 2010.
- The ‘Educate for Life’ Project is the major focus for Bishops’ Appeal in 2012 with expression both at national and local levels.
- Bishops’ Appeal and Mothers’ Union are working together on one strand of Educate for Life; the first instance of our co-operation at an institutional level.
- Our first ‘Harman scholar’, (the recipient of a scholarship named in honour of the late Dean Desmond Harman) will arrive in Ireland in September 2012 and we hope he will find a welcome throughout our church.
- Ms Lydia Monds took up the post of Education Adviser in July 2011.

**PROVERBS**

An old proverb says that eaten bread is soon forgotten. It is a proverb that seems often true when one reads in Scripture the story of the people of Israel, as they repeatedly forgot the Lord’s goodness and loving-kindness toward them and turned away from him, and it is a proverb that is often applicable in many fields of human experience. However, despite the severe economic conditions prevailing in much of Ireland, if one excludes the fluctuating effect on annual income of special collections held from time to time in response to disaster and emergency situations, the ordinary income of Bishops’ Appeal has remained very buoyant. This allows our Church to assist some of the world’s poorest people as they work their way out of poverty. There are many members of the Church of Ireland who have not forgotten the Lord’s goodness.

Lines from the Scriptural book of Proverbs urge that we should not forget the poor because of the recession. “Do not withhold good from those to whom it is due, when it is in your power to act. Do not say to your neighbour, ‘Come back tomorrow and I’ll give it to you’— when you already have it with you”, say the words of Proverbs 3:27-28. Proverbs 21:13 warns that a neglect of the needs of the developing world will bring a penalty on those responsible, “If you close your ear to

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the cry of the poor, you will cry out and not be heard.” The book of Proverbs would urge us to sustain and to strengthen our seeking after justice and righteousness in God’s world through our support of partners in the developing world.

### **EDUCATE FOR LIFE**

Proverbs offers us particular insights into the work of Bishops’ Appeal in 2012, a year which marks the 40<sup>th</sup> anniversary of the first collections for Bishops’ Appeal and a year in which our national focus is on education, a matter on which Proverbs has much to say. It expresses an understanding of education as an asset far more valuable than material wealth. “Happy are those who find wisdom, and those who get understanding, for her income is better than silver, and her revenue better than gold”, say the words of Proverbs 3:13-14.

Our national project in 2012 is focussed on education projects run by three agencies, each of which will receive 10% of Bishops’ Appeal’s ordinary income in 2012. “Get wisdom; get insight: do not forget, nor turn away from the words of my mouth. Do not forsake her, and she will keep you; love her, and she will guard you”, urge the words of Proverbs 3:4-5; the education of young people is something that will keep and guard them throughout their lives. Building the capacity to educate young people is the focus of a SAMS youth leadership training programme in Peru, where the training of leaders will have an impact on the young people with whom they work and will bring benefits to the wider communities. Proverbs 31:10-31 acknowledges the importance of empowering women and literacy and development projects supported by Tearfund in Myanmar and by the Mothers’ Union in Burundi and Sudan are changing the lives of individual women, their families, and their communities. The Mothers’ Union literacy and development programme is a groundbreaking project, visited by Ms Lydia Monds, the Bishops’ Appeal Education Adviser in October 2011. It will receive support from Mothers’ Union branches in Ireland as part of their 125<sup>th</sup> anniversary celebrations as well as from Bishops’ Appeal.

Educate for Life will find expression in a number of projects to be supported by individual dioceses. The diocese of Meath and Kildare continues its support for a project at Ubombo in South Africa; Cashel, Ossory and Ferns will support an agricultural education project in Rwanda through CMS Ireland and primary schools in Swaziland through USPG; Derry and Raphoe continue their support of the work of Christian Aid with focus upon agricultural training in Haiti; and Tuam, Killala and Achonry plan a particular emphasis in 2012.

### **HARMAN SCHOLAR**

Educate for Life takes on a very personal focus in the person of our first Harman scholar, who, it is planned, will arrive in September 2012. Following the death of Dean Desmond Harman in December 2007, the Bishops’ Appeal Committee resolved to establish a scholarship in his memory and that resolution is now coming to fruition. Negotiations with CMS Ireland and Gurteen Agricultural College have established a framework for a programme of study for our scholar who is Amos Nsengiyumva, a forty year old lay person from the Diocese of Shyogwe in Rwanda, a partner of CMS Ireland. He is a member of a group who run a training farm, and is a catechist in the diocese; he is married with daughters of ten and seven years old. The Bishop of

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Shyogwe plans that, after the agricultural training and theological reflection, Mr Nsengiyumva will be ordained; the training he receives here in Ireland will then be communicated to entire communities. Dean Harman always insisted that Bishops' Appeal attempted to use its funds to achieve the maximum possible impact. The scholarship is something that will have a large multiplier effect, the training of one person changing countless lives. It is hoped that Amos will find a warm welcome throughout the Church of Ireland.

### **MS LYDIA MONDS**

Mr Martin O'Connor retired as part-time Education Adviser to the Bishops' Appeal Committee at the end of January 2011 and at the 2011 General Synod the Committee was pleased to record its sincere thanks to him for the seven years of intensely committed service he gave to the work of the Appeal.

In July 2011, Ms Lydia Monds succeeded Mr O'Connor as Education Adviser. Ms Monds came to the post with qualifications and experience that were perfect for the role. A theology graduate and qualified secondary school teacher; Ms Monds studied international development, worked in Swaziland and Rwanda, and had been working in the field of international development for two years prior to taking the post with Bishops' Appeal. A gifted musician, a leading member of the Discovery project among new arrivals to Ireland based at Dublin's Saint George and Saint Thomas' Church, Ms Monds has been fulfilling a very full programme of commitments that has extended across the length and breadth of the country.

Each year, it must be emphasized that, with the exception of the single part time post held by Ms Monds, Bishops' Appeal relies entirely upon volunteers. There would be no Appeal without the diocesan representatives and those who at parish level ensure the distribution of leaflets and envelopes and the return of monies collected. Only when one sees how such work enables the transformation of lives overseas can it sometimes be appreciated how important is each and every contribution the Appeal receives.

### **CONTRIBUTIONS TO BISHOPS' APPEAL**

Church members are reminded that through a desire for transparent fundraising processes and to ensure Bishops' Appeal complied with legislation, parishes are requested to send collections for the Appeal directly to Church of Ireland House. A clear paper trail, from donor to the intended recipient, is important and the former system, whereby funds were lodged to diocesan accounts before being forwarded to Bishops' Appeal at a later date, lacked clarity. Funds received from parishes are still credited to diocesan totals, as has always been the case.

### **TAX EFFICIENT GIVING**

Bishops' Appeal continues to welcome tax efficient giving; the amounts received have become important in times of reduced income. 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.

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Details of both schemes are available from the RCB office in Church House, Dublin and Church of Ireland House, Belfast.

#### **THANKS**

2011 was a year of transition in the life of Bishops' Appeal and the Committee would wish to express particular thanks to the staff in Church of Ireland House who assisted its work through the year and especially in the five months when there was no Education Adviser and no regular Bishops' Appeal presence in Church of Ireland House. Once again we express our gratitude to Ms Doreen Smyth and Mr Adrian Clements, for their ever attentive, patient and polite assistance in the financial management of the Bishops' Appeal funds.

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**BISHOPS' APPEAL ACCOUNT 2011**  
**FUND ACCOUNT**

	Year ended 31 December	
	2011	2010
	€	€
<b>INCOMING RESOURCES</b>		
Contributions	701,172	996,763
Deposit Interest	2,972	3,440
Sterling translation gain	2,525	1,332
Tax refunds	21,828	12,259
	<u>728,497</u>	<u>1,013,794</u>
<b>RESOURCES EXPENDED</b>		
Grants	688,532	907,637
Printing and stationery	7,548	11,968
Administration & Personnel costs	19,380	30,821
	<u>715,460</u>	<u>950,426</u>
Surplus/(Deficit) for year	13,037	63,368
Balance at 1 January	156,544	93,176
Balance at 31 December	<u>169,581</u>	<u>156,544</u>
<b>EMPLOYMENT OF FUNDS</b>		
Available for distribution	169,581	156,544
Balance at 31 December	<u>169,581</u>	<u>156,544</u>

Sterling balances and transactions have been translated to Euro at the rate of exchange ruling at 31 December 2011, €1 = £0.8353 (2010: €1 = £0. 8607).

**ACCOUNTANTS' REPORT**

The Standing Committee is responsible for preparing the Income and Expenditure and the Fund Account for the year ended 31 December 2011. 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  
March 2012

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**BISHOPS' APPEAL CONTRIBUTIONS**

	2011		2010	
	Stg£	€	Stg£	€
ARMAGH	39,725	3,090	62,662	6,922
CLOGHER	18,426	2,823	42,152	6,039
CONNOR	58,314	-	25,491	100
DERRY & RAPHOE	49,064	24,685	64,665	37,570
DOWN & DROMORE	70,508	-	39,432	-
DOWN DROMORE & CONNOR	-	-	-	-
KILMORE	987	17,412	1,797	12,124
ELPHIN	-	9,693	-	17,508
CASHEL & OSSORY	-	55,728	-	66,641
FERNS	-	21,203	150	35,727
CORK	-	25,072	-	55,052
DUBLIN	-	187,374	20	300,350
LIMERICK	-	14,801	-	46,290
MEATH & KILDARE	-	20,301	-	49,878
TUAM	-	2,284	-	13,415
INDIVIDUALS (INCL. LEGACIES)	-	-	7,957	64,924
OTHER	<u>5,734</u>	<u>26,083</u>	<u>305</u>	<u>-</u>
TOTALS	<u>242,758</u>	<u>410,549</u>	<u>244,631</u>	<u>712,540</u>

TOTALS IN EURO	<u>701,172</u>	<u>996,763</u>
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**BISHOPS' APPEAL GRANTS PAID**

TYPE OF DEVELOPMENT	2011	2010
	€	€
Disaster Relief	216,300	414,294
Health & Medical	81,626	109,161
Education/Communications	159,880	64,523
Rural Development	<u>230,726</u>	<u>319,659</u>
Totals	<u>688,532</u>	<u>907,637</u>
DEVELOPMENT AGENCY		
Christian Aid	333,042	413,649
CMSI	46,914	14,523
Feed the Minds	31,302	-
Tearfund	31,951	56,930
Others	<u>245,323</u>	<u>422,535</u>
Totals	<u>688,532</u>	<u>907,637</u>

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**BISHOPS' APPEAL GRANTS PAID**

**GEOGRAPHICAL LOCATION**

**AFRICA - €270,941; Stg £174,692**

Agriculture Programme	Rwanda	Christian Aid
AIDS Programme	Uganda	Tearfund
Building Programme	Ethiopia	Habitat for Humanity
Cerebral Palsy Programme	Uganda	Motivation
Disaster Risk Reduction	Malawi	Christian Aid
Food Security	Ethiopia	Christian Aid
Food Storage Units	Sierra Leone	Christian Aid
Fuel Efficient Stoves	Eritrea	Vita
Health Education	Tanzania	Oxfam
Horn of Africa Appeal	Africa	Christian Aid
Jacaranda Farm	Kaduna	Direct
Life Skills Programme	Angola	Christian Aid
Literacy Programme	Sierra Leone	Feed the Minds
Meath & Kildare Diocesan Project	Malawi	Direct
Meath & Kildare Diocesan Project	Ubombo	Direct
Niger Emergency Relief	Niger	Christian Aid
Rainwater Projectf	Kenya	CMSI
Safe Water Project	Uganda	Aidlink
School Kitchen	Rwanda	Direct
Self-help Groups	Ethiopia	Tearfund
Vocational Training Centre	Sudan	Direct
Water of Life Project	Africa	Fields of Life
Women's Literacy	Ethiopia	CMSI



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**ASIA - €74,610;£28,467**

Childcare Programme	India	GOAL
Community Fisheries	Cambodia	VSO
Dr Graham's Homes	India	Direct
HIV/AIDS Project	Tamil Nadu	Friends of HOPE
Japanese Earthquake Emergency	Japan	USPG
Pakistan Emergency Relief	Pakistan	Direct
Water of Life Project	Afghanistan	SAFE
Women's Training	India	Feed the Minds

**CENTRAL AMERICA - €10,000**

Youth Programme	Honduras	GOAL
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**NORTH AMERICA - €33,002;£24,860**

Haiti Emergency Relief	Haiti	Christian Aid
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**SOUTH AMERICA - €20,000**

Community Development Programme	Peru	Christian Aid
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**OTHER - €7,000**

RTE TV Documentary	Developing World	KMF Production
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**APPENDIX C**

**BISHOPS' CONFERENCE ON HUMAN SEXUALITY**

**Bishops' Conference: 'Human Sexuality in the context of Christian Belief'  
Conference Statement by the Archbishop of Armagh and the  
Archbishop of Dublin**

Over the past 24 hours, 450 General Synod members of the Church of Ireland (together with several ecumenical guests) have come together from across the island and all the dioceses of the Church to engage with each other on this subject in innovative ways. It has been a substantial conversation reflecting strongly held convictions characterised by clarity of expression without judgmentalism. The conference enabled interactive engagement by participants from a wide range of different perspectives, focusing on complex and sometimes contentious issues. The climate was one of respectful dialogue, all the more valuable for its structured mixing of people who have not before come together or conversed in such depth.

The format included a range of facilitated seminars on themes as diverse as the welcome provided to gay people in church to recent changes in legislation to whether or not there can be 'agreeable disagreement' over gay clergy. It further involved listening to the direct experience of gay Christians and to parents of gay children. There was a clear appreciation of the integrity and principled positions of those expressing different views. It has become clear that there is a breadth of opinion in the Church of Ireland on these matters but also a strong sense of the cohesiveness of the Church. While it is acknowledged that there are still difficult issues for us as a Church, there is not an atmosphere of division.

The intention of the conference was one of enabling open discussion, rather than one of articulating policy or making decisions. We observed a common desire to welcome all people to participate in the life of the Church, whilst accepting that there are no easy answers to difficult questions. In response to the Holy Spirit, the Church seeks to witness to society – with humility – rather than simply reflect current popular opinion. The conference comes at a time when there are live cultural and political debates relating to 'same-sex marriage'. Within this context, the Church's position on marriage as being the union of one man and one woman remains constant.

In conclusion, we ask those who have attended to reflect on what they have heard and experienced and to continue the process of talking to each other in their homes, parishes and communities.

ENDS

The Most Revd Alan Harper, Archbishop of Armagh

The Most Revd Dr Michael Jackson, Archbishop of Dublin

## EVALUATION ANALYSIS

	Excellent	V. Good	Good	Avr	Poor
	%	%	%	%	%
The Venue	48.41	0.44	0.06	0.02	0.00
The Biblical Explorations	5.22	0.31	0.46	0.14	0.03
The Seminars	24.10	0.51	0.22	0.03	0.00
The Round Table discussions	8.96	0.44	0.31	0.13	0.02
Balance of the Programme	10.07	0.43	0.40	0.05	0.01
The opportunity to participate and to contribute	17.88	0.55	0.25	0.02	0.00
	<b>V. much</b>	<b>Quite a lot</b>	<b>A little</b>	<b>Not at all</b>	
Conference has helped me feel better prepared to discuss the issues	23.17	0.46	0.29	0.01	
It has helped me broaden my understanding of other perspectives	16.67	0.41	0.39	0.03	
	<b>Def.</b>	<b>Possibly</b>	<b>Unlikely</b>	<b>Def. not</b>	
Conference format would be useful for the Church to consider other topics	74.85	0.24	0.01	0.00	

**BISHOPS' CONFERENCE - MARCH 2012**

**125 Issues raised from 42 of the 44 Round Table Groups**

**PROCESS**

32

Continue to dialogue – this is only a start – don't rush – develop openness  
More study of Scripture, Tradition, Reason  
Legislation postponed beyond General Synod 2012  
How do we move forward – will answers be circulated?  
Must find a way to hear more gay people  
Need to find a way to continue the conversation  
More Biblical teaching needed  
Middle ground view needs to be heard  
Pastoral care for those who have been hurt by process  
Some fresh perspectives have emerged but not yet ready to decide – a journey  
What may we affirm positively together?  
Shift focus from sexual to moral  
Importance of listening and respect  
Where do we go from here? – we don't know yet  
How do we bring the conference experience to the wider church?  
Take the process to the dioceses  
How do we move issues forward at parochial level?  
Move forward honestly, with compassion and unity against backdrop of rapidly shifting social ethics

**CLARITY FROM THE CHURCH**

24

Is homosexual practice (distinct from orientation) sinful?  
Gay practice – is it acceptable to us/Church/God?  
How can the Church continue to apply discipline consistently?  
Are bishops going to give us a lead?  
Who/what is the source of authority in the Church?  
Who is leading the Church – society or the Lord of the Church?  
What are the distinctives of Christian leadership?  
Difference between gay people and practice - orientation and expression  
Request for statements from individual bishops on personal stance  
Still not clear what the Church is saying/teaching on this issue  
'Law of the Land' allows for civil partnerships - superior to 'law of the Church'!  
Clergy need greater guidance /policy re civil partnerships  
Church needs to give a clear lead about welcome, outreach but also recognition of sin  
Desire to address all human sexuality issues – not only homosexuality  
Sexuality should not be addressed in isolation from other moral issues  
'Singleness' needs to be affirmed  
Need to address how we are relevant in the secular world  
Is it maintaining unity, accommodating diversity, consensus or majority rule?  
Who sets our agenda?

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How much diversity can the Church accommodate?

### **SCRIPTURE**

16

Issue of interpretation – how do we perceive what God says in the Bible?

Place and authority of scripture in the Church

How far is it possible to move away from, but remain true to God's word?

How far does scripture apply to today?

Issue is bigger than homosexuality – about our understanding of scripture

Openness to a hermeneutic other than the one you hold?

Can Christ's love be the overriding context?

### **CONFERENCE**

13

Conference process to be applied more widely at General Synod

A Eucharist would have helped

Excellent process that should be repeated

Request for feedback of overall view

Please publish Summarisers' Reports

Disappointment someone walked out of a seminar

Was a safe place for honest discussion – needed for other topics

Please explore how the same process could be offered at diocesan synods

More time needed at round tables which were the best part of the Conference

Engagement in 'threes' should be encouraged at synods

Willingness to share was honest

Would there be mileage in a published synopsis of the Conference contributions?

Helpful if we had heard the summing-up of other table groups

### **GAY CLERGY**

10

Is there a special responsibility on clergy to model themselves on Biblical standards?

Need a resolution addressing clergy conduct on sexuality

Place of gay clergy/non-celibate gay clergy in the Church

Leaders have a modelling role – should those that don't continue?

Some would like the Church to adopt a policy of not ordaining practising homosexuals

Where does bishop step in in a parish where gay rector causes a split?

Clarification re appointments/ordination of gay clergy

Two standards if clergy and laity are to be treated differently

### **INCLUSION**

How can we be inclusive by staying true to the scriptures?

9

Gays welcome – need to respect all

Can inclusion lead to transformation?

Need to move forward at a pastoral level

How extensive is the 'Welcoming Church'?

Respect for those with whom we disagree

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**UNITY**

8

Don't want to split the Church  
How can we not make it an issue that causes a split?  
Travel together  
Unity of the Church matters above all else  
Respectful moving forward together  
The law of Grace is the law

**MARRIAGE**

6

Christian marriage defined  
We need to articulate what we mean by Christian Marriage  
How can we hold to traditional teaching on marriage yet have space for all marginalised groups?  
What is the normative context for sexual relationships in relation to scripture?  
Are we reaffirming or redefining marriage in the Church?

**LEIGHLIN**

3

Can the bishop involved be held accountable for his actions?  
What is the Church's response to the actions in Leighlin?  
Can be seen as prophetic or as act of dis-unity/dis-respect in a time of waiting

**IN SUMMARY**

4

Involves the tension between those who say "let us get on with one another" and those who say "this is a matter of principle that requires prophetic/moral leadership".  
How can we be confident of the way ahead that it is scripturally based and inclusive?  
What are the limits of diversity in practice, while maintaining integrity?  
+Gregory's questions – How long can we continue to be unjust? How far can we move from holy scripture and remain faithful to Christ's teaching?

**APPENDIX D**

**BOARD FOR SOCIAL THEOLOGY IN ACTION REPORT 2012**

**Membership**

Mr Andrew Brannigan  
Mrs Anne Brown (Hon Secretary)  
Rev Dr Rory Corbett  
Rev Adrian Dorrian (Chair from June 2011)  
Mr Kenneth Gibson  
Very Rev Kenneth Hall  
Most Rev Alan Harper  
Mr Samuel Harper  
The Most Rev Dr Michael Jackson (Chair until June 2011)  
Rev Vicki Lynch (Vice Chair from June 2011)  
Mrs Hilary McClay

**Function**

- The Board for Social Theology in Action is proactive and 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.
- The Board for Social Theology in Action is reactive and responds to reports and documents and is free to release statements in the name of the Board, but for statements to be recognised as official statements of the Church of Ireland they have to be submitted to the Standing Committee for approval.
- Areas of interest (not exhaustive) - the environment, ecumenics, political and European issues, legislation, health and social care and medical ethics.

**Executive Summary**

The Board for Social Theology in Action, newly formed in 2010, began to find its feet in 2011. This included the appointment of a chair, vice chair and honorary secretary. The members of the board warmly welcomed the news of the translation of its interim chair, the Rt Rev Dr Michael Jackson to the Diocese of Dublin.

The Board continued to engage with the Northern Ireland Assembly in a number of areas. This included a meeting with the Minister for Social Development on the issue of extending Sunday trading hours. The meeting was positive and a broad conversation with the Minister was seen as a very useful engagement – other areas covered included gambling laws and measuring the contribution of volunteers to the community.

The Archbishop of Armagh, with some support from members of the Board, spent time in the latter part of the year engaging with government locally and nationally on the issue of welfare reform. The Board also welcomed a representative from the Northern Ireland Fuel Poverty Coalition to address one of its meetings.

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Work also began in 2011 on a DVD resource for Parishes. The aim is to highlight best practice in community involvement in the Church of Ireland, looking at examples from across the Church. Filming has begun on this, and it is expected that it will be launched in 2012.

The Board has begun work on an Environmental Charter for the Church of Ireland. It is hoped that an update can be presented to the General Synod. The Board also intends to undertake a study on the issue of the pricing of alcoholic drinks and its implications for society and in particular, youth drinking.

One issue faced by the Board has been representation from across the Church. The majority of applicants when the Board was being formed came from Northern Ireland and this has skewed the political engagement of the Board to primarily Northern issues. However, it is anticipated that the membership will expand to include broader representation in 2012.

Momentum continues to build for this new Board, and its members look forward to the year ahead with anticipation.



**APPENDIX E**

**CENTRAL COMMUNICATIONS BOARD**

**MEMBERSHIP**

The Rt Rev Trevor Williams	(House of Bishops)
Dr Valerie Jones	(Standing Committee)
Ven Robin Bantry White	(Honorary Secretary)
Rev Eileen Cremin	(Chair - Broadcasting Committee)
Mrs Ruth Buchanan	(January 2012)
Dr Kenneth Milne	(Chair - Literature Committee)
Dr Raymond Refaüssé	(Hon Secretary - Literature Committee)
Mr Denis Reardon	(Church House Senior Management)
Mrs Jane Leighton	(Representative Body)
Head of Synod Services & Communications	<i>(ex officio)</i>
Press Officer	<i>(in attendance)</i>

**OBJECTIVES 2011-12**

- To review the structure and role of the Church of Ireland website and the use of wider social media channels, including the development of a policy on usage;
- To encourage streaming of church services on a diocesan basis;

**Terms of Reference**

- Initiate policy in relation to the communications strategy of the Church
- Co-ordinate the work of the sub-committees
- Report annually to the General Synod

**Executive summary**

The Press Office provided support to central committees, DCOs and dioceses, senior Church personnel and to those exceptional events that punctuate the life of the Church. The Board members continued to explore ways of refreshing the vision for Church communications by using social network media. A further reprint of the large print Church Hymnal was arranged through the Synod and Communications Dept and the full music edition has been reprinted by Oxford University Press. A copyright seminar was hosted for NI parishes in December 2011 and further information seminars on this subject are planned for the Republic of Ireland in 2012. Support has been provided to the LAC in respect of its liturgical initiatives.

**Report**

**New Media**

In 2011-12, the members of the Central Communications Board (CCB) discussed the potential to use new media to extend the range and effectiveness of Church of Ireland communications. Mr Greg Fromholz addressed the Board making various suggestions based on his experience in using these forms of media in ministry to youth.

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Based on these reflections the CCB appointed a small sub-committee to produce an item suited to electronic media distribution to promote the Bishops' Vision Statement – Growth, Unity, Service.

The Church of Ireland presence on Twitter and on Facebook is now well established as a vehicle for news dissemination. Both media are also used increasingly by members of the Church to exchange news and views demonstrating organic growth of an informal Church of Ireland presence on these platforms: Electronic media is now the predominant means of distributing Church news and printed news sources, including the print version of the Church of Ireland Gazette, now represent a significantly smaller portion of news distribution channels than in the past. A new independent news source was launched during the year – churchnewsireland.org. This electronic source focuses primarily on Church of Ireland news using an RSS feed from the main Church website, but has added many local and diocesan sources during the year. It also picks up extensively on global Anglican news.

Facebook.com/churchofireland

Twitter.com/churchofireland

### **Streamed Services from St Patrick's Cathedral, Dublin**

In January, the CCB congratulated St Patrick's Cathedral on becoming the first Church of Ireland cathedral to stream services live on-line.

Services can be picked up by parishioners and other members of the Church from any location in Ireland on a home computer linked to the internet or via their TV using a set-top box which is rented from the service provider for a cost of €8.00 or £6.50 per month. It should also be possible to watch on a home TV set linked to the internet. For information regarding the set-top box please contact churchservices.tv, which is the service provider. Parishes seeking information regarding streaming their services on-line should contact the same provider. This service is not only of use to sick and housebound individuals, but can also be helpful in keeping links with parishioners who are travelling, emigrating or in the case of weddings and funerals, to provide a connection if someone living overseas cannot attend in person.

### **DCO**

In January 2012, the Board welcomed the appointment of a new Dublin Communications Officer, Mrs Lynn Glanville. Lynn brings extensive experience as a newspaper journalist to the role.

### **Publishing**

The production of the *Church of Ireland Handbook* has been referred to an editor and work is ongoing on this complex project.

### **Press Office**

The Press Office continued to act as the point of liaison and facilitation between the Church and both the general/secular and religious media across the island of Ireland, Great Britain and occasionally beyond. The Press Officer and Press Office Administrator enjoyed working closely with Diocesan Communications Officers and Diocesan Magazine Editors, and with various central committees and organisations affiliated to the

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Church. Spokespeople were put forward to speak to the media on a variety of subjects and a steady level of communication was continued with the main daily newspapers and broadcasters North and South and with the *Church of Ireland Gazette* in particular. A significant volume of centrally generated press releases were issued over the calendar year on a wide range of topics, from public comment on social issues by the archbishops, bishops and the Board for Social Theology in Action to responses to news events, all of which were issued simultaneously to the Church of Ireland website and via Facebook and Twitter. A regular flow of news information from the General Synod and from the meetings of its Standing Committee was also maintained.

During the year a number of significant occasions and stories in which the Church played its part were highlighted to the media, including: HM Queen Elizabeth II's state visit to the Republic of Ireland; the election and consecrations of two new bishops of Tuam, Killala & Achonry and of Clogher; the installations of new deans and election of the new Dean of St Patrick's Cathedral, Dublin; the presence of President Mary McAleese to the Law Term Service at St Michan's, Dublin in October and the newly elected President of Ireland, His Excellency Michael D. Higgins at St Patrick's Cathedral, Dublin on Remembrance Sunday 2011. There was also considerable media attention on the Church of Ireland and current debates on human sexuality which required responses and public comment including the release of the bishops' pastoral letter in October 2011. The Press Office also provided an interface between the bishops' conference 'Human Sexuality in the Context of Christian Belief' in March and watching audiences. Also in March, the Press Office publicised the Church's historical and theological conference 'Sober Reflections' marking the centenary of the Ulster Covenant of 1912.

Despite limitations of budget, media training continued to be a priority, the Press Office facilitating training for new bishops and deans through the good offices of the Church and Media Network, and providing 'in-house' refresher training to key Church spokespeople; an annual communications module was also delivered to clergy in training at CITI in March. The Press Office is always keen to support the many efforts of communicators at local level and in addition to providing day-to-day support to regular callers from parish situations, it continues to run the annual CCB communications competition, which acts as a platform for recognition for those producing newsletters/magazines, websites and using social media in its various guises in local, diocesan and organisational situations.

## LITERATURE COMMITTEE

### MEMBERSHIP

Dr Kenneth Milne (Chairman)  
Professor Raymond Gillespie  
Rev Peter McDowell  
Ven Richard Rountree  
Rev Bernard Treacy OP  
Ms Cecilia West (resigned September 2011)  
Very Rev Stephen White  
Dr Raymond Refaüssé (Honorary Secretary)  
Mrs Janet Maxwell (*ex officio*)

In attendance:

Dr Susan Hood, Publications Officer  
Dr Paul Harron, Press Officer

### EXECUTIVE SUMMARY

In 2012 the Committee will set out to

- Promote church-related publication within and beyond the Church of Ireland;
- Manage Church of Ireland Publishing in the new economic climate;
- Evaluate applications for support from the General Synod Royalties Fund.

### CHURCH OF IRELAND PUBLISHING

The Literature Committee has continued to devote much of its time to furthering the work of Church of Ireland Publishing (CIP), the publishing imprint for the Church of Ireland.

The CIP website ([cip.ireland.anglican.org](http://cip.ireland.anglican.org)) was maintained.

The following titles were published in 2011:-

Andrew Brannigan, *Youth games tried and tested*.

Michael Kennedy, *The Book of Common Prayer 2004 commentaries* (electronic resource).

Earl Storey & Robert Miller, *The extra mile: volunteering, church and community*.

Rev Brian Mayne (ed.) *Sunday and weekday readings 2012*.

Dr Kenneth Milne (ed.) *Journal of the General Synod 2010*.

### PUBLICATIONS OFFICER

The Publications Officer worked with the authors and editors of the titles listed above and continued to provide advice for aspiring authors and editors.

### GENERAL SYNOD ROYALTIES FUND

The Committee recommended the following grants:-

€4,000 to APCK for the production of pamphlets on mission and on the Irish language.

€3,500 & £2,250 to the Internet Committee for the hosting and support of the Church of Ireland website.

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€2,000 to the Liturgical Advisory Committee towards the ongoing development of electronic liturgy in 2012.

€2,000 to the Liturgical Advisory Committee for its ongoing work in 2012.

**ACTION PLAN 2012**

- Will develop its structures for promotion and marketing, sales and distribution.
- Promote the use of electronic publishing as well as traditionally printed material to maximise the use of resources.
- Work towards the publication of a Church of Ireland parish handbook.
- Work with the Liturgical Advisory Committee on the publication of a marriage service booklet. Work with Booklink publishers on the production of a pictorial history of the Church of Ireland.

## **BROADCASTING COMMITTEE**

### **Members**

Ms Ruth Buchanan  
Mr Roger Childs  
Revd Eileen Cremin (Chair)  
Very Revd Tom Gordon  
Mr Paul Loughlin  
Revd Dr Bert Tosh

### **In attendance**

Mrs Janet Maxwell: Head of Synod Services and Communications  
Dr Paul Harron: Press Officer

### **Executive Summary**

The Committee furthered its engagement with the Religious News Network (RNN) the local radio religious news service and welcomed the Church's new representative on RNN, Mr Paul Loughlin to the Committee. The Committee also extended its interest in the greater convergence between broadcast and web/internet based content with regard to Church material. Copyright issues relating to web-based content were explored and advice on this subject was added to the guidance provided on the website. Industry links were maintained with the main broadcasters, the Churches Media Council, Westminster Media Forum and Ofcom.

### **Webcast religious services**

During 2012, Catholic Ireland Ltd (catholicireland.net) a provider of online streamed services for churches, reported that they had further reduced the costs of setting up this service to under €10,000/£8,500. The Committee received a report that one cathedral was considering a pilot scheme and advice was given on copyright issues involved. Relevant licences may be obtained from Christian Copyright Licensing International, based in Eastbourne Sussex. Examples of streamed services may be viewed at <http://www.churchservices.tv>. Annual hosting costs are approximately €250 + VAT (£215 +VAT approximately). The Committee continues to encourage dioceses and cathedrals to give serious consideration to this form of witness.

### **Church and Media Network, Westminster Media Forum, Ofcom**

The Committee remains in contact with these organisations which provide key networking and industry information contacts. The Church and Media Network assisted the Church of Ireland with broadcast training for a number of senior clergy, bishops and committee spokespersons. The Westminster Media Forum remains a useful source of information in respect of legislation, in particular the forthcoming Communications Bill (UK).

### **Broadcast Training**

The Committee thanks the Revd Dr Bert Tosh for assisting the communications team in providing a short course in communications to the Ordinands at the Theological Institute.

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Dr Tosh lectured on skills and techniques for broadcast services. Other training was provided courtesy of the Church and Media Network for which the Committee is grateful.

#### **BBC**

Mr Martin O'Brien, the long-time editor of Sunday Sequence, left the programme in 2011. The Committee wishes him every success in his new position and also a full recovery from recent illness. Mr Seamus Boyd took up the role of Producer of Sunday Sequence and the Committee hopes to invite Mr Boyd to address a committee meeting in the coming year.

In December 2010, the BBC and the British Government agreed that the licence fee should be frozen at its present rate for six years. In effect, this means a reduction in BBC income of some 16%. Much thought and many words have been devoted as to how the BBC will cope with this and, while not every part will feel the reduction equally, no part will remain unaffected. It is still extremely difficult to say what the effects will be on any particular area of programming.

Certainly programmes about religion and, in particular those with some historical slant have had a reasonably high profile of late on BBC network programmes and have not, as often in the past, been relegated to times when audiences traditionally are smaller.

Religious and ethical programmes still have an important place in the schedules of BBC Radio Ulster and in particular *Sunday Sequence* continues to examine those areas where religion, ethics, social affairs interact.

We continue to be extremely grateful to all those people who write and deliver scripts, take part in discussions and conduct worship. Without their contributions, our output would be poorer.

#### **RTE**

2011 was, of course, a challenging year for everyone, but RTÉ Religious Programmes have largely weathered the storm. Three short series of *Would You Believe?* delivered higher audiences than in recent previous years, in terms of both share and numbers. Programmes ranged from a "Special Investigation" into the role played by the Vatican in handling clerical abuse (which generated international headlines and contributed to an unprecedented critique of the Vatican by the Taoiseach) to an observational film about a dying Wexford mother, Eimear Maher, which achieved one of the year's highest audience approval ratings of 91.7%.

*The Meaning of Life*, with Gay Byrne returned with more face-to-face interviews with public figures, including Martin Sheen, Michael Parkinson, Ben Dunne and Brendan O'Carroll. The series continues to deliver good audience and share for conversation which often reveals surprising depth and spirituality in its guests and the programme was rewarded with a nomination for a IFTA (Irish Film and Television Award).

On Radio 1, RTE launched a weekly religious magazine, *The God Slot*, presented by Eileen Dunne, which offered a mix of debate and features from across the religious spectrum. By Christmas, the Irish Catholic's critic, Brendan O'Regan, was calling it the country's "best regular religious show."

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A notable broadcast during the year was RTE's Nationwide on 12<sup>th</sup> December which was a special programme looking at the lives of some members of the Church of Ireland in the modern era. It featured the 250<sup>th</sup> anniversary of Wilson's Hospital School; a visit to speak to parishioners at St Mogue's, Fethard (New Ross, Ferns Diocese); and an interview with Archdeacon Richard Rountree in Powerscourt about the many duties associated with parish life.

In terms of worship, RTE maintained the usual varied diet of denominational Christian *worship*, including both studio and outside broadcasts. Once again, RTE Radio 1 broadcast the *Remembrance Sunday Service and the Festival of Nine Lessons & Carols* from St Patrick's Cathedral, Dublin. Radio worship production passed seamlessly into the hands of an independent company, Kairos Communications, initially for a 12-month period. Television output included a few specials, such as the *multi-faith commemoration of 9/11*; *Carols from the Castle* on Christmas Eve; and *Kneeling In The Years*, a celebration of 50 years of broadcast worship, to mark RTÉ TV's 50<sup>th</sup> birthday.



**APPENDIX F**

**CHILDREN’S MINISTRY NETWORK**

Rev Henry Blair	Mr Peter Hamill (Chair)
Mrs Margaret Brickenden	Mrs Alison Jones
Mr David Brown	Rev James Mulhall
Mrs Julie Currie	Rev William Paine
Rev Ian Ellis	Mrs Tammi Peek
Mr Kenneth Fennelly	Mrs Joanne Quill
Mrs Margaret Fullerton	Rev Anne Skuse
Rev Jane Galbraith	Rev Anne Taylor (Secretary)

**INTRODUCTION**

The Children’s Ministry Network (CMN) has held three meetings since its inception in June 2011. The Network is a group comprised of a representative from each diocese nominated by the bishop and also a member of the House of Bishops, the Board of Education Secretaries, The Church of Ireland Youth Department Ministry Co-ordinator and up to three co-opted members including a representative from the Sunday School Society.

Following a wide ranging discussion of the profile and needs of children’s ministry in each diocese, the members have identified three areas of work outlined below, as being crucially important to the future of this ministry in the Church of Ireland.

In identifying these areas the Network recognises that although children’s ministry and youth ministry have some overlapping interests, it is of the view that children’s ministry is unique and deserves targeted attention. The group also believes that children’s ministry has significant catching up to do to match the capacity and scope of youth ministry which has enjoyed recognition and support for many years.

The Network therefore is of the view that it should begin by focussing its energies on enhancing the status and developing the capacity of children’s ministry within the dioceses. The Network needs its own separate platform from which to develop this vital ministry. Whilst acknowledging the uniqueness of children’s ministry, the Network recognises the importance of maintaining a close working relationship with the Church of Ireland Youth Department and with diocesan and parish youth workers.

**Key areas of work identified by the Network:**

**SUPPORT**

Through the Network, there should be a relational approach to supporting grass roots leaders, diocesan representatives and clergy who are engaged in children’s ministry. The Network highlights the important role of clergy in promoting and supporting children’s ministry within their parishes. The Network recommends that each diocese should have a well resourced Children’s Ministry Representative.

### **TRAINING**

There should be opportunities for parish and diocesan based training designed and delivered appropriately to meet local requirements. The Network has set itself an aim to implement a local training event in each diocese within the next two years. It believes much could be achieved by extending and sharing existing training programmes.

### **RESOURCES**

The Network aims to provide up-to-date information on a range of curriculum and other resources for use in children's ministry in parishes. A key recommendation is the development of a website to provide easy access to this information. This website could also be used to announce details of training events throughout the dioceses and provide recommendations/reviews of suitable resources. The Network suggests that this website be located within the official Church of Ireland website and foresees it as an important means of inspiring and equipping children's ministry.

In conclusion, the CMN highlights the priority of developing these three areas through a practical response and to review its progress regularly. The Network acknowledges that the diocesan Children's Ministry Representatives work in very different settings ranging from those employed as full-time children's officers to those who are volunteer workers. The Network urges dioceses to raise awareness of the Children's Ministry Representatives and to appropriately support them in carrying out their ministry. The CMN wishes to thank the Standing Committee for its support in taking forward this initiative and looks forward to a continued role in developing this vital ministry in the Church of Ireland.

**APPENDIX G**

**THE WORKING GROUP ON TIED HOUSING - REPORT**

**Committee Membership**

The Rt Rev Alan Abernethy  
Rev Brian Harper  
Rev Malcolm Ferry  
Mrs Judy Peters  
Ms Ruth Handy  
Mr Roy Benson

**Terms of Reference:**

The Working Group on Tied Housing was asked by the Standing Committee to provide advice on the question of housing provision for clergy. For some years, there has been a feeling that clergy may prefer to purchase their own property rather than live in a rectory. We have considered this issue and the steps that may be required to allow this choice.

**Executive Summary:**

1. Many of the fears and concerns about living in a tied house can be overcome.
2. If it is necessary for the incumbent to own his/her own property, then the structure is already in place for this to happen.
3. A decrease in the use of rectories will have serious implications for mobility of clergy.

**Recommendations:**

- Improved education of Select Vestries on the need to maintain property to the same standard as their own homes.
- Whilst a retirement preparation course is available, there should also be the provision of independent financial advice to all clergy 15-20 years prior to their expected retirement date.
- Greater independence for the incumbent regarding maintenance. This might involve being given a rolling budget for repairs and decoration.
- A change in the Glebe Lease agreement to provide longer tenure following bereavement or unplanned retirement through ill health.
- An audit of the size of existing rectories, the actual accommodation requirements, and the energy efficiency of these rectories.
- Greater authority exercised by Rural Deans/Diocesan Property Committees regarding maintenance and provision. This should apply to both Select Vestries and incumbents.

**Report:**

It has been the tradition of almost all Christian denominations to provide suitable accommodation for those who minister full-time. Many older, larger rectories have now been sold and replaced with modern homes which, nevertheless, are still larger than the average house in the parish. The maintenance of these houses is the responsibility of the Select Vestry.

There is an obligation for suitable accommodation to be provided and an obligation for the incumbent to reside in such accommodation. However, there are exceptions permitted under Ch IV sec 51 (5) of the Constitution which provides *inter alia* that “a free residence shall be deemed to be provided where a monetary allowance considered by the diocesan council to be sufficient is made in lieu thereof.”

**It is our understanding that it is therefore already possible for a parish to provide an incumbent with a monetary allowance which could be used by the incumbent to purchase their own residence. All such allowances are taxable.**

However, Ch IV sec 37 limits the geographical location of the residence so that it is convenient for the discharge of the incumbent's duties.

There are three primary issues that can be identified regarding any policy of allowing incumbents a choice of living in a provided residence or purchasing their own.

**1 Cost to the Parish**

In most instances, an agreement to allow an incumbent the option of purchasing their own residence will require that the parish either sell or let the existing rectory and even then, the income may not meet the required expense. The purchased property would need to be a much more modest house than the traditional rectory, unless the rector had other private income. The following comment was received from a diocese in Canada: “The average cost of maintaining a rectory is approximately CA\$5,000 and the average living allowance is CA\$13,500. We have found that for any parish that is financially on the edge, the sale of the rectory just pushes them over.”

There would need to be a considerable amount of work done in both the finance and legal departments to ensure that such a system was properly and fairly managed for the protection of the parish. It would be good practise, if a rectory were to be sold, that the capital be retained so that a residence could be purchased for a future incumbent, with only the interest being used to defray expenses. In the current climate, this would be impossible.

There is a very complicated scenario around the provision of a deposit for a property. If this is provided by the parish or centrally, how might it be recovered? If it must be provided by the incumbent, then those clergy who have no private means are thus excluded from such a scheme, thus defeating the aim of assisting clergy onto the property ladder.

There are also further financial issues which arise if the incumbent owns his/her own home as the principal residence. Parishes will need to be advised on the payment of

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services and rates, the church buildings rates discount (NI) or tax exemption (RI) may not apply. There would also need to be a discussion with the tax agencies in both jurisdictions concerning the liabilities on any housing allowance.

### 2 Mobility

In former days, clergy were highly mobile, facilitated by the provision of housing. Today, mobility is considerably restricted by educational needs and spouses' employment. Property ownership would add considerably to this loss of mobility. When the market is buoyant, clergy could benefit from a move but when the market is in decline, then there may be considerable financial loss or even, a complete inability to sell. It may be necessary for a central body to undertake to buy property from clergy to enable them to move or retire.

### 3 The Rectory as a public space

In many places the Rectory is used for meetings and counselling. This is the understanding on which the provision of decoration etc for public rooms is based. Assuming that private residences would be much smaller than a “rectory” and possibly located in a residential development, parishes may lose valuable space, albeit provided by the grace of the incumbent.

[Across the Church of Ireland, there is a broad consensus in the regulations in regard to what should be provided. The carpets and curtains in all public rooms are standard. However, there are some dioceses which are non-prescriptive regarding grounds maintenance, security, decoration and assistance with fuel bills. **Considering the design and location of many rectories, there may need to be stronger guidance in these areas.]**

## THE PROVISION OF HOUSING ON RETIREMENT

Retirement is considered to be a crisis point in ministry. The retiree needs to decide where they are going to live. If there has been no provision for property ownership during ministry, and no private funds, then it is not an easy time to purchase a residence for retirement.

The consequences were that either clergy delayed their retirement for as long as possible or that children took on the responsibility of purchasing property for their parents as a long term investment. As these matters are highly personal and often private, it will be difficult to ascertain the extent of such practices other than anecdotally.

Having lived in a large, private residence, often in an “elite” location, retirement means considerable down-sizing. This can be either a relief or a difficulty. The Church of Ireland Retirement Trust (Trinity Housing) provides a part-ownership scheme up to a value of £50,000 and can also advise on rental options.

## THE PROVISION OF HOUSING FOLLOWING DEATH IN SERVICE

In the event of a marriage breakdown or on the death of an incumbent, the partner has a

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limited time to vacate the property. In the case of breakdown, the spouse, even if the injured party, must leave the family home. However, this would remain the case if the couple owned their own residence and might even prove more difficult. For example, the incumbent might be the one to leave the home but would still be under an obligation to find accommodation within the parish.

In the event of death in service, the surviving partner and children do face the trauma of losing their home and possibly moving away from their support network. The Glebe Lease commits the deceased's heirs to handing over the residence within only 2 months of the bereavement. While financial support is provided, this can be a very difficult time. **Is it possible that the time allowed for this process could be extended to 12 months?** Vacancies of this duration are now commonplace and under the circumstances should be received sympathetically by the parish.

#### THE “IDEAL” OF HOME OWNERSHIP

For many decades, home ownership has been viewed as an essential ingredient for stability, both for the community and for the individual. Home ownership provides an inheritance for the next generation and security for old age.

Clergy have been largely excluded from this dream. Those who have private means, through their spouse or parents or previous employment, have been able to buy a property. Prior to 2008, this was considered to be “a good thing”. Those without private means could not do so on a single stipend. Thus it was felt that clergy should be given the opportunity to get onto the property ladder by providing a housing allowance in exchange for the provision of a rectory. This was particularly popular in North America. In the Diocese of Huron, for example, almost 75% of rectories were sold, with the interest on the capital being used to subsidise the incumbent's private residence. The Diocese of Algoma has no specific policy but it has been discouraging the sale of rectories. In their more rural setting, they have found that mobility has been greatly reduced where clergy have purchased their home and that parishes have been financially damaged.

The advantages of renting property have been largely overlooked. In the British Isles, the status of “home owner” has led to the perception that the rental option is only for those in need of social housing. However, renting a property in retirement has the advantage of being free to live close to children, the freedom of having no mortgage or building maintenance issue, and the freedom to change the style of accommodation as needs change with age.

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In our discussions, the following advantages and disadvantages have been identified:

	ADVANTAGE	DISADVANTAGE
RECTORY PROVIDED	<ul style="list-style-type: none"> <li>• The privilege of living in a larger detached home</li> <li>• No responsibility for maintenance</li> <li>• Mobility in appointments</li> </ul>	<ul style="list-style-type: none"> <li>• Loss of home on retirement/bereavement</li> <li>• Need for frequent consultation with Select Vestry</li> <li>• Micro-management by Select Vestries on domestic matters</li> <li>• Varying degrees of provision regarding fuel cost and décor etc</li> <li>• House may be unsuitable for incumbent's needs</li> </ul>
PERSONAL PROVISION	<ul style="list-style-type: none"> <li>• Freedom to choose a home suitable to your needs</li> <li>• Security of having a home after retirement.</li> <li>• Freedom to decorate etc without consultation</li> <li>• Ability to make long term alterations and plans</li> <li>• The home is a private residence</li> </ul>	<ul style="list-style-type: none"> <li>• Parish may continue to be responsible for original rectory</li> <li>• Sale of rectory may not provide for housing allowance</li> <li>• Not all rectories may be suitable for sale.</li> <li>• Mobility of clergy stagnates</li> <li>• Creation of a two-strand appointment system for those who provide their own house and those who need a house provided.</li> </ul>

## **APPENDIX H**

### **REPORT OF THE CLERGY CODE OF DUTY AND CONDUCT COMMITTEE**

#### **Membership**

The Rt Rev Paul Colton  
Rev Stephen Farrell  
Very Rev Maria Jansson (Chairperson)  
Mrs Ethne Harkness  
Ven Stephen McBride  
Rev Terence Dunlop (Consultant)

The Very Revd Maria Jansson was seconded on to the committee and appointed Chairperson in September 2011.

There have been two paradigms at work in the committee, legal and organisational. From a legal perspective some members have serious reservations about the desirability of any Code other than what is there already in the canons on ministry. There was a fear that clergy would become church ‘employees’ and lose the unique freedom appertaining to ministry that allows for so many imaginative and prophetic initiatives.

Another paradigm is that of organisational behaviour: that the church as an institution must be seen to espouse the highest principles in relation to clergy conduct and that these would be akin to an agreed and espoused professional code of practice such as exists in medicine, the Bar, etc. Also there is the fact that many churches within the Anglican Communion have formulated such Codes.

Ms. Edwina Dunne, National Head of Quality and Risk in the HSE met the committee and suggested that the key issue is firstly to articulate the unique character of ministry and from that will come the categories pertaining to what is and is not appropriate in terms of clergy conduct.

The Rev Stephen Farrell is presently making a study of the canons to ascertain how these can articulate a Code of Conduct for Clergy and where gaps may be identified.

Professor Norman Doe, Director of the Centre for Law and Religion at Cardiff Law School has been invited to address the committee as he has been involved in the framing of such a code in the Church of Wales.



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**APPENDIX I**

**COMPLAINTS COMMITTEE – INCOME AND EXPENDITURE ACCOUNT**

**Statement of account - year ended 31 December 2011**

	<b>2011</b>	<b>2010</b>
	Total	Total
	€	€
<b>Deposits</b>	-	2,091
Less - deposit refund	-	(697)
Net deposits	-	1,394
<b>Costs</b>		
Legal	49,694	78,843
Technical	5,000	1,220
Expert witness costs	-	2,195
Administrative and secretarial	2,394	10,893
Travel & subsistence	792	1,208
Sundry	-	369
	57,880	94,728
<b>Net costs attributed</b>	<b>57,880</b>	<b>93,334</b>

**Note:** Income of the General Purposes Fund may be offset against costs arising.  
**General Purposes Fund income in 2011 totalled €1,056**  
**In 2010 the total of the accumulated income of the General Purposes Fund**  
**at the end of 2010, €17,589, was offset against costs in the year.**

**The balance of cost in each year is met by the RCB.**

**APPENDIX J**

**HARD GOSPEL IMPLEMENTATION GROUP  
Report to General Synod 2012**

**Members**

The Rt Rev Trevor Williams (Chair)  
The Rev Andrew Forster  
Mrs Ethne Harkness  
Mr Geoffrey Perrin  
Rev Gillian Wharton

The General Synod 2011 reappointed the Hard Gospel Implementation Group (HGIG) for a further period to the last day of the Ordinary Session of General Synod in 2013. The following objectives were established by the Synod:

- The HGIG shall strive to raise awareness of issues relating to gender imbalance among parishes, dioceses and central church bodies both in terms of membership of those bodies and in the outputs of the work they undertake, with a view to increasing the participation of women in such groups.
- The HGIG will work with the Church of Ireland Youth Department and the youth ministry structures of the Church in the dioceses and parishes to increase the participation of younger people in the governance and outreach structures of the Church, including engagement with the work of the General Synod.
- The HGIG will consider the materials presented by Changing Attitude Ireland, which has requested that the Church provide an information pack on pastoral issues affecting gay and lesbian Christians, and will return suggestions to the Standing Committee.
- That members of General Synod commit themselves to encourage parish, diocesan and central bodies on which they serve to seek actively the inclusion of greater numbers of young adults and women in their membership and programme of work.

The three issues to be prioritised during this phase of the HGIG's life were identified as:

- Progressing participation of women;
- Progressing participation of younger people;
- Discussion of Changing Attitude request regarding a publication.

A letter was sent to Diocesan Secretaries drawing their attention to the resolution passed by the Synod and in particular to the second term:

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*That members of General Synod commit themselves to encourage parish, diocesan and central bodies on which they serve to seek actively the inclusion of greater numbers of young adults and women in their membership and programme of work.*

### **Progressing participation of women**

Canon Doris Clements undertook further research on gender representation following the triennial elections to the General Synod and diocesan election of committees, with the intention of identifying action taken by dioceses in response to notification of the resolution at GS 2011 and subsequently, outcomes. She conducted a statistical analysis offering comparison with the previous situation reported to General Synod, and the Group hopes to present an update to the General Synod in May 2012.

### **Progressing participation of younger people**

Mr David Brown reported to the HGIG in February 2012 on the Church of England Young Synod Observers and practices in dioceses of the Church of Ireland and in other Churches. The HGIG is looking into the idea of structured wider involvement and representation in the workings of Church government. The HGIG will work with the CIYD and the Synod Department to draft a proposal for the General Synod in 2013.

Standing Committee referred an item to the HGIG which was introduced by the Rev Gillian Wharton and Mr Andrew McNeile and sought legislation to ensure higher numbers of young people among Synod representation.

The HGIG felt that analysis of the new triennial returns should form a basis for any further action, particularly legislative action, which might have a prescriptive element to it. It was emphasised that if a constitutional change along the lines of that proposed in the paper was necessary this could be done at the 2013 General Synod and still leave enough time for various Diocesan Synods to make appropriate changes to their own regulations.

The Group indicated that it would be willing to explore this matter further with the Rev Gillian Wharton and Mr Andrew McNeile. The Rev Gillian Wharton was appointed to the HGIG in January 2012 by the Standing Committee to develop this work.

### **Discussion of Changing Attitude materials and materials from other sources**

Changing Attitude requested the Church to produce a pastoral guide for gay and lesbian members of the Church and their families and this was under consideration by the HGIG. The Group noted that material is also available from organizations representing a wide range of views and in accordance with the guidance of the General Synod and Standing Committee, these views should be considered alongside the material presented by Changing Attitude. It was subsequently noted that Changing Attitude has launched its own pastoral guide since making its request to the Church of Ireland. The HGIG agreed that there was potential duplication in producing further guidance at this time.

**APPENDIX K**

**HISTORICAL COMMEMORATIONS AND CENTENARIES WORKING GROUP**

**1912-22 Commemorations**

A note from Revd FJ McDowell, Ven REB White and Dr K Milne

1. By a resolution of 12 April 2011 the Standing Committee requested us to advise and make recommendations on the historical, theological/pastoral and logistical aspects of centenary commemorations of the period 1912-22.
2. As a first step towards complying with this request we met with members of a sub committee of the Church of Ireland Historical Society that had prepared for the Society a paper on the commemorations. The sub-committee comprises Professor David Hayton (QUB), Dr Raymond Refaussy (RCB Librarian and Archivist), Mr Aonghus Dwane (Honorary Secretary of Cumann Gaelach na hEaglaise- the Irish Guild of the Church) and Dr Kenneth Milne (Church of Ireland Historiographer). [Professor Hayton was unable to be present at our meeting, but it is our intention to meet with him as soon as possible.]
3. We endorse the following statement by the aforementioned sub-committee:

**“The historic events that occurred in Ireland from 1912 to 1922 were of great significance not only for Ireland in general but also for the Church of Ireland. They impinged strongly on the life of the Church and its members, considerable numbers of whom were participants, some of them from positions of leadership. It therefore seems unlikely that the centenary of these events will pass unremarked by the Church, the purpose of such comment and activity being to deepen the Church’s self-understanding and self-perception, and also, perhaps, to address the matter of how the Church of Ireland’s record is perceived by others...the aim of any commemoration should be to enhance our understanding of Church of Ireland attitudes at the time and to use such lessons to help build our shared future. This should not be done in any judgemental manner.”**

4. Events likely to be the object of public commemoration in the coming decade include:
  - The passage and passing of the Third Home Rule Bill (1912)
  - The signing of the Solemn League and Covenant (1912)
  - The foundation of Cumann Gaelach na hEaglaise (1914)
  - The Easter Rising (April 1916)
  - The Somme Offensive (July 1916)
  - The Irish Convention (1917)
  - The passing of the Government of Ireland Act (1920)

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The War of Independence (1918-22)

The Anglo-Irish Treaty and the first Constitution of the Irish Free State (1921-2)

We recognise that public understanding of these events differs widely as between the populations of Northern Ireland and the Republic of Ireland. There are also, indeed, differences of perception among members of the Church of Ireland.

5. We recommend that consideration be given to addressing the issues in several ways:
  - (a) Assuming that clergy and others are likely to be asked to express their attitudes to some of the events on the above list, and even perhaps to participate in commemorative occasions, it would be helpful if a ‘crib sheet’ could be drawn up to provide as factual an account as possible of each of these (and maybe other) objects of commemoration, drawing on the best historical advice available. It would also be useful if an historian (or historians) of acknowledged authority could be enlisted to advise members of the Church on specific issues in which they were being asked to participate, or in which they may be invited express their views.
  - (b) At this critical time for relationships on the island, both as between politicians and communities, and building on the enormous impact of the visit and gestures of Queen Elizabeth, it would seem that an appropriate contribution might be made by the Church of Ireland (or indeed ecumenically) if a study of what might be termed a ‘theology of commemoration’ were to be embarked on. We would envisage a one-day seminar, in part devoted to an historical appraisal of the events of the decade, and in part, as might indeed be expected of a Church, a theological reflection on the significance of commemoration. We would recommend that the good offices of the Church of Ireland Historical Society (whose terms of reference include ‘to educate public opinion’) might be invoked, and we ourselves could suggest the names of scholars who might be invited to participate in such a conference, which might be held in Belfast.
  - (c) The recommendations outlined above would, we believe, go some way towards equipping our spokespersons and other members for engagement with the issues raised by commemorations, and indeed towards encouraging what might be termed self-interrogation and reflection by the Church on its role and attitudes past and present. A theological approach, as sketched in (b) above might even be seen as an obligation.
  - (d) However, the Church most distinctively expresses itself through public worship, and we would suggest that consideration be given to the holding of a liturgical event (preferably ecumenical, if that can be contemplated) and which would be marked by a note of *penitence and reconciliation*.
6. We intend to seek from the government authorities, North and South, such information as they can provide on their intentions in these matters. Meanwhile we present this paper to the Standing Committee for its consideration and comment.

**APPENDIX L**

**HISTORIOGRAPHER’S REPORT**

On Thursday 3 November, I had the pleasure of launching at St Patrick’s Deanery *The vestry records of the parishes of St Bride, St Michael le Pole and St Stephen, Dublin 1662-1742*. Edited by WJR Wallace, this is the fifth volume in the texts and calendars series published by Four Courts Press in association with the Representative Church Body Library, and grant-aided by the Heritage Council. Irish historiography is littered with short-lived ‘series’ of one kind or another, for it is one thing to initiate a publications programme and quite another to sustain it. However, not only is this latest book the fifth in a series (whose overall editor is Dr Raymond Refaussé), but the RCB Library has also brought out no less than twelve titles in the parish registers series and there are more to come. The issuing of so many editions of primary material is a remarkable achievement by any standards, and makes it evident that when we take into consideration APCK publications (which include *Search*), Church of Ireland Publishing and the Four Courts Press/ RCB Library series, the Church is contributing in no small measure to public discourse.

At the launch of Mr Wallace’s book, I made the point, which I hope is worth repeating here, that the Church of Ireland’s former position as the Established Church has resulted in a situation where we are the custodians of some of Ireland’s most important buildings and also of an enormous archive of documentary material. To some extent, the buildings attract public attention and are therefore afforded protection. Heritage Week in the Republic now provides us with an opportunity to throw open our doors to the public who avail themselves of the opportunity to explore our churches throughout the state, and we figure conspicuously in the booklet of venues published by the Heritage Council. Documents are much more vulnerable to neglect, and it is greatly to the credit of the RCB and its library that not only are documents of major importance professionally cared for, but they are rendered accessible to the many international readers who visit the library and are put at the disposal of academia everywhere by their appearance in print.

Because of the Church of Ireland’s role in Irish history it is to be welcomed that the Standing Committee of the General Synod has recognised that consideration must be given to how we respond and/or contribute to the ‘decade of anniversaries’ which the island now faces. The years 1912-22 saw colossal changes in Irish society, very largely caused by political forces that have by no means lost their potency. We have to ponder on the role we played in these events both as a community and as an institution. Above all, we must also bear in mind that, as a Church, it is not unreasonable that we might be expected to review the past through a theological prism. A raft of publications is anticipated.

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As always, the past year has seen the publication of a number of books of especial interest to the Church of Ireland. However, two *festshrift* not previously noted in my reports are of particular interest to the Church of Ireland. *People, politics and power: essays on Irish history, 1660-1850, in honour of James I. McGuire* (ed. James Kelly, John McCafferty and Charles Ivar McGuire, 2009) is a tribute to an historian who not only was closely connected with the recently published multi-volume Dictionary of Irish Biography, but was a prime mover in the holding of the conference on Church of Ireland history that took place in UCD in 1993 and resulted in the ensuing book of essays entitled *As by law established*. Another collection of papers, *Ireland's polemical past*, (ed. Terence Dooley, 2010) honours Professor RV Comerford of NUI Maynooth, and includes a contribution by Jacqueline Hill in which she explores factors that led Church of Ireland scholars to move from late eighteenth-century scepticism about the early Irish Church to mid-Victorian claims to the legacy of the early Irish saints.

**APPENDIX M**

**MEMORANDUM OF AGREEMENT**

**between the British and Irish Anglican Churches and the Community of Protestant Churches in Europe – Leuenberg Church Fellowship**

Preamble

In 1995 and 2004 two consultations between the Anglican churches in Europe and churches belonging to the Community of Protestant Churches in Europe (CPCE) took place. Their aim was to consider what the declarations of Meissen, Porvoo and Reuilly might mean for the wider relations between Anglicans and Protestants in Europe. Since 2005 representatives of the Scottish Episcopal Church, the Church in Wales, the Church of Ireland and the Church of England have met three times with representatives of the CPCE to study the faith and order work on which they are engaged. These meetings have been helpfully facilitated by the Institute for Ecumenical Research in Strasbourg. At the meeting of 13-15 April 2011 at Chateau Klingenthal, near Strasbourg, it was agreed that the Anglican and CPCE representatives would recommend to their sponsoring bodies that there should be a memorandum of agreement between the parties who have participated in the consultations.

The CPCE is based on the Leuenberg Agreement (LA) of 1973 which facilitated reconciliation and brought about “church fellowship” (ecclesial communion), including table and pulpit fellowship, between Protestant churches in Europe. Since it “in the life of the churches and congregations that church fellowship becomes a reality”, the more than 100 churches of CPCE committed themselves to “bear their witness and perform their service together” (LA 35).

The four British and Irish Anglican Churches are in communion with each other and are members of the worldwide Anglican Communion, served by the four Instruments of Communion. Representatives of the four churches have been meeting for an intra-Anglican faith and order consultation every few years.

For more than two decades, declarations of formal relationship have been made between Protestant churches belonging to the CPCE and Anglican churches. In the Meissen Declaration (1988), the EKD and the Church of England acknowledged each other as “churches belonging to the One, Holy, Catholic and Apostolic Church of Jesus Christ and truly participating in the apostolic mission of the whole people of God”. They committed themselves “to share a common life and mission” and made certain forms of “eucharistic fellowship” possible. In a corresponding way, the Reuilly Declaration (1999) between the four Anglican Churches in Britain and Ireland and two Reformed and two Lutheran churches in France brought „a decisive step forward in the direction of visible unity” (Foreword, 18). In the British Isles, there are, among others, formal relationships between the Church of England and the Methodist Church of Great Britain (2003) and between the Scottish Episcopal Church, the United Reformed Church and the Methodist Church of Great Britain. The multilateral



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Welsh Covenant includes the Church in Wales and several Protestant churches. The most far reaching agreement is the Porvoo Declaration (1992) in which the four Anglican Churches in Britain and Ireland have entered into ecclesial communion with Nordic and Baltic Lutheran Churches (four of them member churches of CPCE).

There is thus a nexus of overlapping ecumenical agreements and relationships of communion within which the developing conversation between the CPCE and the four Anglican churches is taking place.

Acknowledging the importance of this developing ecumenical context in a changing Europe and recognising the usefulness of the recent consultations the following agreement is proposed.

### Affirmation

Both the Anglican churches and the CPCE are committed to the goal of the visible unity of the Church of Jesus Christ. According to the basic ecclesiological document of CPCE, “the **unity** the church ... is rooted in the unity of its origin, i.e. in the unity of the triune God” and “has been given to ... the churches as the work of God. Thus the churches are faced with the task to witness in visible ways to this gift of God ...”. The church fellowship realised in the “fullest possible co-operation in witness and service to the world” (LA 29) is seen as a witness to the visible unity.

The Anglican churches are committed to the goal of “full visible unity” in the form of “the sharing of one baptism, the celebrating of one eucharist and the service of a common ministry (including the exercise of a ministry of oversight, *episcopate*)” (Reuilly Common Statement, IV). Anglicans understand full visible unity as involving the canonical Scriptures, the ecumenical creeds, the two dominical sacraments and “the historic episcopate locally adapted”, as reflected in the Lambeth Quadrilateral of 1888/1920.

Thus there is a growing shared understanding by the Anglican churches and the CPCE of the goal of unity, but not yet complete agreement about the necessary elements of that goal. They are committed to continue working for a deeper shared understanding which will enable them to take further joint steps towards visible unity.

### Commitments

As far as resources allow, the Church of England, the Church of Ireland, the Church in Wales and the Scottish Episcopal Church, on the one hand, and the Community of Protestant Churches in Europe – Leuenberg Church Fellowship, on the other hand will

- Exchange information and documentation on their emerging faith and order work;
- Continue to meet approximately every three years for a faith and order consultation;
- Explore together the theological exposition and concrete expression of the Church’s mission, ministry and unity/communion;
- Invite each other to participate in major projects of theological research and reflection in the service of the Church’s mission in Europe;

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- Assist one another, wherever possible, in developing wider ecumenical relationships in Europe.

**APPENDIX N**

**PARISH DEVELOPMENT WORKING GROUP**

**REPORT 2012**

**COMMITTEE MEMBERSHIP**

Mrs Brigid Barrett (Administrator)  
The Rt Rev Kenneth Clarke, Bishop of Kilmore  
Rev Paul Hoey (Chair)  
Rev Ruth Jackson Noble  
Mrs Carolyn O’Laoire  
Mr John Tyrell

**CONCEPT**

Parish development is not about quick fix. It is, in essence, a journey of change, a process of transformation. It is more about:

- Process than package;
- People than programme;
- Values than inventiveness;
- Planning than patch up;
- God’s ideas than good ideas.

Reviewing the experience of earlier programmes the working group has sought to deepen the process by enabling parishes to grapple with three important questions, essential in working towards a clearer sense of vision:

- Who are we? (our identity);
- Why are we here? (our purpose);
- What shapes our culture (our values).

It is in the bringing together of those who make up a parish to grapple with these questions that change begins to happen.

Once a shared sense of identity, purpose and values begins to emerge the question becomes, “Now what do we need to do in order for this potential to become reality?” When the parish has settled on a few key priorities the facilitator helps draw up a simple action plan to enable them to become reality.

The website [www.church21.org](http://www.church21.org) outlines the process and offers resources for parishes wishing to embark on a parish development programme.

**PROGRAMME THREE**

Fourteen parishes, from across the Church of Ireland, signed up to the third Church21 Parish Development Programme and commenced the process. Two withdrew owing to their rectors being appointed elsewhere and another three have postponed the process. The nine parishes in the programme are reporting progress at various levels.

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The parishes and their facilitators have been encouraged to give feedback at each stage of the journey. Comments on the Team Day, the Preparation Course and the Church21 Conference indicated that participants found them mostly very helpful and extra comments suggesting improvements will be taken into account by those planning for the future.

The Church21 Conference, held last September, is a key part in the process. Rev Ian Coffey made a hugely helpful contribution, as keynote speaker, bringing the right balance of challenge and assurance to parishes standing on the verge of a new venture of faith. The mix of clear teaching, shared experience, and space to reflect and engage with God and each other, seemed to offer participants the motivation to move forward. An undoubted highlight for many was the experience of worship, led by Mrs Carolyn O’Laoire and Ballyholme Parish Music Group in a variety of forms, from Taize to Iona, in the beautiful chapel, and the evening with the Wicklow Gospel Choir was simply unforgettable.

Given the wide range of parishes involved, the Working Group is encouraged to hear what is being achieved. In some cases change is quantifiable in terms of specific initiatives that have been started as a result of the process – new forms of worship, re-arrangement of buildings, experiments in outreach or whatever. In others progress is more easily identified by a greater emphasis on prayerfulness or shared leadership or simply in the fact that more people want to be involved. It is not always about doing different things; sometimes it is about doing things differently.

A strength of Church21 process is that it offers a clear framework for growth but also allows flexibility. It is not a one-size-fits-all venture.

The part played by the parish teams is vital since they are the main channels of communication throughout the process. In many of the parishes there is tremendous energy and excitement as new people take on new roles. We acknowledge the enormous amount of time and preparation that team members have given on behalf of their parishes and thank them for all their work.

#### **FACILITATORS**

Over the years of running the programme we have been able to build a committed and effective group of facilitators who share freely of their time and expertise. The Working Group cannot begin to express appreciation to those who have facilitated parishes on their Church21 journey. They act as guides, working in close connection with the parish teams, to ask key questions, share stories, and offer an external perspective, all with a prayerful and scriptural focus. The facilitators come together at intervals during the programme, to avail of training and to share resources and experience.

Whatever the future of parish development in the Church of Ireland, it is to be hoped that the Church will recognise the great value of this resource and be able to involve these facilitators in creative and imaginative ways to move parishes on in their mission of service and worship.

#### **FUTURE**

The Working Group has now had the experience of working with over 60 parishes in three programmes of parish development. Judging by the comments made we are

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convinced that there is a need for the Church of Ireland to be strategic in encouraging parishes to engage in a process like that which Church21 offers. In particular, we have seen the difference it makes when a skilled facilitator accompanies a parish through such a process. In short, there is still a need for parish development in the Church of Ireland.

However, the picture in the Church is changing in a number of ways. Several dioceses have appointed their own Parish Development Officers or are about to do so. Partly this is as a result of some of their parishes participating in Church21 and seeing the benefits of such a process but one consequence of this positive development is that parishes from those dioceses are less likely to want to participate in a central programme.

In addition, Church 21 has relied very heavily on the support of the Priorities Fund and the RCB, for which we are very grateful, to help finance the programme. We consider that much has been achieved for a relatively modest financial input. However the financial climate has changed and we recognise that funding for such an intensive programme is unlikely to be forthcoming in the future.

For these reasons, the Working Group is of the opinion that the future of parish development in the Church of Ireland may look rather different. The Group would like to hear from others who have ideas about this. But we feel that two things must not be lost:

- The opportunity for parishes of all types and sizes, from different parts of Ireland, to come together to learn from each others experiences. Parishes have appreciated much about the programme but always, when asked what they have valued, they have said that the single most helpful thing has been getting together with other parishes. Sharing common concerns, seeing how the other half worships, hearing how small initiatives can make a difference; these things are important and can provide much needed motivation in a climate that could easily lead to pessimism. Indeed, at a stage in the history of our Church when fragmentation poses serious risk, there may never have been greater need for this kind of opportunity to share together. For this reason, the Working Group would hope that, whatever else happens a regular gathering of this kind would continue to feature in the Church's thinking about parish development;
- The accrued skills of facilitation that have been built up through the programme.

How these elements of the programme could continue to be made available in the future is not yet clear but, in our opinion, they should be.

During the past year Mr Cyril McElhinney resigned. The members of the Working Group are most grateful for his involvement and active participation since the beginning of the programme and for his continuing commitment to the work of parish development in the Church of Ireland.

We wish to express gratitude to Mrs Brigid Barrett for all that she does in her role as programme administrator.

**APPENDIX O**  
**PRIORITIES FUND**

<b>INCOME AND EXPENDITURE ACCOUNT</b>	<b>Year ended 31 December</b>	
	2011 €	2010 €
<b>INCOME</b>		
Contributions from dioceses	572,279	419,620
Contributions from individuals	120	13,974
Deposit interest	677	1,152
Dividend income	29,542	29,295
	<u>602,618</u>	<u>464,041</u>
<b>EXPENDITURE</b>		
Administration expenses		
Salaries and PRSI	23,025	23,024
Organiser's and Committee expenses	4,042	2,487
Printing and stationery	2,896	6,418
Postage and photocopying	462	615
Miscellaneous and transfers	3,687	3,036
	<u>34,111</u>	<u>35,580</u>
Grants and loans		
Ministry	120,665	116,784
Retirement benefits	2,816	2,253
Education	120,121	194,054
Community	126,302	110,367
Areas of need	40,831	68,297
Innovative ministry	44,929	53,482
Outreach initiatives	208,013	144,774
	<u>663,677</u>	<u>690,011</u>
Total expenditure	<u>697,788</u>	<u>725,591</u>
Surplus before currency exchange	(95,170)	(261,550)
Currency movement for year	4,416	3,849
(Deficit)/surplus for the year	<u>(90,754)</u>	<u>(257,701)</u>

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**PRIORITIES FUND**

<b>FUND ACCOUNT</b>	<b>Year ended 31 December</b>	
	2011 €	2010 €
<b>CURRENT ASSETS</b>		
Cash in bank	23	689
Cash on deposit	288,742	372,478
	<u>288,765</u>	<u>373,167</u>
<b>CURRENT LIABILITIES</b>		
Loan for Priorities Fund purposes	(43,760)	(23,760)
PAYE/PRSI	(4,806)	(4,187)
	<u>(48,566)</u>	<u>(27,947)</u>
<b>INVESTMENTS</b>		
Investments held by RCB in trust at cost	672,488	658,221
<b>NET ASSETS</b>	<u>912,687</u>	<u>1,003,441</u>
<b>FUNDS EMPLOYED</b>		
Balance at 1 January	1,003,441	1,261,142
Surplus / (deficit) for the year	(90,754)	(257,701)
Balance as at 31 December	<u>912,687</u>	<u>1,003,441</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 2011. 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  
March 2012

**APPENDIX P**

**REVIEW OF THE OPERATION OF PROVINCIAL MEDIATION PANELS AND SEVERANCE FUND**

**Executive Summary**

In February 2011, the Honorary Secretaries, at the request of the Standing Committee, initiated a review of the operation of Provincial Mediation Panels and Severance Fund, which were introduced as a result of legislation approved by the General Synod in 2002 and subsequent regulation.

The initial survey was addressed to the archbishops and bishops. Comments were also gathered from the Chief Officer of the RCB. Respondents were broadly in agreement and recommended cessation of the current scheme and the introduction of a new approach. Respondents urged that in addition to pastoral reconciliation and mediation, provision should be made to achieve binding resolution of disputes through arbitration and also broader provision of funding to facilitate redeployment in addition to the original provision in respect of permanent cessation of ministry.

**Recommendations**

1. The Provincial Mediation Panels should be disbanded and the legislation repealed by General Synod.
2. Guidelines on pastoral reconciliation, mediation and arbitration should be produced and approved for use by the General Synod.
3. The underlying principle should be that resolution of all pastoral breakdown/conflict situations must begin with local strategies. This requires certain additional provision:
  - a. Pastoral efforts and approach (involving the Bishop). Specific advice and training needs to be given in this connection.
  - b. Professional, locally based practitioners should be used.
  - c. Good practice guidelines and minimum standards must be produced to act as a framework for this work.
  - d. The administrative and professional costs of such local efforts should be carried by the Diocese.
  - e. Where such local efforts fail, the 2008 innovation, permitting the bishop to make a recommendation for permanent cessation was a positive development. Further consideration is required whether such funds may be used to facilitate redeployment, or solely in respect of cessation of ministry.
  - f. The General Synod needs to approve regulations for dealing with such directly referred recommendations including who is to consider and approve any application to the fund.
4. All aspects of the mechanism for resolving disputes, including the new disciplinary framework, should be subject to a professional review by an expert or group of experts in the field of IR, HR and conflict resolution regular review.



5. The teaching of the regulatory/canonical framework in the Church of Ireland needs to be strengthened. A lack of knowledge in this area leads to confusion, malpractice and contravention of the rules. We must adequately train clergy and lay officers in this regard. There is an expectation in civil law that the members of a voluntary association will be taken to know the rules and are required to implement them.

#### **The origins and present existence of Provincial Mediation Panels and the Severance Fund**

##### **Existing legislation: Provincial Mediation Panels and Severance Fund**

A structure for mediation in the case of pastoral conflict which is deemed by the bishop of the diocese concerned to be incapable of resolution at local level was established in 2001. Section 5 of the Statute of 2001 makes reference to regulations set in place by the RCB concerning severance terms. It is on foot of Section 5 that the Severance Fund was established.

**Provincial Mediation Panels** were enacted by General Synod in 2001.

The object of Provincial Mediation Panels was to establish a group of trained volunteers to assist in the mediation of cases of dispute at the request of the diocesan bishop and by agreement with the parties involved in the dispute. Under clause 5 of this legislation a recommendation made by a Provincial Mediation Panel and which might include permanent cessation from Stipendiary Ministry has first to be agreed to by the minister concerned and the Bishop shall then notify the RCB, thus permitting use of the Severance Fund.

Under clause 6 regulations may be made by the RCB concerning **severance terms** and other matters.

In 2002, the RCB approved regulations which set up the **Severance Fund** to enable financial settlements to be made to clergy who formally agree to withdraw from stipendiary ministry on an irrevocable and permanent basis following a recommendation from a Provincial Mediation Panel. The 2002 Regulations reflected the need for a fund to support the withdrawal from stipendiary ministry on the permanent basis laid down in the 2001 Provincial Mediation Panels Legislation.

In 2002, the RCB also set up General Rules, Terms and Limitations relating to these regulations. These rules set limits to the size of any individual payments as well as setting out various purposes to which the payments might be designated.

In 2003, legislation was established which provided for the funding of the Severance Fund by way of Diocesan Levy.

In 2008, the Regulations (2002) were amended to allow a recommendation for permanent cessation (with agreement of the minister concerned) to come directly from a Bishop or Archbishop without first requiring the involvement of the Provincial Mediation Panels.

Since 2001, there has been no recommendation made under this legislation for permanent cessation. Since 2003 the Severance Fund has been financed by way of Diocesan Levies between 2004 and 2007 and currently totals €283k and £274k.

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In September 2010, The Standing Committee requested a review of the situation regarding the Provincial Mediation Panels and the Severance Fund. The Honorary Secretaries initiated this review in February of 2011, and obtained responses in the first instance from the Chief Officer and from the Archbishops and Bishops of the Church of Ireland.

There was considerable agreement across the responses received:

#### **Responses**

##### **Provincial Mediation Panels – unused since inception**

The Provincial Mediation Panels have rarely been used. The Panel members were trained in mediation, but the actual regulations and legislation only made passing reference to how mediation should be addressed and did not give clear guidance as to the enforceability of the decisions of mediators.

Although not explicit in the legislation it is regarded as a pre-condition of implementation that all parties to a dispute shall agree to enter the mediation process and be bound by its outcomes. This was not always adhered to in practice.

Respondents noted that people in a parish dispute often prefer to deal with a mediator from outside the Church.

The 2001 legislation, where it relates to cessation from stipendiary ministry, requires that this be on a permanent basis. The 2003 legislation (Diocesan Levy) was enacted on the understanding that the levy was only to be used for the purpose of permanent cessation from ministry.

The Regulations made between 2002 and 2008 required that any recommendation for cessation from ministry had to be made by a Provincial Mediation Panel. Since 2008, a recommendation can also come directly from an Archbishop or Bishop, but still requires the agreement of the clergy person.

In practice, respondents noted that incumbent clergy are reluctant to surrender their “freehold” prerogative to enable mediation, especially in circumstances in which no penalty or sanction can be visited upon the laity.

A further difficulty is that participants often view Provincial Mediators as amateurs and there is a widespread lack of conviction that the level of training is adequate or that the mediators have full mastery of legal issues and rights. The representative voluntary panel approach has not been widely embraced or used.

By the time a dispute reaches the desk of the diocesan bishop the situation has often deteriorated to the extent that it cannot be mediated. It may be on the verge of legal action in the secular courts. In such a situation, participants in a dispute rarely agree to enter the mediation process. The Disciplinary Scheme (Chapter 8 of the Constitution) only deals with complaints against clergy, whereas, there may be two parties to a dispute.

Where a dispute escalates, the need for arbitration rather than mediation is required. There are no guidelines for arbitration or other forms of dispute resolution in the Constitution or in most Diocesan Regulations and there are no rules making decisions binding on clergy or parishes or establishing levels of censure. It would also be helpful to

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establish an agreed mechanism for setting performance levels and for performance appraisal in respect of clergy to act as a framework in certain types of dispute.

Not all disputes within a parish involve the clergyperson. Disputes may arise in schools, within the Select Vestry or with employees, or between Church members. In the case of schools, in particular, there are other established mediation procedures apart from the Church's Provincial Mediation Panels. Some consideration is needed as to how such disputes should be addressed.

#### **Responses concerning the lack of utilisation of the Severance Fund**

Since the initiation of the Provincial Mediation Panels and the introduction of the Severance Fund, no case has been brought through mediation to the point where agreement on cessation of ministry was reached. Therefore the terms on which the fund may be accessed have never been met.

#### **Why?**

Fundamental to the lack of take up of the Fund is its relationship to the mediation rules. Many clergy see cessation of ministry as a very high penalty to result from a mediation process and often refuse to participate for fear of the ultimate outcome. Another impediment has been identified following the 2008 amendment, which permitted bishops to recommend cessation of ministry directly. The lack of clear and enforceable rules available to bishops in recommending cessation of ministry as a result of pastoral breakdown has made them hesitant to act. Clergy freehold provides a degree of security from censure unless provision for a process resulting in such a penalty is written in to the Constitution.

#### **Responses in respect of Provincial Mediation Panels:**

Amend the mediation procedure and move to providing a (mandatory) binding arbitration procedure.

Introduce a means of enforcing decisions. The current legislation is perceived as a means to "ease" clergy out of ministry. It is not available to move clergy from a situation of conflict to a sphere of ministry that might meet the needs of clergy and parishioners alike. While the option of redeployment may not appeal to clergy and the appointments system by way of Boards of Nomination is not flexible, some thought should be given to easing the path towards redeployment.

Where mediation is to be pursued, qualified mediators should be engaged. A small list of such people might be developed and kept at Church House. Mediators should be empathetic to the kind of environment in which we work. Mediation costs should be borne by the diocese. The list should try and facilitate access throughout the island.

Mediation is rarely successful in resolving pastoral breakdown.

It was suggested that the mechanisms used in other churches to address irretrievable pastoral breakdown should be considered in developing our own model.

**Responses in respect of the Severance Fund**

Respondents generally agreed that there is merit in the principle behind the legislation and a need for a fund to provide compensation for loss of office in situations of breakdown, but where there is no disciplinary element.

The original example given for use of the fund was a clergy person experiencing a crisis of faith. However, the need currently seen to be greatest is that of conflict which is not essentially disciplinary in nature and which may involve more than one party. There appear to be very few clergy who see departure from ministry as anything other than a punishment. Most will not choose it as a solution. In such cases, a different type of funding may be required to achieve resolution.

There was broad agreement that some funds are needed to help resolve conflict, where redeployment or retraining will form part of the solution. It was also suggested that the fund might support a period of withdrawal from ministry following dispute between a rector and parish, pending re-entry to ministry in a different situation.

Any recommendation for compensation should come from the Bishop.

There was less certainty among respondents as to how this should be funded and whether access to the existing fund should be widened, or whether a new type of fund should be established. There was no comment on whether this fund should be managed centrally, or on a diocesan basis. The Severance Fund is currently supplied by means of a diocesan levy calculated on the basis of number of parishes and held centrally. If a decision was taken to wind up the fund and make payments in respect of future resolutions the responsibility of each diocese, the fund should be redistributed to the dioceses according to their contribution to it.

It was also suggested that the fund might be made available to assist clergy who wish to leave stipendiary ministry whether or not there is a dispute to be resolved. The scenario of clergy trapped by financial considerations in a way of life for which they are wholly unsuited is damaging to the individuals concerned and to the mission and ministry of the church as a whole.

## APPENDIX Q

### REVIEW OF EPISCOPAL MINISTRY AND STRUCTURES WORKING GROUP

#### Introduction

1.1. Following discussion of the issues raised during the Special Meeting of the General Synod in March 2011, the Standing Committee on 12 April 2011 adopted the following resolution:

“That the Standing Committee agrees to the establishment of a working group to examine the scope and nature of contemporary issues in the provision of episcopal ministry in the Church of Ireland;

That the working group may seek guidance in identifying matters of a specifically theological nature that are raised during its deliberations; this should include the gathering of appropriate information from dioceses;

That the working group report to Standing Committee with recommendations at its meeting in January 2012;

That the Standing Committee thereafter considers proposals to establish a Select Committee to consider all the issues identified by the working group and any related issues that may be brought forward;

And that, mindful of the need to maintain a balance in representation, the following be appointed to the working group:

Ven Robin Bantry White (Convenor)

Mrs Ethne Harkness

Mr Andrew McNeile

Mr Roy Totten

Mrs Hilary McClay

Rev Sandra Pragnell

Mrs June Butler

Rev Andrew Forster

Ven Gary Hastings

Two bishops nominated by the House of Bishops.”

1.2. The Bishop of Down and Dromore and the Bishop of Limerick were nominated as members by the House of Bishops.

1.3. The Working Group met on five occasions. At the first meeting, Mrs Ethne Harkness was elected Chairman.

#### Group’s Approach to its Work

2.1. The Working Group identified the following key, interconnected elements in its work relating to the role of bishops:

- the theology of episcopacy;
- the missiology of the Church of Ireland;

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- the ecclesiology of the Church of Ireland;
  - practical and administrative issues;
  - constitutional and general issues.
- 2.2. The Working Group discussed those elements with a view to:
- preparing draft terms of reference for a proposed Select Committee;
  - suggesting how it should be appointed;
  - identifying matters that the Select Committee should consider;
  - indicating the evidence base necessary for any recommendations;
  - commenting on any structural or constitutional issues potentially affecting implementation of recommendations of the Select Committee.
- 2.3. The Working Group shared an interim draft Report with Standing Committee and with Archbishops and Bishops and their comments were taken into account in finalising this Report.

#### **Executive Summary**

3.1. This Report discusses aspects of the theology of episcopacy, the missiology of the Church of Ireland and the ecclesiology of the Church of Ireland which informed the Group's reflections on episcopal ministry and structures. The Report goes on to consider practical and administrative issues and constitutional and general issues. Conclusions and recommendations are set out at the end of each section.

3.2. The Working Group believes that the theology of episcopacy must be the starting point for the work of the Select Committee and recommends an open and comprehensive consideration of possible models of episcopacy. Further, the Working Group's appreciation of the role of bishops as leaders of mission requires that any changes in episcopal ministry and structures should demonstrably enhance capacity to further the mission of the church. In terms of ecclesiology, the Working Group sees opportunities for innovation and creativity that could enrich episcopal ministry throughout the Church of Ireland.

3.3. Turning to practical and administrative issues, wide-ranging discussion identified significant problems in the present arrangements. The Working Group recommends that the Select Committee should address these concerns and provide the evidence base supporting their recommendations, but do so with a constant focus on mission. In this regard, deficiencies in the Church's systems for gathering statistics and other information will cause problems and the Working Group draws attention to the need to introduce appropriate mechanisms to ensure that necessary data can be gathered and made available through central church authorities.

3.4. In reviewing constitutional and general issues, the Working Group recommends amendment of the provision in the Constitution requiring the consent of the synod of any diocese affected by changes in provincial or diocesan boundaries.

3.5. The Working Group also stresses the need for careful communication and transparency in taking forward the work of the Select Committee. This will be crucial if the recommendations of the Select Committee are to be successfully implemented.

3.6. Draft terms of reference for a Select Committee to be established by General Synod are set out at paragraph 9.1 of this Report. Proposals on membership are detailed at paragraphs 10.1 to 10.3.

### **The Theology of Episcopacy**

4.1. The English word “bishop” is a translation of the Greek “episcopos”, literally “overseer”. The role of overseeing, wider than the local church community, emerged in the early days of the Church, as did the threefold ministry. The meaning and implications of the Church of Ireland’s commitment to being an episcopal church have most recently been explored in the context of the Church of Ireland/Methodist Church Covenant. Those discussions, still ongoing, remind us that oversight (“episcopate”) may be exercised in a number of ways - in the words of the Covenant, “corporately, collegially and personally”.

4.2. In the liturgy for Ordination or Consecration of a Bishop (Service Two, The Book of Common Prayer (2004)), the archbishop introduces the Declarations put to the bishop-elect with these words:

“Bishops are called to lead in serving and caring for the people of God and to work with them in the oversight of the Church. As chief pastors they share with their fellow bishops a special responsibility to maintain and further the unity of the Church, to uphold its discipline, to guard its faith and to promote its mission throughout the world. It is their duty to watch over and pray for all those committed to their charge, and to teach and govern them after the example of the apostles, speaking in the name of God and interpreting the gospel of Christ. They are to know their people, and be known by them. They are to ordain and to send new ministers, guiding those who serve with them and enabling them to fulfil their ministry.

They are to baptize and confirm, to preside at the Holy Communion, and to lead the offering of prayer and praise. They are to be merciful, but with firmness, and to minister discipline, but with mercy. They are to have special care for the sick and for the outcast and needy; and to those who turn to God they are to declare the forgiveness of sins.”

4.3. Key elements of the role of a bishop are:-

- Apostolic – the bishop is sent out as leader in mission with the apostolic Gospel, passing it on to new generations;
- Teaching – symbolised by the “cathedra” as the teaching chair;
- Pastoral - chief pastor and pastor of the pastors; and
- Promoting the unity of the Church, both universal and local.

4.4. Alongside these elements, other functions have been gathered to bishops, perhaps for very good reasons, but sometimes through accident of history: examples include accretion of aspects of a managerial and chief executive role, responsibility for ensuring accountability and compliance with various legislative requirements and the need for a media presence and public visibility. The Working Group also noted that the disciplinary and managerial role of bishops in respect of diocesan clergy has become more complicated and onerous because of uncertainty on the employment status of clergy. The respective rights and responsibilities of bishops and clergy in this respect, and the

position of the church authorities, need to be clarified and that task may require the establishment of a separate committee or subcommittee.

***Conclusions and recommendations relating to the theology of episcopacy***

4.5. The Select Committee should seek to articulate a theology of episcopacy that becomes the foundation for its recommendations. The Working Group commends for re-examination Chapter 3 of the Report from the Commission on Episcopal Needs to the General Synod in 1998, *“The Theory behind the Practice”*. That warrants further study, particularly in the light of the insights gained as discussions with Methodists about the nature of episcopacy continue. The view of the Working Group is that the theology must not only come first but must be fully and clearly embedded in the recommendations.

4.6. The Select Committee should reflect on the scriptural origins of episcopacy and discuss how it has evolved to date in the Church of Ireland. This should include a historical examination of how the roles and accountments of bishops in the Church of Ireland today have come to be ascribed to them, followed by an assessment of which of the roles identified are core or critical and which are less appropriate in today’s context. It may be that bishops are spending time on tasks that do not really “belong” to them. We must not build a theology of episcopacy around roles currently carried out, some of which may be appropriate and some less so. It must be borne in mind, however, that individual bishops have particular strengths and priorities and the Church of Ireland has traditionally placed a high value on the personal aspects of episcopal ministry.

4.7. A consideration of different models of episcopacy in the Anglican Communion, in the Porvoo Communion and in other churches, should inform the Select Committee’s recommendations on what would be most appropriate for the Church of Ireland. There is scope for local adaptations and variations in the role of bishops. Episcopacy does not have to be an exclusively territorial concept. There could be a decrease or an increase in the number of bishops, depending on the particular model chosen. The Working Group recommends that the Select Committee should research the various models operating or proposed elsewhere and examine their potential for adoption here. This should include consideration of the scope for bishops to carry out other ecclesiastical roles.

4.8. The theological foundation, the model of episcopacy and the mission of the church at any given time will affect the qualities and characteristics that are expected in those called to hold episcopal office. The Select Committee should consider documents such as the Anglican Communion’s *TEAC (Theological Education for the Anglican Communion) Grid* of episcopal characteristics at election, consecration and during tenure of office, to establish whether something similar might help thinking about the shape of the episcopacy, in the same way as the *Ordination Characteristics Grid* shaped our review of training and preparation for the Diaconate and Presbyterate.

**The Missiology of the Church of Ireland**

5.1. A central responsibility of a bishop is to provide leadership in God’s mission. What is our role in the mission of Christ? The Mission Statement (*Growth, Unity, Service*) needs to be revisited in this context. The mission of the Church of Ireland, in an increasingly secular society, needs to be clearly set out and communicated to the Church



at all levels. As leaders in mission, bishops shape the ethos and priorities of a diocese. In their ministry and their lives, they give example and empowerment to the people and that spreads across the Church and finds its local expression according to local needs. There is a great richness in Anglican comprehensiveness and local adaptations. Bishops are a key link from mission at home to inter-denominational relationships and inter-faith relationships and to the mission of the wider church across the world.

***Conclusions and recommendations relating to the missiology of the Church of Ireland***

5.2. We need a mission-filter: everything we do has to be “mission-proofed”. That provides the context for the work of the Select Committee. The role of bishops in furtherance of mission of the Church of Ireland is crucial. If we are to become a dynamic and growing church, we should emphasise the responsibility of bishops in articulating the vision of their dioceses and building participation in and commitment to that vision in parishes and in other contexts, although it will be carried out in different ways by the individuals concerned.

5.3. Aspects of the role of bishops in delivering missional objectives in the church include prayer, leadership, envisioning, strategic thinking, theological strength, preaching, teaching, team building, communication, and realistic encouragement. Different elements will come to the fore at different times and different bishops will be called upon to exercise different strengths at different times. Sometimes the role of the bishop will be facilitating, rather than initiating, releasing the gifts of others.

5.4. Accordingly, the Select Committee should audit its recommendations to ensure they are focused on and effective in furthering the mission of God through episcopal ministry.

**The Ecclesiology of the Church of Ireland**

6.1. The Working Group addressed the issue of bringing together the theology of mission in the practical structures of the Church. The application of Anglican ecclesiology is dynamic and diverse in character, changing according to the particular mission-led needs of churches and the social and political culture of the times. It is characterised by plurality and attempts to impose singularity tend to result in conflict.

6.2. Some historical constraints that held us within a particular identity may no longer apply. The size, location and needs of the Church of Ireland community may have changed but the structures and organisation of the church remain largely as they were in the time of Establishment. The attempt to maintain the infrastructure of the church as it was more than a century ago is becoming a prison of our own making and preventing genuine mission-led church activity from taking place. The Church nominally covers all of Ireland geographically, although there are now areas where no Anglicans live and where there is no active Anglican ministry - but that may change, perhaps through the development of new communities of faith and new patterns of church.

6.3 The Working Group acknowledges the contribution of the Commission on Ministry in beginning an examination of Missional Ministry in the West of Ireland (see Report to General Synod, <http://synod.ireland.anglican.org/2011/index.php?id=92>), incorporating a paper from Ven Gary Hastings on “*The Future of the Church of Ireland*”. In particular the Working Group commends the work of the former Dean of Killala, Very Rev Sue

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Patterson (Journal of the General Synod 2009, p330; [www.synod.ireland.anglican.org/2009/index.php?id=46](http://www.synod.ireland.anglican.org/2009/index.php?id=46)). Research data recorded there and insights gained are invaluable resources for the Select Committee in developing new approaches to episcopal ministry and structures.

6.4. It may be that the number of people in a diocese can fall below the critical mass necessary to provide the range of gifts needed to manage or resource current episcopal structures. It is not all about numbers, however, and it should be remembered that these are not issues for rural Ireland only: there are parallel issues arising in inner city areas, such as parts of Belfast where the church is struggling to keep parishes alive and maintain decaying buildings. Decline in both rural and urban areas is inevitable if action is not taken to address the situation but it can be reversed if positive steps are taken. In reviewing episcopal ministry and structures, we can learn from the many examples of creative and effective initiatives in our church and elsewhere.

6.5. The Working Group looked at the objectives and characteristics of the Anglican Communion set out in *The Anglican Way: Signposts on a Common Journey*, (<http://www.anglicancommunion.org/ministry/theological/signposts/english.cfm>) and concluded that there is divergence in parts of the Church of Ireland from the ideals identified there. These ideals state that Anglicans are formed by scripture, shaped through worship, ordered for communion and directed by God's mission.

6.6. In discussing these issues, themes that resonated with members of the Working Group were the need for mutual respect and support and sharing relationships and partnerships amongst dioceses.

#### ***Conclusions and recommendations relating to the ecclesiology of the Church of Ireland***

6.7. The Select Committee should be encouraged to think freely, addressing the following questions in respect of the Church of Ireland:

- Where do we come from?
- Who are we?
- What are we about?
- What is God calling us to?

We need to examine our heritage in those terms, before we reach conclusions about 21<sup>st</sup> century episcopal ministry and structures. This means the task of the Select Committee will not just be a matter of how many bishops do we want or need or how many can we afford today.

6.8 The Working Group considers that a comprehensive review of infrastructure and organisational structure is required, but with the caveat that prudence for future generations should also be a feature of such a review: sites may be required in future, even if there appears to be no current need for the ministry that is being maintained there today. Sometimes decline can be reversed. The Select Committee should ask whether we want to continue to structure ourselves as an “all-island” church. Is it likely that the amalgamation of parishes in response to decline has reached its limit? Do we need more imaginative solutions, instead of variations on the theme of chasing after demographic

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shifts? Can we build a sense of ownership and participation in the mission of the entire Church of Ireland, not just the geographical boundaries of our own diocese?

6.9. Significant change in ecclesiology along these lines would require an acceptance by the central church that part of our mission is to support certain areas in an innovative way, rather than continuing to appoint territorial bishops in a “one size fits all” approach. What are the distinctive features of large dioceses, in contrast to small dioceses? Is it simply a matter of geography or population? Can one structural model fit all situations? Do we need to think of bishop-teams or re-examine the introduction of suffragan or auxiliary bishops? What is the role of archdeacons in support of bishops? Should we work from “centres of strength” in support of missional projects in certain districts? Could we devise “Missional Dioceses” with less bureaucracy and greater support from the centre? Could Provinces provide structural help? The Select Committee should be asked to consider these issues.

### **Practical and Administrative Issues**

7.1. There was wide-ranging discussion on practical and administrative issues arising from a review of episcopal ministry and structures. Amongst those issues, we highlight four points here.

- *Funding of episcopal ministry and structures:* A funding model must be designed to provide long-term sustainability for whatever model of episcopal organisation is adopted. This will mean realistic assessment and transparency about stipends, levies, endowments, expenses, costs and resources.
- *Selection of bishops:* It is a matter of concern that in the Northern Province over the last ten years, only one bishop has been elected by an electoral college and most appointments have been made by the House of Bishops. What was intended as a failsafe mechanism has become the norm. This should be addressed as a matter of some urgency. More broadly, the Select Committee should be tasked with examining the selection process. This should include a review of the skills required for episcopal ministry and personal development needs.
- *Role of provinces:* The Working Group wondered if there is scope for each province to take a more active, directional role, for example, in encouraging sharing of information, skills and functions and ensuring a more effective use of episcopal resources. The roles of the two archbishops should be examined by the Select Committee, including the Primate’s role at diocesan, national and international level, the capacity of one person to fulfil all those roles, and the facilities and support needed. This is another priority for early attention.
- *Diocesan boundaries and structures:* Fresh thinking will be needed when coherent approaches are developed on the theology of episcopacy, and the missiology and ecclesiology of the Church. The work of the Select Committee should not become an exercise in redrawing geographical boundaries in a way that tries to make change palatable.

### ***Conclusions and recommendations relating to practical and administrative issues***

7.2. The Select Committee should be asked to consider practical and administrative matters in the context of the theological foundation of episcopacy and the ecclesiology of

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the Church of Ireland. Furtherance of the mission of the church should always be the focus: any recommendations on practical and administrative issues should be mission-proofed. The practical and cost-based issues should not be allowed to drive the agenda.

7.3. The evidence base underlying recommendations on practical and administrative issues should be fully researched and clearly set out by the Select Committee. The information to be sought by the Select Committee should include statistical information and trends in relation to numbers registered in parishes, attendance at services, baptisms, confirmations, marriages and funerals, and details of buildings, infrastructure and financial arrangements. The task of gathering this information should be commenced early in the programme of the Select Committee because it is likely to prove very difficult. Whilst everyone may agree that the Select Committee will need reliable data and expertise in analysing it, in the past our systems have not always delivered the necessary information under these headings. The Working Group intends to draw this inadequacy to the attention of the Honorary Secretaries with the request that Standing Committee considers how it may be remedied, firstly to enable the Select Committee to do its work properly but also in the wider interests of the Church of Ireland.

### **Constitutional and General Issues**

8.1. Detailed scrutiny of the Constitution is needed to identify and deal with issues that may impede the implementation of recommendations of the Select Committee. That can only be done when recommendations are formulated so it is a task for the Select Committee itself. At this stage, however, the Working Group identified Section 31(1) of Chapter 1 (Part 111, Powers) as potentially affecting not just eventual implementation but also the deliberations of the Select Committee. That provision requires the consent of the diocesan synod of any diocese affected by changes in provincial or diocesan boundaries. The Working Group believes that that veto ought to be removed when the Select Committee is set up, in order to give the Select Committee confidence that its ultimate recommendations will be considered on their merits by the General Synod. The precedent used in 1974, which effectively suspended the corresponding section by transferring the powers to the commissioners of the Select Committee for the time being, is a useful model to be considered.

8.2. The Working Group discussed the issue of collective responsibility and authority of archbishops and bishops and their individual, personal positions. It was agreed that the Select Committee should discuss this matter and also the role of the House of Bishops and the role of bishops' meetings, to clarify, in particular, the way in which the latter two relate to the wider Church and to the structures of the Church (including General Synod, Representative Church Body, Standing Committee and Theological Institute). A particular point to address will be the basis upon which bishops, individually or collectively, make statements or issue guidelines and rules in various situations. Currently, the bishops' meeting is viewed as a voluntary meeting of individuals, whereas the functions of the House of Bishops are referred to in the Constitution.

8.3. More generally, it was suggested in Working Group discussions that because the Constitution tends to focus on structures, it is too readily dismissed as irrelevant to mission. Whilst the original concerns of the Constitution may have been matters such as membership rules, church property, fiduciary duties, clergy discipline and pensions, the

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Constitution is also the vehicle for delivering proper governance, without which the institutions of the church cannot operate effectively. For example, with the Safeguarding Trust provisions the child protection policy is linked into the Constitution. An essential purpose of the Constitution is to serve God's mission through the church.

8.4. The recommendations of the Select Committee will bring change, probably unwelcome to some but for the overall benefit of the Church of Ireland. There appears to be a groundswell of opinion that "something needs to be done" but a fear of losing out when the episcopal cake is shared out. The Select Committee's approach should be to learn from listening and take care in presenting the reasons for their decisions. Good communication skills will be needed to encourage people to engage with the debate, agree the change and play their full part in the new structures.

#### *Conclusions and recommendations relating to constitutional and general issues*

8.5. The Working Group recommends amendment of Chapter 1, Section 31, of the Constitution when the Select Committee is established. Beyond that, the Select Committee should assess the constitutional implications of its recommendations and detail the changes needed. The Select Committee should consider the need to clarify the individual and collective roles of bishops.

8.6. The Standing Committee and, in due course, the Select Committee, should note the importance of communication and transparency in encouraging church members to recognise the need for change and give any recommendations a fair hearing in the interests of the wider church.

#### **Draft Terms of Reference for Select Committee**

9.1. The Working Group suggests the following draft terms of reference for a Select Committee to be established by General Synod:

*"To consider the issues identified by the Review of Episcopal Ministry and Structures Working Group and any other associated matters that may be brought forward, and report to General Synod not later than May 2014, with conclusions and recommendations on appropriate future arrangements for episcopal ministry and structures in the Church of Ireland.*

*The Select Committee shall articulate a theology of episcopacy and examine the missiology and ecclesiology of the Church of Ireland, reflecting on the scriptures, building upon our heritage and bringing fresh perspectives to the episcopal needs of the Church of Ireland. The mission of the church shall be the focus of its work.*

*The Select Committee shall consider how episcopacy has evolved in the Church of Ireland and review different models of episcopal ministry and structures in the Anglican Communion and other churches.*

*The Select Committee shall examine the Constitution of the Church of Ireland and identify any necessary or desirable amendments to facilitate implementation of its recommendations.*

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*The Select Committee shall provide answers to practical and administrative questions facing the Church of Ireland, including:*

1. *The key functions and roles of bishops;*
2. *Models of episcopacy;*
3. *Desirable skills of bishops and appropriate training;*
4. *Selection of bishops, including the role of electoral colleges;*
5. *Resources needed to support episcopacy and episcopal families;*
6. *Funding of episcopal ministry;*
7. *Diocesan structures and geographical boundaries;*
8. *Provincial structures and roles of Archbishops of Armagh and Dublin.*

*The Select Committee shall give early attention to the following matters:*

1. *Models of episcopacy allowing bishops to carry out other ecclesiastical roles;*
2. *Electoral colleges;*
3. *Provincial structures and the roles of Archbishops.*

*The Select Committee shall seek relevant information from dioceses and other sources, including statistical data, to provide a satisfactory evidential basis for its recommendations.*

*The individual recommendations of the Select Committee shall be addressed discretely so that lack of progress on any one does not impede the whole.”*

### **Membership of Select Committee**

10.1. The Working Group considers that there should be a balance in terms of geography, gender, age, churchmanship, and clergy and laity and urban and rural backgrounds on the Select Committee. It may be noted that such balance was sought when the Working Group was initially appointed by Standing Committee. The Select Committee will need to have available to it expertise in theology, canon law, constitution, finance and statistical analysis and to this end it should be given authority to consult suitably qualified persons, outside its own membership, to give assistance on such issues. In addition, it should have power of co-option. It should also have authority to form ad hoc short-term subcommittees to deal with and report on specific aspects of the remit in order to progress the work in the demanding timescale laid down.

10.2. Following much discussion, it has been resolved that Standing Committee should be invited to consider appointing the members of the Working Group as the core of the Select Committee, with the addition of a third Bishop. It would be valuable to have the Revd Canon Victor Stacey and the Rev Canon Colin Moore as members given their extensive experience in relation to episcopal colleges. All eleven members of the Working Group have indicated their willingness and commitment to this task. Discussions to date have shown a mix of views and perspectives within the Group and good working relationships have been established, with effective teamwork leading to useful exploration of issues and the timely production of an initial report. The introductory work already done equips them to move at once to substantive issues and meet the deadlines set, perhaps more readily than a totally new group of people could do.

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10.3. The Methodist Church and the Roman Catholic Church should each be invited to nominate a person to join the Select Committee in a non-voting role.

#### **Concluding Comments**

11.1. The Working Group senses that this is a significant moment of opportunity for an imaginative, comprehensive and even prophetic review of episcopal ministry and structures in the 21<sup>st</sup> century. The challenges and opportunities facing the Church of Ireland in our generation are significantly different from those of previous generations. We have the same gospel and the same mission but a different culture and climate in which to witness and work, and episcopal ministry is central to the impact our mission makes in the future. The Special Synod held in 2010 highlighted the passion in the Church for effective and missional episcopal structures, and we must now accept that challenge.

11.2. We commend this Report to Standing Committee, with the plea that in setting up a process which we believe must be radical, far-reaching, transparent and communicated positively throughout the Church of Ireland, there should not be pre-conceived ideas about numbers, costs or geographical spread of bishops, but rather a determination to provide effective and appropriate episcopal leadership to our Church that will enable it to keep mission and outreach at the top of its agenda as we commit ourselves to be worthy instruments of God's Kingdom.

## APPENDIX R

### WORKING GROUP ON DISABILITY

#### Membership

Rev Canon Dr William Murphy (Chairperson)  
Mr James Clarke  
Dr Timothy Jackson  
Mr Ian Slaine

Rev Malcolm Ferry  
Mrs Carol Ferry  
The Rt Rev Trevor Williams

#### TERMS OF REFERENCE

In March 2005, the Standing Committee established the Working Group on Disability to address issues concerning disability that affect the Church of Ireland and to consider the implications of legislation in both jurisdictions. The Church of Ireland is periodically 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.

#### DISABILITY AWARENESS SUNDAY

Resources for *Disability Awareness Sunday* (the third Sunday in November) were posted on the Church of Ireland website. Fuller and revised information is being prepared for 2012.

#### NEW MEMBERS

The working group are delighted to welcome the following new members: the Revd Malcolm Ferry, Rector of All Saints, Clooney (Diocese of Derry), and his wife Carol, and Dr Timothy Jackson (Consultant in Public Health Medicine).

#### VISIT TO CHRIST CHURCH CATHEDRAL, DUBLIN

Two members of the working group, together with Mr Eoin O’Herlihy of O’Herlihy Access Consultancy, and two representatives from the RCB, met with Dean Dermot Dunne at Christ Church Cathedral to discuss the issue of disability access during the meetings of General Synod. This was a very helpful meeting and a number of areas of concern were covered and as a result various steps have been taken to enhance the experience of disabled people attending the Synod.

Reference to two publications supported by the National Disability Authority should be noted. These are *Access: Improving the Accessibility of Historic Buildings and Places* and *Code of Practice on Accessible Public Sites* (both particularly relevant to churches in the Republic).

#### THE CHURCH OF IRELAND THEOLOGICAL INSTITUTE

The chairman of the working group will be conducting a seminar on disability awareness for final year students in the Institute. This seminar is part of the curriculum for ordinands and is intended to encourage them in their thinking through the issues involved in inclusivity for disabled people in the Church.



**WORKPLAN**

The working group has certain priorities in its planning for the future:

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

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**APPENDIX S**  
**STANDING COMMITTEE**  
**RECEIPTS AND DISBURSEMENTS ACCOUNT**

	Notes	2011 €	2010 €
<b>RECEIPTS</b>			
Representative Church Body		598,702	648,331
Deposit Interest	2	9,564	11,171
Royalties Fund Income		24,491	22,331
Grants/Contributions		11,972	20,611
Adjustment to Opening Balances		-	5,569
		<u>644,729</u>	<u>708,013</u>
<b>DISBURSEMENTS</b>			
Ecumenical and Anglican Organisations	3	93,354	116,673
Central Communications Board	4	103,964	130,241
Grants paid to Church Organisations			
- To Support Allocations – Royalties Fund		37,500	75,000
Church of Ireland Marriage Council		10,380	12,414
Royalties Fund Expenditure		110,165	10,990
The Church in Society		-	4,332
The Hard Gospel		-	2,100
Safeguarding Trust		1,188	4,453
		<u>356,551</u>	<u>356,203</u>
<b>EXPENSES</b>			
Facilities provided by RCB		265,871	258,065
General Synod Expenses	5	46,330	46,462
Miscellaneous Expenses	6	42,262	50,780
		<u>354,463</u>	<u>355,307</u>
(Deficit)/Surplus for year		<u>(66,285)</u>	<u>(3,497)</u>
Refund excess allocation to RCB		(27,838)	(64,890)
Balance 1 January		506,587	573,506
Currency translation adjustment		1,843	1,467
		<u>414,307</u>	<u>506,587</u>
<b>FUNDS EMPLOYED</b>			
Cash on Deposit	7	<u>414,307</u>	<u>506,587</u>

## Standing Committee – Report 2012

### ACCOUNTANTS' REPORT

The Standing Committee is responsible for preparing the Receipts and Disbursements Account for the year ended 31 December 2011. 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  
March 2012

### Notes to the Accounts

1. Foreign currency transactions have been translated to Euro at the rate of exchange ruling at 31 December 2011, €1 = £0.8353 (2010: €1 =£0.8607).

	2011	2010
	€	€
2. Deposit Interest		
- Royalties Fund	9,564	11,171
	<u>9,564</u>	<u>11,171</u>
	<u>          </u>	<u>          </u>
3. Ecumenical and Anglican Organisations		
- Anglican Consultative Council	34,550	43,582
- Churches Together in Britain and Ireland	10,775	12,780
- Irish Council of Churches	21,453	20,820
- Irish Inter-Church Meeting	10,466	10,157
- Irish School of Ecumenics	2,750	8,440
- World Council of Churches	3,600	4,420
- Conference of European Churches	4,190	8,133
- Delegates' expenses (travel/conferences)	5,570	8,341
	<u>93,354</u>	<u>116,673</u>
	<u>          </u>	<u>          </u>
4. Central Communications Board		
- Press Office	93,962	108,242
- Broadcasting Committee	2,030	2,698
- Internet	4,380	14,151
- Liturgical Advisory Committee	3,592	5,150
	<u>103,964</u>	<u>130,241</u>
	<u>          </u>	<u>          </u>

Standing Committee – Report 2012

	31 December	
	2011	2010
	€	€
5. General Synod Expenses		
- Venue and Facilities	46,330	46,462
	<u>46,330</u>	<u>46,462</u>
6. Miscellaneous Expenses		
- Parish Development Working Group	10,700	14,198
- Publications & Printing	-	1,215
- Honorary Secretaries' expenses	10,049	10,148
- Porvoo Communion	1,117	2,976
- Historiographer's Expenses	2,150	2,000
- Board for Social Theology in Action	14,426	19,170
- Council for Mission	2,249	-
- Minor Expenses of Committees	1,571	1,073
	<u>42,262</u>	<u>50,780</u>
7. Cash on Short Term Deposit		
- Royalties Fund	333,652	446,968
- Hymnal Revision	1,542	1,496
- Other Account Balances	79,113	58,123
	<u>414,307</u>	<u>506,587</u>

Standing Committee – Report 2012

**GENERAL PURPOSES FUND**

<b>INCOME AND EXPENDITURE ACCOUNT</b>	<b>Year ended 31 December</b>	
	2011	2010
	€	€
INCOME		
Interest and Dividends	1,033	1,034
Venerable E Colvin Bequest	23	23
	<u>1,056</u>	<u>1,057</u>
EXPENDITURE		
Registrar's fees	126	-
Legal and other costs	928	17,779
	<u>1,054</u>	<u>17,779</u>
Surplus/(deficit) for year	2	(16,722)
Balance 1 January	18,500	35,222
Balance 31 December	<u>18,502</u>	<u>18,500</u>
FUND ACCOUNT		
Investments	18,489	18,488
Cash	13	12
TOTAL NET ASSETS	<u>18,502</u>	<u>18,500</u>

Sterling balances and transactions have been translated to Euro at the rate of exchange ruling at 31 December 2011, €1 = £0.8353 (2010: €1 = £0. 8607).

**ACCOUNTANTS' REPORT** The Standing Committee is responsible for preparing the Income and Expenditure Account and the Fund Account for the year ended 31 December 2011. 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**  
**March 2012**