

APPENDIX B
THE CHURCH OF IRELAND CENTRE,
DCU INSTITUTE OF EDUCATION - ADVISORY COUNCIL
REPORT TO THE GENERAL SYNOD 2021

MEMBERS

Members are shown with attendance figures for the meeting held during 2020.

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

In attendance

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

INTRODUCTION

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

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

¹ appointed June 2020 (in place of Most Rev Dr Richard Clarke, retired February 2020)

Standing Committee – Report 2021

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

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

In 2020 the Council received annual budget figures from the Director. A request for an allocation of €8,926.54 from the Church of Ireland College of Education Fund Trust in support of the work of the Centre in respect of the academic year 2020/2021 was recommended to the RB Executive Committee and approved (2019/2020: €60,324.81).

Following the retirement of Most Rev Dr Richard Clarke, the Standing Committee appointed Most Rev John McDowell to the membership of the Advisory Council in the role of Church of Ireland school patron, and as Chair of the Advisory Council. The second external academic expert role created during 2019 remains to be filled by the Standing Committee.

APPENDIX C

BISHOPS' APPEAL ADVISORY COMMITTEE (CIBA)

Bishops' Appeal Committee

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

Bishops' Appeal Diocesan Representatives

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

Total donations received in 2020

€234,898 and £105,558.

Thank you for your support.

Programmes funded in 2020– a sample

Education

- 'I AM A GIRL' education, awareness raising and sanitation programme in Uganda supporting access to menstrual hygiene products, separate latrines and educational supports to enable girls attend school during their period.
- Adult literacy circles and business skills programmes in Ethiopia and Burundi via the Mothers' Union and CMS Ireland.

- Financial literacy programme for farmers as part of a wider organic crop diversification and tree planting programme across 3 villages in North West Cameroon.

Rural Development

- Continued support for Farmers' Gardens & water project supporting the marginalised Wichi communities in Northern Argentina access to nutritious food via SAMS.
- Bee-keeping, improved crops & reforestation programmes in Zimbabwe and improved markets for pigeon pea farmer in Malawi through Christian Aid Ireland.
- Supports for cashew farmers to increase their yield and access to processing cashews for female farmers in Burkina Faso via Self Help Africa.

Health

- The refurbishment of health clinics in Sierra Leone – the most dangerous place in the world to give birth. Via Christian Aid.
- Training and resourcing Emergency foster carers to take in traumatised children and children with disabilities in Cambodia. Via Tearfund Ireland
- Refugee supports for marginalised South Sudanese refugees in the diocese of Egypt. Focus on medical supports, trauma counselling, vocational training and access to employment. Via CMS Ireland.

Emergency Aid

COVID Emergency Response

1. Food aid and hygiene kits for marginalised ethnic groups in Bangladesh via USPG.
2. Food packages, soap and awareness raising campaigns in Lebanon and Ethiopia via Tearfund Ireland.
3. Seeds for communities without access to markets in South Sudan and water stations for Rohingya refugee camps in Bangladesh via Christian Aid Ireland.
4. Supports for people with disabilities including medical and emotional supports in Kenya via Motivation.
5. Emergency food aid, hygiene kits and water stations in DRC, Kenya, Uganda, Rwanda and Nepal via CMS Ireland
6. Food Aid and hygiene kits in overcrowded areas in Uganda via Fields of Life.

BEIRUT APPEAL

Bishops' Appeal Disaster relief responses to the Beirut explosion targeted the provision of hot meals, blankets and medicine, the removal of rubble and small repairs to homes as well as shelter for those whose homes were too badly damaged.

Diocesan Initiatives

- Cork, Cloyne & Ross – Making the Most of Maize, Burundi: Phase 2. The focus of this Christian Aid project goes beyond food security to ensure that smallscale farmers become significant actors in the maize market. As hunger becomes a defining issue of lockdown, it is remarkable that CCRD enabled

maize farming cooperatives to access and plant seeds and to purchase a milling processing machine.

- Cashel, Ferns & Ossory – 150 Years Diocesan Link Initiative is supporting Ante-Natal education in Burkina Faso via Feed the Minds and Literacy Circles in Ethiopia via the Mothers' Union. Despite many setbacks, Bishop Burrows' fundraiser through CFO diocese has raised significant funds for women's health and education.
- Tuam, Killala and Achonry – continuing the Diocesan Link with Kajiado Diocese, the fundraising focus is now on the provision of a solar powered pump house for a new borehole at Lmaroa via Water Drops, a new venture run by Ronnie and Maggie Briggs.

Newsletters & Updates (click on the links to access our newsletters)

<http://www.bishopsappeal.ireland.anglican.org/educate/publications-and-reports/>

CIBA Audit

The Committee commissioned an audit of CIBA's work and how it is perceived in the Northern Province of Armagh. Williamson Consultancy began work on this audit in 2020 and will compile a report with findings and recommendations in 2021.

Justice Strategy

A draft of the Church of Ireland Justice Strategy, compiled by a working group made up of members of the Council for Mission and the Bishops' Appeal under the guidance of Consultant Tommy Stewart. It will be brought to General Synod for debate and in the interim CIBA is allocating some of the Education Advisor's hours to Gender Justice Collaborations.

Legacies

CIBA was honoured to receive legacies that enabled substantial funding to be allocated to vital education, health, agricultural and disaster relief programmes worldwide at the end of 2020 and the beginning of 2021.

Audited Accounts

Audited accounts were available [here](#) on our website by March 2021. Our accounts are overseen by an employee at the Representative Church Body, for which we are most grateful.

BISHOPS' APPEAL ACCOUNT 2020**INCOME & EXPENDITURE ACCOUNT**

	Year ended 31 December	
	2020	2019
	€	€
INCOME		
Contributions	353,012	328,270
Deposit Interest	65	235
Sterling translation gain	-	4,120
Tax refunds	10,165	17,833
	<u>363,242</u>	<u>350,458</u>
EXPENSES		
Administration Expenses & Salaries	<u>22,175</u>	<u>34,789</u>
	22,175	34,789
OPERATING SURPLUS FOR YEAR	<u>341,067</u>	<u>315,669</u>
Grants Paid	312,771	341,625
Surplus /(Deficit) for the year	<u>28,296</u>	<u>(25,956)</u>

BISHOPS' APPEAL ACCOUNT 2020**BALANCE SHEET**Year ended 31 December
2020 2019
€ €**CURRENT ASSETS**

Cash held by the RCB	150,623	116,664
Debtors	13,789	19,452
	<u>164,412</u>	<u>136,116</u>

CURRENT LIABILITIES

Creditors (Amounts falling due within one year)	<u>-</u>	<u>-</u>
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Total Net Assets	<u>164,412</u>	<u>136,116</u>
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FUNDS EMPLOYED

Balance at 1 January	136,116	162,072
Surplus/(Deficit) for the year	28,296	(25,956)
Balance at 31 December	<u>164,412</u>	<u>136,116</u>



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

Report on the audit of the non-statutory financial statements

Opinion

In our opinion, Church of Ireland Bishops' Appeal's non-statutory financial statements (the "financial statements") for the year ended 31 December 2020 have been properly prepared, in all material respects, in accordance with the basis of preparation in the Accounting Policies.

We have audited the financial statements, which comprise:

- the Balance Sheet as at 31 December 2020;
- the Income & Expenditure Account for the year then ended;
- the accounting policies; and
- the notes to the financial statements.

Basis for opinion

We conducted our audit in accordance with International Standards on Auditing (Ireland) ("ISAs (Ireland)") including ISA (Ireland) 800.

Our responsibilities under ISAs (Ireland) are further described in the Auditors' responsibilities for the audit of the financial statements section of our report. We believe that the audit evidence we have obtained is sufficient and appropriate to provide a basis for our opinion.

27. INDEPENDENCE

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

Emphasis of matter - Basis of preparation

In forming our opinion on the financial statements, which is not modified, we draw attention to the Accounting Policies in the financial statements which describe the basis of preparation. The financial statements are prepared for the Advisory Committee for the specific purpose as described in the Responsibilities for the financial statements

and the audit paragraph below. As a result, the financial statements may not be suitable for another purpose.

Conclusions relating to going concern

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

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

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

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

Reporting on other information

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

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

Responsibilities for the financial statements and the audit

28. RESPONSIBILITIES OF THE ADVISORY COMMITTEE FOR THE FINANCIAL STATEMENTS

As explained more fully in the Advisory Committee Responsibilities Statement set out on page 4, the Advisory Committee is responsible for the preparation of the financial statements in accordance with the applicable framework and for being satisfied that they have been properly prepared in accordance with the basis of preparation and accounting policies in the Accounting Policies and for determining that the basis of preparation and accounting policies are acceptable in the circumstances.

The Advisory Committee is also responsible for such internal control as they determine is necessary to enable the preparation of financial statements that are free from material misstatement, whether due to fraud or error.

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

29. AUDITORS' RESPONSIBILITIES FOR THE AUDIT OF THE FINANCIAL STATEMENTS

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

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

A further description of our responsibilities for the audit of the financial statements is located on the IAASA website at:

https://www.iaasa.ie/getmedia/b2389013-1cf6-458b-9b8f-a98202dc9c3a/Description_of_auditors_responsibilities_for_audit.pdf

This description forms part of our auditors' report.

30. USE OF THIS REPORT

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

PricewaterhouseCoopers

PricewaterhouseCoopers Chartered Accountants Dublin
19 March 2021

BISHOPS' APPEAL CONTRIBUTIONS

	2020		2019	
	Stg£	€	Stg£	€
ARMAGH	14,032	908	25,342	1,412
CLOGHER	11,331	815	8,812	1,460
CONNOR	16,591	180	17,388	-
DERRY & RAPHOE	12,800	4,139	17,617	9,235
DOWN & DROMORE	13,280	-	21,678	-
KILMORE	200	2,646	1,350	14,052
CASHEL & OSSORY	-	19,248	-	16,865
CORK	-	10,161	-	17,680
DUBLIN	10	45,373	-	60,834
LIMERICK	-	18,946	-	10,762
MEATH & KILDARE	-	2,218	-	10,161
TUAM	-	2,237	-	3,990
OTHER	<u>37,313</u>	<u>128,028</u>	<u>15,155</u>	<u>54,922</u>
TOTALS	<u>105,557</u>	<u>234,899</u>	<u>107,342</u>	<u>201,373</u>
TOTALS IN EURO		<u>353,012</u>		<u>328,270</u>

BISHOPS' APPEAL GRANTS PAID

TYPE OF DEVELOPMENT	2020	2019
	€	€
Disaster Relief	56,698	57,370
Health & Medical	54,120	81,158
Education/Communications	118,945	74,367
Rural Development	<u>83,008</u>	<u>128,730</u>
Totals	<u>312,771</u>	<u>341,625</u>
DEVELOPMENT AGENCY		
Christian Aid	74,004	74,651
CMSI	55,867	70,704
Feed the Minds	23,500	-
Tearfund	49,817	60,180
Others	<u>109,583</u>	<u>136,090</u>
Totals	<u>312,771</u>	<u>341,625</u>

BISHOPS' APPEAL GRANTS PAID

GEOGRAPHICAL LOCATION		
<u>AFRICA - €160,471; Stg£59,614;</u>		
Project	Location	Agency
Seed Planting	Burundi	Christian Aid
CMS IRL Burundi	Burundi	CMSI
Transformational Saving Programme	Ethiopia	Mothers Union
Tearfund Ethiopia	Ethiopia	Tearfund
Emergency Response	Kenya	CMSI
Christian Aid	Malawi	Christian Aid
Emergency Response	South Sudan	CMSI
Basic Education Improvement Project	Uganda	Fields of Life
I am Girl Project Health & Sanitation	Uganda	Fields of Life
Fields of Life	Uganda	Fields of Life
CMS Ireland Egypt	Egypt	CMSI
Christian Aid	Zimbabwe	Christian Aid
Self Help Africa	Burkina Faso	Self Help Africa
Christian Aid	Sierra Leone	Christian Aid
Motivation Empowerment Through Sport	Uganda	The Motivation Charitable Trust
Disaster Relief	Uganda	CMSI
Harman Scholarship - Cross Cultural Work	Egypt	CMSI
NBIC Leadership Training & Upskilling	Egypt	CMSI
Christian Aid	East Africa	Christian Aid
Pennies4Plastic	Gambia	Waste Aid
Antenatal Care & FGM Awareness	Burkina Faso	Feed the Minds
Covid-19 Emergency Response	Guinea	USPG
Feeds the Minds	Cameroon	Feed the Minds
Jars4Journeys	Ethiopia	Christian Aid
<u>ASIA - €60,895; Stg £9,555</u>		
Covid-19 Emergency Response	Bangladesh	Christian Aid
Tearfund Cambodia	Cambodia	Tearfund
Covid-19 Emergency Response	Lebanon	Tearfund
Syrian Refugee Education Project	Lebanon	Tearfund
Beirut Appeal	Lebanon	Christian Aid/Tearfund
Ongoing Humanitarian Relief	Yemen	Tearfund
Jars4Journeys	Syria	Tearfund
Covid-19 Emergency Response	Lebanon	CMSI

Covid-19 Emergency Response	Sri Lanka	USPG
<i>CENTRAL AMERICA - €694</i>		
Ongoing Relief For Communities Devastated	Bahamas	Tearfund Ireland
<i>SOUTH AMERICA - Stg£11,900;</i>		
SAMS Water Access & Garden Project	Argentina	South American Mission Society

APPENDIX D

CHURCH OF IRELAND BOARD OF CHILDREN'S & FAMILY MINISTRY

REPORT TO GENERAL SYNOD

Membership

Rt Rev George Davison, Bishop of Connor (Chair)

Dr Peter Hamill (Secretary)

Children's Ministry Network representatives:

Rev Canon Jennifer McWhirter (RI)

Mrs Lynne Storey (RI)

Mrs Kirsty McCartney (NI)

Ms Julie Currie (NI)

Sunday School Society for Ireland representative:

Very Rev Niall Sloane

Board of Education representatives:

Rev Catherine Simpson (NI)

Vacant (RI)

Liturgical Committee representative:

Rev Julie Bell

Following the decision to set up a Board of Children's and Family Ministry by the Standing Committee in September 2020, and its population by the various nominating bodies in late 2020, the first meeting of the Church of Ireland Children's and Family Ministry Board took place in early February 2021.

Convened by the Bishop of Connor and with representatives from across the whole of the Church of Ireland, the Board exists to equip, resource and advocate for the increased welcome, enhanced inclusion and full participation of children and their families in the whole life of the church.

The Board reviewed the Strategic Plan document which provided the basis for its formation and set up two working groups. One will work to developing terms of reference for the Board for review and approval by the Standing Committee; the other is engaged in preparatory work for the appointment of the Development Officer envisaged in the Strategic Plan.

APPENDIX E

CENTRAL COMMUNICATIONS BOARD TO GENERAL SYNOD

MEMBERSHIP

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

Broadcasting Committee

Mr Roger Childs
Dr Paul Loughlin

TERMS OF REFERENCE

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

ACTION PLAN 2021

- Develop a new model for RTÉ broadcast services

- Complete work on parish information project to assist with compliance with charities regulation
- Review of media training and support for ordinands and for parishes

REPORT

Introduction

The story of Church communications over the last year has been the story of how parishes, dioceses and the central Church have adapted how they conduct worship and share their narratives in the course of a global pandemic. In this time of change and testing, clergy and lay people have risen to many challenges and demonstrated their extensive range of technical and creative skills.

In the early part of the pandemic, the Press Office was involved in drafting and issuing extensive guidance to parishes in relation to online worship. The grant of €10,000 to each diocese from the RCB and the Priorities Fund to support communications during lockdown was warmly welcomed, and used to purchase copyright licences and equip churches for streaming.

The Board welcomed Ms Emma Blain as Editor of the *Church of Ireland Gazette* and, at the request of the Board of Church of Ireland Press Ltd, approved a contribution of £3,500 towards its continued publication.

A photography competition on the theme of ‘Anything but Covid’ – organised by the Board and kindly sponsored by Ecclesiastical Insurance Ltd – attracted 50 entrants and sought to give members of the Church a lift and positive change in perspective at the end of a very difficult year.

Recent years have seen considerable discussion of the impact on our society, for good and ill, of social media. However, the traditional media such as newspapers and broadcasting are also receiving increased scrutiny. Of particular concern to the Church is the future of the public service aspect of broadcasting (which includes a recognition of the place of religion), something that has in the past tended to be taken for granted in this country.

At a time when market forces are exercising an increasingly influential role and, for instance, the sources of funding of public service broadcasting are being debated, the Irish Government has set up a Commission on the Future of Media. The Commission has sought submissions from the public, and it is some indication of the importance widely attached to these matters that 800 submissions were made to its recent public consultation, including one from the Central Communications Board which can be accessed in our online document library at www.ireland.anglican.org/resources

Work continued on a compliance template with a view to communicating what administrative tasks need to be undertaken by select vestries throughout the church year at a parish level and to assist in the preparation of Code of Governance reports, which will become a required part of annual reporting to the Charities Regulatory Authority in the Republic of Ireland from 2021.

Broadcasting

RTÉ adapted rapidly to the pandemic by producing the new *With You in Spirit* series of reflections, additional Sunday Worship on the RTÉ News Channel, and continued religious affairs programming, including *The Leap of Faith*, *The Meaning of Life* with Joe Duffy, *All Walks of Life* with Mary McAleese, and the annual Christmas Message from the Archbishops of Armagh. The Festival of Nine Lessons and Carols from St Patrick's Cathedral, Dublin, was also broadcast on RTÉ Radio 1 on Christmas Eve.

The Board has expressed its continued appreciation to RTÉ, and also its gratitude to Ms Jacqueline Mullen, following her retirement as co-ordinator of Church of Ireland broadcast services on RTÉ; work is continuing to develop a new model for RTÉ services. It is noteworthy that the audience for broadcast services increased significantly when churches were unable to meet. The support of RTÉ and BBC Northern Ireland in helping to maintain a sense of continuity and community in this way is greatly valued.

The last AGM of Soul Waves, in September 2020, marked the end of an era in Irish religious media life. Members of the Board shared in an online celebration of its 30 years of ministry which recalled the involvement of the Church of Ireland in its formation. The Board also contributed €1,000 towards the winding-up costs for the company, whose archive will be made available at www.jesuit.ie

Literature Committee

MEMBERSHIP

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

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

The Committee continued to promote church-related publication within and beyond the Church of Ireland, manage Church of Ireland Publishing, evaluate applications for support from the General Synod Royalties Fund, and co-operate with the online purchasing facility which assists with promotion and marketing, sales and distribution

Church of Ireland Publishing (CIP) produced the following titles:

John R. Bartlett, *The Gospels in Iambic Verse* (Revised Common Lectionary Year A)
John R. Bartlett, *The Gospels in Iambic Verse* (Revised Common Lectionary Year B)
Karen Salmon, *St Patrick's Pilgrimages – Journey to Place, Journey to God*
Kenneth Milne (ed.), *Journal of the General Synod*, 2019

Ken Rue, *Church of Ireland Sunday and Weekday Readings Advent Sunday 2020 to Eve of Advent Sunday 2021*

In 2021, the Committee proposes to:

- Prepare the thirteenth book in the Braemor Studies series for publication;
- Complete the online publication of Canon Michael Kennedy's work on the theology of liturgy;
- Support the RCB Library in the publication of an illustrated history of church architecture;
- Support, from time to time, Christ Church cathedral, Dublin, publications; and
- Seek to promote the digitization of the Journal of the General Synod.

A list of allocations from the General Synod Royalties Fund is contained on p. 177 of the Book of Reports. Applications to the fund should be addressed to Dr Raymond Refaüssé, Secretary to the Literature Committee, c/o Synod Department, Church House, Church Avenue, Rathmines, Dublin, D06 CF67.

For reference

Allocations from the General Synod Royalties Fund:

- That a grant of £1,000 be made from the GS Royalties Fund to support the publication by the Ulster Historical Foundation of a transcript of the experiences of the Very Rev Henry Jones, Dean of Kilmore and later Bishop of Clogher and Meath, regarding his experiences in Cavan during the 1641 Rising, with an 8,000-word essay on the subject by Brendan Scott.
- That a grant of €4,500 be provided from the GS Royalties Fund to subvent the publication of *SEARCH: a Church of Ireland Journal*.
- That a grant of €500 be made to Mr Colum O'Riordan, Director of the Irish Architectural Archive, for expert editorial work on the text of Dr Michael O'Neill's proposed illustrated history of church buildings.

APPENDIX F
CHARITIES REGISTRATION MONITORING WORKING
GROUP
REPORT TO GENERAL SYNOD 2021

Membership

The Archbishop of Armagh (Chair)	Mr Roy Lawther
Mrs Ashley Brown	Mr Lyndon MacCann, SC
Mr Ken Gibson/ Ms Hazel Corrigan	Ven Leslie Stevenson
Sir Paul Girvan	Mr Billy Skuse

In attendance:

Mr David Ritchie, Mrs Kate Williams, Mr Mark McWha, Mrs Janet Maxwell, Mr Stuart Wilson, Ms Aisling Sheridan, Mrs Fern Jolley

Charities Registration Monitoring Working Group

The Charities Registration Monitoring Working Group met three times and presented the revised Charities Bill to the General Synod in December 2020. The Bill was approved and introduced a new Chapter to the Constitution dealing with all material relating to the Charitable Purpose and Objects of Church of Ireland bodies, including those statements regarded as required to demonstrate the charitable nature of an organisation by the charity regulators in the two jurisdictions. The Working Group thanks Archdeacon Leslie Stevenson and Ms Hazel Corrigan for their work in presenting the Bill to General Synod.

Registration of remaining parishes in RI (and dioceses NI)

At the time of writing, the revisions to the Constitution are in progress and the revised Constitution will be supplied to charities regulators in the two jurisdictions. This will enable registration of remaining Church of Ireland bodies to commence. The Charities Registration Monitoring Working Group has agreed the primary central documents required for this process in respect of parishes in RI. Registration should commence shortly in NI in respect of the Dioceses of Connor and of Down & Dromore. Cross-border entities have still to be called to register in NI, although the RI regulator has taken a different approach and requires such bodies to register.

Payment of Trustees

The Charities Registration Monitoring Working Group reviewed the matter of payment of trustees, and particularly payment of clergy, who also serve as Chair of the Select Vestry and payment of bishops, who are members of the RB. The Working Group considered legal advice given to the Irish charity regulator, and also decisions made by the NI charity regulator, and concluded that both categories of payment are within the scope of existing legislation. Neither regulator has raised an issue over these payments.

Governance Code

The Charities Registration Monitoring Working Group received a report on the Governance Code issued by the regulator in the Republic of Ireland, but felt that the implementation of the Code was beyond its remit in respect of registration issues. Work has been commenced with a working group of Diocesan Secretaries on the application of the Governance Code to parishes and dioceses in the Republic of Ireland. Roll out of this will follow registration of parishes, with a first report being made during 2021. Several central model 'policies' will be introduced as a requirement of this report, which will reflect current practices within the Church, but which will now state these. For example, a policy on expenses will be prepared, which will reflect that expenses are paid on the basis of vouched receipts. This represents current practice, but is only demonstrated in the detail of parish accounts. In future, this practice will be explained in this new document. Another feature of the Governance Code to encourage charities to look to the future and engage in planning activities. Many parishes will already produce a plan and budget for the upcoming year, so again, this should not be a new thing, but may require some parishes to adopt a more formal approach than is currently taken.

APPENDIX G

Children's Ministry Network - Report 2021

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

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

MEMBERSHIP

Vacant (Chair)
Dr Peter Hamill (Hon Sec & Board of Ed NI)
Ms Lydia Monds (Coordinator & SSSI)
Ms Lynn Storey (Trainer & SSSI)
Mr Steve Grasham (CIYD)
Rev Cathy Hallisey (Dublin & Glendalough)
Rev Eugene Griffin (Meath & Kildare)
Rev James Mulhall (Cashel, Ferns & Ossory)
Canon Elaine Murray (Cork, Cloyne & Ross) Outgoing
Rev David Bowles (Cork, Cloyne & Ross) Incoming
Rev Jane Galbraith (Limerick & Killaloe)
Canon Jen McWhirter (Tuam, Killala & Achonry)
Ms Kirsty McCartney (Derry & Raphoe)
Mrs Erin Topley (Kilmore, Elphin & Ardagh) outgoing
Mrs Sarah Taylor (Kilmore, Elphin & Ardagh) incoming
Mrs Frances Boyd (Clogher)
Mrs Jill Hamilton (Connor)
Ms Julie Currie (Down & Dromore)
Mr David Brown (Armagh)

Networking & Resources: Children's Ministry Network representatives met regularly (in person and then via Zoom) to share ideas and resources. The outcomes of these meetings provided the basis for the newsletter resources produced at key times throughout the Church calendar to support children and family workers, parishes and families. Alongside Lent & Easter, Harvest and Advent resources, a special bumper [Summer Kindness Edition newsletter](#) provided ideas for families and Sunday Clubs to engage with their faith simply, at any time of the day. This complemented the creative diocesan holiday club resources that went online or in pods throughout July and August.

Online Supports: Through the [website](#) and the [facebook page](#), regular resources including liturgical resources, scavenger prayer hunts and outdoor trails and prayer chalk walks were highlighted, as were the programmes being run by individual dioceses. This enabled other dioceses to tap into the resources being provided in other parts of the Church of Ireland, strengthening networks and increasing the reach.

MYAH: Although the promotion of Make Yourself at Home was stalled due to the Pandemic, CMN believes it will be even more timely for parishes when people can meet and worship together again. MYAH is a resource pack for parishes to audit their inclusion of families through reflecting on their facilities, their services, their people and their activities. It helps them to celebrate what they do well and to identify simple steps

they can take to encourage a greater welcome and participation of families. Behind the scenes, additional resources have been developed including a Baptism resource and Top Tips for Welcomers, both of which can be found [here](#).

Pandemic Models: Interestingly Family Church models, Outdoor family faith activities, doorstep ministry and letter writing supports that were developed during the Pandemic were needed as ways for families to meaningfully connect in long before the Pandemic hit and we look forward to providing trainings and supports for developing these further, even after regular worship resumes.

Hope Boxes: Victoria Beech from [GodVenture](#) has long supported CMN to move towards equipping family faith in the home. A keynote speaker at Building Blocks and at a CMN retreat, Victoria has hosted CMN trainings to explore creative responses to God and His Word at home. Now she has developed family faith packs. CMN received funding from the Board of education NI for 80 Hope Packs in 2020 which were distributed via the Network to 7 parishes in 6 dioceses to be used in 2021. They contained gratitude posters, candle and bubbles prayers, stickers, a memory verse, challenges, sunflower seeds and open ended craft materials to help families explore hope together.

2021 and Beyond: As this report is being finalised the Network is meeting to discuss a wide variety of possibilities for the coming months including supports for diocesan trainings, strengthening networks & re-imagining Church. Four members of CMN have begun their roles on the new Children's and Family Ministry Board and we pray for the vision and direction of their work. The Pandemic increased access to amazing resources and trainings but also highlighted the gaps in networks for reaching many parishes and families and the need for connection over content.

Sunday School Society for Ireland Report

MEMBERSHIP

Dean Niall Sloane (Chair)

Ms Claire Jackson (Hon Sec)

Rev Eugene Griffin (Hon Tres)

Mrs Lynn Storey

Dr Ken Fennelly

Mrs Heather Wilkinson

Mrs Hazel Bolton

Rev Rob Clements

*Development Officer: Ms Kirsty McCartney (Maternity Cover) & Ms Lydia Monds

Our Role: The Sunday School Society for Ireland (SSSI) works closely with the Church of Ireland Children's Ministry Network (CMN) to resource, train and encourage children's and family workers, Sunday school leaders, clergy and families.

Development Officer: SSSI is very grateful to Kirsty McCartney for her excellent work as Children's Ministry Development Officer from June 2019 until April 2020. During that time Kirsty coordinated the Children's Ministry Network Representatives and the

provision of diocesan trainings. She further developed the MYAH (Make Yourself at Home) resource and launched the pack in several dioceses. Lydia Monds resumed the role on her return from Maternity Leave.

Resources: Jointly with the CMN, SSSI produced several Resource & Support Newsletters full of simple ideas, top tips and resources for leaders and families.

- Lent & Easter 2020 and 2021 provided easily adaptable ideas for online or in pods for journeying through Lent. Easter Trails, lego challenges, family devotionals and self-care continue to be prioritised.
- A bumper Summer Kindness edition newsletter had five sections for growing and nurturing kindness full of really implementable ideas and resources from Flat Jesus to growing your own food from scraps to games to get to know your family better and creative prayer ideas to pray together to painting your emotions to noticing God in the everyday.
- Harvest resources really focused more on getting outdoors as a family or using nature in your Sunday Club ideas. Examples included journey sticks, prayer chalk walks and nature armbands to explore following Jesus and remembering God's promises to us.
- Advent and Christmas ideas and resources again focused on really simple ideas such as a paper nativity that children can make themselves and songs that share the message of Christ with us.
- The Development Officer produced a resource for families coping with anxiety.

Online Supports: The Church of Ireland Children's Ministry website and Facebook page supported leaders who can often become overwhelmed by content. The best ideas from liturgical resources to muddy church trails are recommended and promoted here. The focus is directed towards activities for families in their homes and outdoors, for parishes and Sunday Club zooms, doorstep ministry (when restrictions allow), new Family Pod Church services, chalk prayer walks and more.

Trainings: Building Blocks National Children's Ministry Conference went online in November and was attended by people the length and breadth of Ireland, with many others joining from England. Participants received a conference pack full of ideas for their own self care, for emotional and spiritual anchoring and for their ministries. An evening of Bible Study with Julie McKinley from NBSI was followed by a half day conference with keynote speakers Lucie Hutson from Muddy Church and Mel Lacey from Oakhill training college who encouraged, inspired and equipped people to engage with God and with the families in their ministries. It was such a resounding success that the Building Blocks team followed up with an evening in February with more Bible teaching, creative prayer, self care, Easter trails, lego challenges, apps and ideas to simply connect this Lent.

APPENDIX H

THE CHURCH AND SOCIETY COMMISSION OF THE CHURCH OF IRELAND REPORT 2021

Members

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

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

Executive Summary

In the time since the 2020 Synod the Church and Society Commission has focused on maintaining its commitment to the key topics of environmental climate change and gender justice, while responding to notable issues that have risen to prominence.

Racial Justice

With the issues of racism, discrimination and the complicated legacy represented through some monuments came to the forefront of public debate in 2020, the Church and Society Commission produced a series of documents to help address the issue. In the Statement on Racism CASC discussed the history of conscious and unconscious racism within the Church, acknowledges that racism is an issue that is still with us and reaffirms our commitment as Christians to stand against racism in any way we can.

The Act of Solidarity provided prayers to be used as the basis for a service discussing the issue.

A third document was created to provide guidelines for churches regarding potentially controversial monuments.

Brexit and Cross Border Relations

The Church and Society Commission noted that the Church of Ireland, as a whole-island Church, is in a position of importance and responsibility. The Commission reached out to the newly-created Shared Island Unit in the Department of the Taoiseach to offer assistance where possible in ensuring positive cross relations between governments and

communities on both sides of the border. CASC aims to monitor developments in this matter, with the assistance of the Church of Ireland Press Office and Ven Robert Miller's work with the IICM.

Dying with Dignity Bill 2020

This bill raised in Dáil Éireann in 2020 necessitated a CASC response. Using the framework provided by a 2018 CASC discussion document the Commission composed an outline of Church feelings on the matter, which was submitted to the Oireachtas committee on Justice in response to their invitation for submissions.

Membership Changes

The Church and Society Commission must express heartfelt gratitude to Mrs Ethne McCord who stepped down from the committee this year. Her dedicated service with the Commission and her contributions are greatly appreciated by all her fellow committee members.

The Church and Society Commission welcomed the Ven Robert Miller, Archdeacon of Derry, to the Commission at its November 2020 meeting.

[Discussion papers, background documents and statements \(Appendix 1\).](#)
[Statement on Racism](#)
[Act of Solidarity](#)

[Responses to Government Consultations \(Appendix 2\)](#)
[NIAC Consultation on UK Government Legacy Proposals](#)
[CASC Response – Committee on Justice – 28/01/21](#)
[CASC Response – Organ Donation consultation – 11/02/21](#)

Appendix 1

A: CASC Statement on Racism and Injustice

Published Friday, 11th September 2020.

The Church and Society Commission of the Church of Ireland has, following its consideration of the Black Lives Matter movement and issues of racism and related injustices on the island of Ireland, issued the following statement:

‘The current phase of this global movement was sparked by the death of George Floyd in Minneapolis in the United States on 25th May 2020. His bereaved family and the families of others who have died or who have been injured in this cause deserve our prayerful remembrance.

‘The movement has brought to the fore the fact that racism permeates so many aspects of society. The stories emerging of the experiences of black people and other people of ethnic minority has been a salutary lesson for us all.

‘The African slave trade was a shameful period in Western society. We celebrate the fact that Christians such as William Wilberforce (1759–1833) and in Ireland people such as Thomas Russell (1767–1803) and William Drennan (1754–1820) campaigned against it and were instrumental in its abolition. However, we must recognise that many Christians were involved in this trade either actively or as investors, and that many opposed its abolition. We lament the fact that Churches often provided biblical and theological justification for this evil trade. There has been conscious and unconscious racism in our Church and in society as a whole, and we need to hear and address constructively the issues and concerns raised by black people and other ethnic minorities.

‘Sometimes evidence of this hidden history lies behind statues and monuments, some of which are in churches. As we become more aware of this, we hope to ensure that this aspect of history is appropriately recorded and acknowledged within the context of each monument.

‘Racism is still with us. As Ireland, North and South, becomes more racially diverse and inclusive, we are appalled by outbreaks of racist attacks, insults and discrimination which occur all too frequently. We stand against such attacks and insults and we encourage church and other locally-based initiatives which provide welcome and support to all black and other ethnic minority individuals in our society, as part of our Christian witness.’

B: Act of Solidarity

Published Friday, 28th September 2020

Taking the Knee: Prayers for Racial Justice and Equality

We affirm that racism is an affront to God and contrary to the Christian faith. It denies that the reconciling work of Jesus Christ was achieved for all people and that it breaks down the walls of division across all human distinctions. Racism denies our common humanity in creation and our belief that all are made in God's image. It asserts falsely that we find our fundamental identity in terms of race rather than in Jesus Christ.

“Taking the knee” has become a symbol of protest against racial injustice and an expression of solidarity. It has been used by sports personalities, community leaders, and political representatives amongst others. Like all symbols it can easily be misunderstood. However, as Christians we are familiar with the symbolism of taking the knee. In Psalm 95:6, we read, ‘we kneel before the Lord our maker’. Taking the knee has special meaning for us as we regularly take to our knees in prayer in intercession, in lamentation, and in helplessness to Almighty God.

We invite you to ‘take the knee’ both as a sign of our devotion to God's indiscriminate love as shown in the Gospel of his Son, and as a protest against racism as a distortion of God's will in creation and redemption. We invite you to use the following prayers as part of a Sunday service.

Sentence of Scripture

O come, let us worship and bow down, let us kneel before the Lord, our Maker!
Psalm 95: 6

[Kneel or sit in Silence]

Prayer of Acknowledgement and Lament

Good and gracious God, you invite us to recognize and reverence your divine image and likeness in our neighbour. Enable us to see the reality of racism and free us to challenge and uproot it from our society, our world and ourselves.

We acknowledge and lament the conscious and unconscious racism encountered by many black, Asian and minority ethnic communities in our churches and society.

Give us the courage to stand unequivocally for justice, and for truth. Help us to dismantle racist agendas and to transform unjust structures. Help us to love you with all our heart, soul, and minds. Help us to love one another as you commanded us to do. Help us to treat each other as we would have others treat us. Help us together to find lasting solutions to end injustice and inequality in our world. Through Jesus Christ our Lord, Amen

Prayers for Racial Justice and Equality

Lord, Jesus Christ who reached across the ethnic boundaries between Samaritan, Roman and Jew who offered fresh sight to the blind and freedom to captives, help us to break down the barriers in our community, enable us to see the reality of racism and bigotry, and free us to challenge and uproot it from ourselves, our society and our world.

Lord in your mercy, **Hear our prayer**

God of all peoples, we pray for all victims of racial hatred and discrimination. We pray for your protection especially for those affected in our churches, our schools, our places of work and in our communities and in our land.

Lord in your mercy, **Hear our prayer**

We pray for all in our world, of whatever race, who suffer the horrors of modern slavery. Your Son came to bring good news to the poor and freedom for the oppressed. We thank you for all who are working to combat modern slavery: for governments and agencies, for Church and other faith leaders, for charities and individuals. May we too be voices against oppression, channels of the transforming power of the gospel. May our eyes be opened wide to all who suffer in our midst but out of sight. May we all work for a world where human beings are valued, free to come and go, where no one is enslaved, no one used against their will for another's pleasure or need.

Lord in your mercy, **Hear our prayer**

We pray that we may be able to feel the power of reconciliation. Wherever there is division between us and others, because of our race or ethnicity we pray that we may all be led to reconciliation. We pray for all who work to bring communities together in ways that are just and equal for all.

As we pray for reconciliation, we pray also for restoration. We pray for those whose spirits and communities have been weighed down by racism. Guide us as we strive to ensure everyone has equal dignity.

Lord in your mercy, **Hear our prayer**

Merciful Father, accept these prayers for the sake of your Son, our Saviour, Jesus Christ.
Amen.

Appendix 2

A: NIAC Consultation on UK Government Legacy Proposals

Response from Church of Ireland, Church and Society Commission

The Church and Society Commission (CASC) has prepared the following response to the Northern Ireland Affairs Committee's inquiry into 'Addressing the Legacy of Northern Ireland's Past: The UK Government's New Proposals'.

CASC is an advisory group, serving the Standing Committee of the General Synod, and engages with governments on a variety of issues, including legislation. The mission of CASC is to provide oversight and direction for the Church of Ireland's work, in respect to social theology in action. CASC's views only become representative of the Church of Ireland after being approved by its General Synod.

- On 18th March 2020, the Secretary of State for Northern Ireland, the Rt Hon Brandon Lewis MP, made a Written Statement to the House of Commons, 'Addressing Northern Ireland Legacy Issues: Written Statement – HCWS168', which set out proposals for a new approach to dealing with the legacy of Northern Ireland's past.
- In his Written Statement, the Minister indicated that the Government's new approach would include some "significant changes" from the Stormont House Agreement (SHA).
- CASC supports the points made in the Irish Inter-Church Meeting's response. The Irish Inter-Church Meeting's Legacy Working Group, at its meeting on Monday, 16th April 2020, expressed concern at the following:
 - The timing of this most recent phase of consultation in the midst of the Covid-19 emergency;
 - The lack of detail in the ministerial statement;
 - The apparent unilateral departure from the complex structures set out in the Stormont House Agreement which, while imperfect, were the result of detailed negotiations and reflected the breadth of the challenges;
 - The perception that this was a less victim-centred approach than that set out in the Stormont House Agreement;
 - The risk that the proposed new mechanisms would not reflect obligations under Article 2 of the European Convention on Human Rights and would therefore result in legal challenges; and
 - The lack of a clear vision for reconciliation.
- The implementation of the Stormont House Agreement to date is generally recognised as being piecemeal, inadequate and failing victims and survivors generally, among them veterans, who may become the subject of reinvestigations. The new paradigm, proposed by the Northern Ireland Office, attempts to correct these faults. However, CASC feels we need a properly resourced and more effective implementation of the

Stormont House Agreement, rather than a new approach determined unilaterally by the UK Government. The Agreement was the result of determined and protracted cross-community negotiations; any replacement – even one created with the best of intentions – is likely to fail without cross-community support.

- As regards the new pension arrangement: If there is no agreed funding believed to have been settled, how is the new model to be resourced?
- It seems to CASC that the SHA was a carefully calibrated way of addressing arguably the most complex problem in Northern Ireland politics but is now being replaced by something that may not be able to attract the necessary cross-community support.
- CASC agrees that there is a need to prioritise and maintain a clear focus on the needs of all those affected by the Troubles. This will require governments to adequately resource, and effectively implement, the Stormont House Agreement. CASC appreciates the urgency of addressing legacy issues but resolving such complex matters will take time. Language which even hints at ‘speeding things up’ will most likely prove unhelpful; it would be better to suggest a clear approach with effective implementation and appropriate resourcing. The recent conflict lasted some 30 years and was predated by a period of simmering tension; as we seek an agreed and hopeful way forward, we should be wary of undue haste.
- A less victim-centred approach than the SHA would be a backwards step. CASC urges the Northern Ireland Office to provide greater support for victims’ and survivors’ mental and physical wellbeing, including provision of adequate support for independent living.
- Reconciliation is a critical element in any consideration of legacy and CASC wants to underline the need for a clear vision to guide any process. The NIO’s proposed new paradigm aspires to deliver for all those affected by the legacy of the Troubles; to enable all sides of the community to reconcile and prosper; and to have information recovery and reconciliation at the heart of a revised legacy system that puts victims first. In the absence of detail and without clarity of vision, it is difficult to envisage how this model might live up to its objectives.
- Churches feel we have a distinctive pastoral role to play in addressing the trauma experienced by individuals, families and communities resulting from the Troubles.

B: CASC Response – Committee on Justice – 28/01/21

28/01/2021

Committee on Justice
Leinster House
Kildare Street
Dublin
D02 XR20

Dear members of the committee,

The Church and Society Commission (CASC) of the Church of Ireland has prepared the following response to and comment on the proposed Dying with Dignity Bill 2020.

CASC is an advisory group, serving the Standing Committee of the General Synod, and engages with legislatures and governments on a variety of issues, including legislation. The mission of CASC is to provide oversight and direction for the Church of Ireland's work, in respect to social theology in action. CASC's views only become representative of the Church of Ireland after being approved by its General Synod.

Yours Sincerely,

Rev Dr Rory Corbett
Rt Rev Dr Kenneth Kearon (Chair)

Church and Society Commission
Church of Ireland

The Church of Ireland's fundamental position on assisted suicide and related end-of-life issues has been previously articulated in a CASC discussion paper, adopted by the General Synod of the Church of Ireland in 2018².

With particular reference to the present Bill being considered at Committee stage, we would wish to discuss the Ethical issues that are raised and secondly comment on deficiencies that we perceive in it.

Dying with dignity or assisted dying, despite being an euphemistic term, is still suicide, and this Bill not only changes the law to allow assistance to someone wishing to commit suicide, but also introduces the legalising of euthanasia, that is the killing of another human being.

We would wish to argue against the advancement of this Bill on an ethical basis and also on the basis of significant deficiencies in the wording of the Bill in its failure to adequately protect the patient requesting and also the medical practitioner, who might actually administer the fatal drugs.

We would base the ethical argument on four principles, which for us, as a Church, are based in scripture, but would be consistent with arguments from non-faith as well as other faith groups. The four principles are an affirmation of life, care of the vulnerable, a caring and cohesive society, and respect of the individual (autonomy). We do not propose to address directly the Beauchamp and Childress principles of beneficence, non-maleficence, equity (justice) and autonomy³, but they will be included indirectly.

- 1. Affirming life.** This acknowledges that both the right to life and subsequent legal protection of life, form the foundations not only of human rights law but also much of the criminal code. It is assumed that this would be the case where a person collapses, e.g. from a heart attack, that all efforts are made to resuscitate them unless there is known information to the contrary. The assisted dying scenario is the antithesis of this whereby medical professionals are being asked either to assist or to actively terminate life.

Beyond the legal underpinning affirming life is an acceptance that each individual life has purpose, value and meaning, even if some individuals doubt that for themselves. It also encourages striving to attain the highest quality of life possible for every person. It is part of the Christian tradition to assert that every person's life is of intrinsic value, but we can get to the same position of intrinsic value from a secular position in that our healthcare is predicated on this in the time,

² Church and Society Commission. 2018. *Discussion Paper on Euthanasia and Assisted Suicide*. <https://www.ireland.anglican.org/resources/508/euthanasia-and-assisted-suicide-discussion>

³ Beauchamp, Tom L., and James F. Childress. 1979. *Principles of biomedical ethics*. New York: Oxford University Press

money and energy expended on prevention of suicide programmes, premature baby care, or care for those living with dementia.

Individuals' views of their own lives do matter, but we do not need to agree if they were to suggest that their lives were worthless. Individual autonomy is not the same as untrammelled autonomy, which can lead to negation not to affirmation. Similarly, quality of life can also be misused to suggest that the value of a person's life can be decided by others. It can lead to an assessment of what a person can do, and not who they are, and worse, what they can contribute to society. To bring someone's life to an end is not life-affirming. To kill in self-defence may be necessary but is still not life-affirming.

- 2. Caring for the vulnerable.** A civilised society does care for its vulnerable members but, unfortunately, this too often, this principle has not been supported by history or even present events. Society may try to set out to protect its vulnerable but is blighted by child abuse, domestic abuse, and elder abuse. We only have to look at the effects that COVID-19 is having on these abuses to worry at any loosening of the law and its protection.

If anything, the law should go beyond protection and make a commitment to make sure that the vulnerable are supported, cared for and enabled to live fulfilled lives, in the same way as for any other member of society.

- 3. A caring and cohesive society.** Relationship is at the heart of what it means to be human. Again, look at the effects of COVID-19 where relationships are prevented, with significant psychological effects. For a Christian, relationship with God is an essential part of their life. It is almost impossible to act in total isolation from others; even a tiny action can have an extended effect on others. John Donne noted: "No man is an island entire of itself... any man's death diminishes me, because I am involved in mankind." John Wyatt, the ethicist, has put it that "however compassionate our motives maybe, when we assist in the killing of another human being, we damage our own humanity". An individualistic 'free-for-all' would mean that the principles of affirming life and caring for the individual are unlikely to be upheld within society. Individual autonomy can only be pursued positively and fairly within a society that places it within a communal context. We must continue to build on a cohesive and compassionate society.
- 4. Autonomy.** Within the context of points 2 and 3, maximum individual freedom of choice and opportunity ought to be encouraged. Individuals are made in the image of God, not nations or organisations. Treating every person with respect and dignity is a corollary of recognising the intrinsic value of every human life and is an essential part of creating a more cohesive and compassionate society. 'Common good' and individual well-being can and must go hand-in-hand.

On these grounds, we would reject the ethos that is this Bill.

When it comes to the Bill itself, why is there a demand for assisted dying, for dying with dignity? The usual argument is that of care and compassion for those with life-limiting and terminal conditions (which may include cancers, progressive neurological conditions, and dementia) to deal with the themes of intractable pain, loss of control of bodily function, loss of meaningful activity, and that anyone who argues against is lacking in care and compassion. The demand is consistent with the principle of autonomy, but as an isolated one, trumping all other principles. However, it ignores the other principles given above or the other principles in Beauchamp and Childress. It also requires full mental capacity, and depression is a common complicating factor, often leading to those requests.

The alternatives to assisted dying exist and those involved in palliative care are almost unanimous in claiming that these problems can be controlled, and existential distress is not a good reason to hasten death. The various aspects of distress need to be recognised and managed and pain relief should be fully managed by those skilled in the use of the appropriate drugs. What this Bill is indirectly highlighting is the inadequacy of hospice, palliative and end-of-life care available to the population at large.

International experience of assisted dying has revealed problems in management and oversight. Elsewhere in Europe, there have been prosecutions for acting in breach of the guidelines, and there has been the extension of accepted reasons for the procedure even to persons wishing just to end their lives, though there is no physical illness, and more recently permitting the use in respect of minors. In a 20-year review of the situation in Oregon state, USA, there are worrying findings, although records available for review are limited and only held for one year. In each of the last two years of the review, just over 100 physicians wrote approximately 220 prescriptions to enable assisted dying; from one to 25 per prescriber. The duration of contact between the patient and physician varied from one week to over 30 years with a mean of 13 weeks. The longer contact times would appear to be those with a regular physician. It transpired that one doctor wrote one eighth of all prescriptions. The number of individuals with physician contact of less than 13 weeks would support the concept of 'doctor-shopping', and also of wholly inadequate time given to make a proper assessment of the patient's mind and to deal with problems such as a feeling of being a burden or of inadequate medical management.

Looking at the proposed Bill itself, there appear to be weaknesses that have been shown in other jurisdictions:

Section 8. There is no indication of how long before an expected death the procedure can be carried out. Six months seems to be a common figure elsewhere.

- Section 9.** (1)(a) How long is ‘clear and settled’?
- (2) The attending medical practitioner need not be the registered medical practitioner who diagnosed that person as terminally ill. This would allow for doctor-shopping, and also would mean that the medical practitioner most likely to know the patient could be bypassed.
- (3)(c) Assessment of “voluntarily”. What is necessary? How many consultations? Over what period? There is potential for abuse such as pressure by relatives or beneficiaries.
- Section 10** There is no need to make a psychiatric assessment. Depression is a frequent finding in those requesting assisted dying and this will need time to determine.
- Section 11** (2)(c) The substance may be administered by a third party.
- (5)(d) The substance may be administered by the attending medical practitioner.
- This section’s proposed changes are extremely significant, in that there is a total reversal in medical practice and that this goes against any oath taken by a medical practitioner of not administering a poison to anybody when asked to do so and that modern medical practice should include the well-being of the patient, and the utmost respect for human life.*
- Section 12** (2) Amendment of Criminal Law (Suicide) Act, 1993. It does not cover Section 11 (2) c or 5 (d), where the procedure is carried out by the attending medical practitioner. This leaves them open to a charge of homicide as the death would not actually be suicide, but would be the result of the intent and action of another person.

In light of these failings, the Church and Society Commission request that this Bill be rejected and not progressed further.

C: CASC Response – Organ Donation consultation – 11/02/21

27/05/2021

Organ Donation Consultation
Department of Health
Room 1 Annex 1
Castle Buildings
Stormont Estate
Belfast BT4 3SQ

To whom it may concern,

The Church and Society Commission (CASC) of the Church of Ireland has prepared the following response to the public organ donation consultation.

CASC is an advisory group, serving the Standing Committee of the General Synod, and engages with legislatures and governments on a variety of issues, including legislation. The mission of CASC is to provide oversight and direction for the Church of Ireland's work, in respect to social theology in action. CASC's views only become representative of the Church of Ireland after being approved by its General Synod.

Yours Sincerely,

Stuart Wilson
Graduate Intern,
Representative Church Body
On behalf of the Church and Society Commission,
Church of Ireland

Q1. Would you be willing to donate your organs and / or tissue after your death [under the current legal system of consent in Northern Ireland]?

N/A

Q2. Have you already recorded your donation decision, e.g. by joining the NHS Organ Donor Register or otherwise?

N/A

Q3. If you answered 'yes' to the above, have you shared your decision with your loved ones? Please tick all that apply

N/A

Q4. Would a move to a statutory opt-out system change your decision regarding organ donation?

N/A

Q5. To what extent do you agree that opt-out legislation should NOT apply to children (those under 18 years) and that the donation decision should be made by those with parental responsibility? Rate your agreement with this statement.

CASC feels that the answer to this is dependent on the age of the individual, as those over 16 deemed capable of making informed decisions can themselves consent to medical procedures.

Q6. Do you think that any of the following people should be exempt from deemed consent for organ donation and the family should provide that consent?

- **Adults who lack capacity**
- **Visitors, including cross-border workers from ROI & tourists to Northern Ireland**
- **People who are only temporarily resident in Northern Ireland (e.g. students from overseas or RoI, overseas Armed Forces personnel), people on work placements from overseas or RoI**
- **Prisoners**
- **People whose identity is unknown**

CASC would agree that all the above should be exempt from deemed consent for organ donation.

Q7. To what extent do you agree that, in situations where there is a known decision to donate recorded on the NHS Organ Donor Register, the family should always be asked about the last known organ donation decision of their loved one, to ensure it's still accurate?

CASC would strongly agree.

Q8. To what extent do you agree that, in situations where there is no known organ donation decision, the family should always be asked about whether their loved one would have objected to organ donation?

CASC would strongly agree.

Q9. Which of the following statements best summarises how the introduction of opt-out legislation would influence your support for donation of a loved one's organs and/ or tissues?

N/A

Q10. To what extent do you agree that organs and tissues that could be used for rare or novel types of transplantation (e.g. limb or face) should be excluded from opt-out legislation?

CASC would agree.

Q11. To what extent do you agree that the donation of organs and tissues for research purposes should be excluded from statutory opt-out and the family approached for express consent?

CASC would neither agree nor disagree, provided people were fully aware of the implication of changes.

Q12. To what extent do you agree that people's faith or beliefs should continue to be taken into consideration as part of the donation discussion after any move to an opt-out system?

CASC strongly agrees that faith should continue to be taken into consideration.

Q13. What do you think is the most important and effective activity for raising awareness of the law change? (please select no more than 3)

Q14. If you have any other comments or views you would like to express in relation to the proposed opt-out legislation, please comment below.

See overleaf for CASC comment.

Organ Donation and Consent

Introduction

The Church and Society Commission of the Church of Ireland is fully supportive of the ethos that giving is an essential part of being a Christian, whether that be of financial aid, of time or of the person. Donation of organs of one's body to others is a supreme example of this both after death, and even more so as a living donor. It is part of this giving, that it should be voluntary. There does not appear to be a theological argument against the change in practice from an opt-in to an opt-out one. However, we are sensitive to those whose religions hold different views, such as the body being as complete as possible for burial, the discomfort that there is over the transplantation of cadaver organs, and the reaction of many, including, Christians to the removal of body parts.

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

The 2014 General Synod endorsed the **fleshandblood** campaign (FAB) which aims to raise the profile of blood and organ donation within the Church, in the UK and Ireland, and encourage such donation as a personal gift as well as equipping individuals and churches as advocates for donation. The Church of Ireland became an associate of the campaign.

For many years there has been public and political debate, not only on the issue of organ donation itself but especially the issue of consent, to which the Assembly has previously issued a Consultation Document (2013). These debates have been very much predicated on the shortage of donor organs, that has partly arisen from the reduction in potential organs from victims of road traffic accidents, which is much to be welcomed, and the demographic changes of the population with an increase in aging.

There also remains a significant mismatch between (a) the number of people who say that they would wish to be donors but who are not on the register, and (b) the number of people who are on the register and would be suitable as donors but whose wish is ultimately declined by family.

In part to address these issues we note that the Assembly is again proposing a Soft Opt-out Consent for organ transplantation. The possibility of this change has been discussed by CASC over the years and the results of these deliberations have been presented and adopted by the Church at its General synod. During these years and continuing until today our decision has been not to recommend a change, even though that may appear to be counter intuitive.

What is the Evidence to support an Opt-Out Consent?

We would suggest considering the evidence from Spain, which is held up as an exemplar of a good response, and within the UK the early results from Wales. Spain introduced a presumed consent for organ transplantation in 1979, but due to various issues over those wishing not to become donors, a royal decree stated that opposition to organ donation could be expressed in any way, and this became interpreted in Spanish law as “ask the family”, as most likely to know. In practice therefore the Spanish system is essentially an “opt in” with family’s wishes final. Spain does not have an opt-in register or a means of recording opt-out.

During the following 10 years there was no significant change in the rate of consent to organ transplantation. In 1989 Spain introduced a comprehensive organ donation system, the main feature of which was the training and placement of transplant coordinators in the major procurement hospitals, but with an oversight of the situation in smaller hospitals. These coordinators were drawn from intensive care physicians, who had nothing to do with the transplant team. They are required to make a daily assessment of potential donors, both within and outside intensive care. National training is an essential component and is regularly updated.

In a review in 2010 Spain had a donation rate of 34-35 per million population, the UK was approximately 15 per million, whereas in 1989 both had similar rates of about 14 per million, and similar refusal rates of about 30-40%, but in Spain this latter figure had fallen to 15% in 2010, but the UK was unchanged (Fabre et al,2010)

The other important item was to recognise the importance of the family, who ultimately make the decision. There will be many factors affecting that decision, from trust in the medical profession, the process of donation itself and the professionalism of the approach, apart from knowledge of the desires of the potential donor. Trust is probably the major item. Will consideration of a person as a potential donor affect their management? The family see a person who is not dead in a conventional sense but is breathing, on a ventilator, and is a good colour and warm. Will there be under treatment?

The Spanish experience does not support a change in the mode of consent but really stresses the need for family discussions as to the feelings of individual members long before the situation ever arises, and the nature of the whole approach and discussion with the family at the time that donation is being considered and asked for.

The experience in Wales is very short and COVID-19 has affected transplantation in 2020. However the figures available into 2019 have shown minimal improvement in the numbers of transplants, little change in refusal rates by family and on the whole match any minor changes with those that have occurred in England and Scotland, where there has been no change in consent laws (Noyes J et al 2019).

When the figures are examined for Northern Ireland, they show that the consent rate when families are approached is just over 60%, and then for the DCD group only about 60% of those become actual donors. From evidence elsewhere it seems unlikely that a

change in consent will alter these figures. We are not given the reasons for not using consented organs, if this is due to a medical or other practical one then again, the changing of consent will not improve the number of organs donated.

Conclusion

The Church and Society Commission fully supports the desire of the Department of Health to tackle the problem of the shortfall of donor organs for transplantation. However, CASC does not feel that the evidence is adequate to support a change of consent from that of an opt-in to an opt-out policy. The evidence is that where there has been improvement in availability this has been the result of better public education and especially the training and placement of specialist transplantation coordinators (SNOD in Northern Ireland). The Commission did note the use of training of intensive care physicians to identify potential donors, not only in Intensive Care but in other departments, and the ongoing training involving all those involved.

Even if the evidence of any benefit was tending more towards a change in the type of consent CASC would believe that the significant change in ethos that this requires outweighs any minimal bonus. To remove the aspect of altruistic giving that underlies the present situation is very precious and should not be lightly changed. As Margaret McCartney writing in the British Medical Journal said; “what is the effect of presuming donation? A forced, presumed, or expected gift is not a gift. A striking feature of families who have allowed donation has been the desire to help others and the feeling that some shred of good has come out of their profound loss. If the sum of free will to donate is decreased, how can this benefit be realised to the same extent?” and Fabre et al in their conclusion “Spain has shown... that the highest levels of organ donation can be obtained... ..without presumed consent”.

Church in Society Committee: A Response to New Organ Donation Proposals Put Forward by Prime Minister Gordon Brown. 2008;
<https://www.ireland.anglican.org/resources/220/a-response-to-new-organ>

Church and Society Commission: Discussion Paper, Organ Donation and Consent. 2016; <https://www.ireland.anglican.org/resources/300/organ-donation-discussion-paper>

McCartney M: When organ donation isn't a donation. BMJ2017;357:j1028.
[doi:10.1136/bmj.j1028](https://doi.org/10.1136/bmj.j1028) [pmid:28246093](https://pubmed.ncbi.nlm.nih.gov/28246093/).

Fabre J, Murphy P, Matesanz R. Presumed consent: a distraction in the quest for increasing rates of organ donation. BMJ2010;356:c4973. [doi:10.1136/bmj.c4973](https://doi.org/10.1136/bmj.c4973) [pmid:20959281](https://pubmed.ncbi.nlm.nih.gov/20959281/).

Noyes J et al: Short-term impact of introducing a soft opt-out organ donation system in Wales: before and after study. BMJ Open. 2019; 9(4): e025159.
[doi: 10.1136/bmjopen-2018-025159](https://doi.org/10.1136/bmjopen-2018-025159)

GS Complaints procedure

	2020	2019	2018	2017	2016	2015	2014
	Total	Total	Total	Total	Total	Total	Total
	€	€	€	€	€	€	€
Income							
Deposits	0	1,000	0	(814)	0	0	(814)
Less - deposit refund	0	0	0	0	0	0	814
Support from General Purpose Fund	0	0	0	0	0	0	0
Net deposits	<u>0</u>	<u>1,000</u>	<u>0</u>	<u>(814)</u>	<u>0</u>	<u>0</u>	<u>0</u>
Costs							
Legal – External	0	0	0	0	0	0	0
Legal - In-House Legal	0	0	0	0	0	0	0
Technical	0	0	0	0	0	0	0
Expert witness costs	0	0	0	0	0	0	0
Administrative and secretarial	0	0	0	0	0	0	0
Travel & subsistence	0	0	0	0	0	117	0
Sundry	0	0	0	0	0	0	0
			0	0	0	0	0
	<u>0</u>	<u>0</u>	<u>0</u>	<u>0</u>	<u>0</u>	<u>117</u>	<u>0</u>
	<u>0</u>	<u>1,000</u>	<u>0</u>	<u>(814)</u>	<u>0</u>	<u>117</u>	<u>0</u>

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

APPENDIX J

CONSULTATIVE GROUP ON DISABILITY

Membership

Rev Aaron McAlister	Ms Ruth McCartney
Rev Alistair Donaldson	Ms Rachael Mackarel
Mr Jasper Chisnall	Ms Emily Casey
Mr Jonny Watson	Mrs Stephanie Casey
Ms Jennifer Bullock	

Planning for the future

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

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

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

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

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

- Drawing up an Accessibility Charter for both churches and rectories, which we then hope to propose to the Property Committee. A draft document has been worked on in conjunction with the Property Department and is ready for further input from the Consultative Group.

- Looking at sensory assistance in churches, including using picture sheets, with a possible link up with the Children's Ministry Network. The Group has gathered some useful examples of picture sheets already in use in other settings and hope to progress this idea further once Covid-19 restrictions are lifted.
- Setting up a system whereby there is someone in every diocese to implement access charters. To achieve this, we aim to consult with the House of Bishops in the near future about the possibility of appointing an Accessibility Advocate for every diocese. It is envisaged that these advocates would distribute the new self-audits in their dioceses.
- Investigating the JAM (Just A Minute) card system for use in churches. The card allows people with a learning difficulty, autism or other communication barrier tell others they need 'Just A Minute' discreetly and easily. The Group hopes to sign up to JAM and distribute cards to parishes once Covid-19 restrictions are lifted.

Conclusion

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

APPENDIX K

HISTORICAL CENTENARIES WORKING GROUP

Membership:

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

Aim

The Working Group continues to be guided by the aim expressed in its first report to the Standing Committee in 2012 – to enhance our understanding of Church of Ireland attitudes at the time and to use such lessons to help build our shared future. This is complemented by the core principles of the Irish Government's Expert Advisory Group on Commemorations, which include seeking to broaden sympathies without having to abandon loyalties, and remembering the past while ensuring, as far as possible, that commemoration does not re-ignite old tensions. The year 2021 has, of course, a particular resonance in relation to the Partition of Ireland and the formation of Northern Ireland.

Centenaries during the Coronavirus Pandemic

All plans for recent centenary-related events have been, in some way, disrupted but not necessarily discontinued by the Coronavirus pandemic. Online technology has enabled historians and others to reflect on the passage of 100 years since 1920 and 1921 through conferences, exhibitions and talks, which have often attracted a significant level of interest.

Reading List

The *Divided States: Irish Independence and its Aftermath, 1918-1923* reading list, authored by Mr George Woodman in consultation with other historians, and produced by the working group in 2019, has now been supplemented by updates which record new publications and other relevant additions. The reading list and updates accompany the 'Borderless Church' series – drawing out stories from the archives of the *Church of Ireland Gazette* – at www.ireland.anglican.org/borderless-church
The reading list's timeframe extends, through the course of the Civil War, to the admission of the Irish Free State to the League of Nations in September 1923 and, in

respect of Northern Ireland, to the conclusion of the inter-governmental agreement on the Border in December 1925.

Symposium on the Nature of Commemoration

The working group plans to hold a symposium in Cork at a later date in the Decade of Centenaries on the theme, 'What is the nature of commemoration in the context of centenaries in Ireland?' It is our hope that this event will enable a better understanding of an issue that can be sensitive and can stir memories that may remain vivid or painful after this length of time. This was one of the tasks originally given to this working group.

Liturgy

Liturgies which seek to mark aspects of centenaries continue to be commended for local use. Clergy may wish to consider *A Service of Light for the reconciliation of local communities* and/or the prayers and readings from *Liturgical Material for use at Historic Centenary Events in Parishes and local communities*. The *Service of Light* can be used over an extended number of days for a possible 'week of reconciliation' or as a standalone service with each church or community group preparing for it in their own way. These resources are available in the Worship Resources listing at www.ireland.anglican.org/prayer-worship

At the time of going to press, the Liturgical Advisory Committee, with the support of the working group, was preparing material to assist in marking the centenaries of the formation of Northern Ireland and the end of the War of Independence. It was also noted that the Irish Government's Expert Advisory Group on Commemorations has recommended that all those who died in the period of the War of Independence be commemorated.

Keeping abreast of other Centenary Events

The working group was informed that the Irish Council of Churches and the Irish Inter Church Meeting are seeking to explore a number of related issues. The forthcoming Irish Inter Church Meeting, to be held in November this year, will explore the theme of 'Identity' in the context of the centenaries being marked in 2021.

In addition, the working group noted and discussed significant contributions made to the commemorations period in the public space, including those by the President of Ireland, Archbishop Eamon Martin, and political representatives from several traditions.

APPENDIX L
PRIORITIES FUND

Priorities Fund Report to the Standing Committee March 2021

		Conversion rate Sterling to Euro			€1.118	
Application Number	Applicant	Diocese	Amount Requested		Recommended Grant	
Outreach Initiatives			£	€	£	€
OI-1	St Molua's Church, Stormont Family outreach project focusing on the Tullycarnet estate	Down	£25,000	€27,950	£13,000	€14,534
OI-2	Friends of Suicide Loss Professional support in the aftermath of a suicide			€15,000		€0
OI-3	COI Bishops' Appeal To conduct an audit of Bishops' Appeal		£12,000	€13,416	£10,000	€11,180

OI-4	Summer Madness		£7,500	€8,385	£7,500	€8,385
	Assistance to rebuild festival for 2021					
OI-6	Solas Project	Dublin		€11,200		€10,000
	Expansion of youth mentoring programs					
OI-7	Shankill Lurgan	Down	£11,000	€12,298	£4,000	€4,472
	Agape Servant Project supporting lonely, vulnerable & elderly in parish					
OI-8	YMCA Dublin - PlusOne Mentoring			€15,000		€0
	One-to-one mentoring service for vulnerable and at-risk young people					
OI-9	St Clement's , Belfast	Down	£30,000	€33,540	£15,000	€16,770
	To rent facilities for community outreach					
OI-10	St Nicholas, Galway	Tuam		€25,000		€15,000
	Provision & installation of AV System for live streaming					
OI-11	Kilmore, Elphin & Ardagh Diocese	Kilmore	£30,000	€36,000		€15,000
	Creation of a 'Community Church' model of mission outreach					

Creating a "House of Prayer" and Worship Music Academy						
OI-18	Christ Church Primacy	Down	£10,000	€1,180	£5,000	€5,590
	Practical help to people in Bangor who are struggling with debt					
OI-19	Ballynure & Ballyeaston (Ballyclare)	Connor	£1,500	€1,677	£1,500	€1,677
	Christians Against Poverty (CAP) Life Skills programme					
OI-20	Drumcliffe	Limerick		€3,320		€3,320
	Video and audio broadcasting equipment for online church					
OI-21	St Mark's, Dundela	Down & Dromore	£21,145	€23,640		€0
	Bell ringing project					
OI-22	Greg Fromholz - RevoLectionary	Dublin & Glendalough		€22,783		€0
	Resource books written by young adults to encourage scriptural engagement					
OI-23	East Clare Community Co-op			€3,000		€0
	Landscaping & equipment for events in community gardens					

OI-24	Down and Dromore Diocese Outreach ministry to working class housing estate	Down & Dromore	£12,300	€13,751	£7,500	€8,385
OI-25	St John's , Moira House of Hope Project - outreach to people with from mental health issues	Down & Dromore	£13,200	€14,758		€0

Conversion rate Sterling to Euro

€1.118

Application Number	Applicant	Diocese	Amount Requested		Recommended Grant	
			£	€	£	€
Outreach Initiatives						
OI-26	Down and Dromore Diocese "Community church" model of mission in Newcastle	Down & Dromore	£33,000	€36,894	£15,000	€16,770
OI-27	St. Patrick's, Newry Church Planting initiative in the City of Newry	Down & Dromore	£15,000	€16,770	£10,000	€11,180
OI-28	St Mary's Limerick	Limerick		€21,000	£0	€10,000

Interpretation panels and literature for visitors						
OI-29	All Saints Clooney Mens shed project	Derry	£13,400	€14,981	£10,000	€11,180
OI-30	Diocese of Cork, Cloyne and Ross Events marking the centenary of the Irish War of Independence	Cork		€6,000		€8,000
OI-37	St Anne's Cathedral, Belfast Centre of acknowledgment and remembrance for victims of the troubles	Connor	£13,000	€14,534	£13,000	€14,534
OI-38	Seagoie Parish Killicomaine Community Care project	Down	£30,000	€33,540	£18,000	€20,124
OI-39	Willowfield Parish Assistance for the local community in the challenges of Covid-19	Down	£90,000	€100,620	£20,000	€22,360
OI-40	Belfast St Katherine's Audio visual system and technology for online services	Connor	£4,380	€4,897	£4,380	€4,897
			£439,170	€651,956	£183,880	€271,898

Christian Education

CE-1	The Church Lads' and Church Girls' Brigade Northern Ireland	£4,000	€4,472	£4,000	€4,472
	To create new material which will be adaptable to online meetings and socially distant meetings				
CE-2	All things theology - Andrew Watson	£7,500	€8,385		
	YouTube channel				

Conversion rate Sterling to Euro €1.118

Application Number	Applicant	Diocese	Amount Requested		Recommended Grant	
Christian Education			£	€	£	€
CE-3	Donagh Parish	Clogher	£34,000	€38,012	£0	€25,000
	Creating facilities for Sunday School and young people					
	House of Bishops			€20,000		€20,000
	Ministerial education					

			£45,500	€70,869	£4,000	€19,472
Innovative Ministry in a Rural Context						
IM-1	St Johns Longford	Ardagh		€1,700		€1,700
	Audio - visuals in church- data projectors, and screens and signage					
IM-2	Inch	Down	£6,350	€7,099	£6,000	€6,708
	Development of Welcome /tea and coffee area in church					
IM-3	Derry & Raphoe	Derry		€6,000		€5,000
	Insight into new ways of rural ministry using West Donegal as a case study					
IM-4	Rostrevor	Down and Dromore	£11,697	€13,077		€0
	A book on the COI Rostrevor celebrating 200 years of ministry					
IM-5	Faughanvale	Derry	£100,000	€111,800	£30,000	€33,540
	Contribution towards replacement of flooded church hall					
IM-6	Connect project Dundrum	Down	£39,550	€44,217	£10,000	€11,180
	St. Donard's Community Church- new church plant					

IM-7	Mullabrack and Kilcluney Seed funding for rural ministry to children and young families during covid-19	Armagh	£11,820	€13,215	£4,000	€4,472
IM-8	St Andrews Ballyhalbert Equipment to help with relaunch of a rural Parish Church	Down & Dromore	£7,475	€8,357	£7,475	€8,357
			£176,892	€205,465	£57,475	€70,957

Conversion rate Sterling to Euro

€1.118

Application Number	Applicant	Diocese	Amount Requested		Recommended Grant	
			£	€	£	€
T-1	Agherton Parish Church Portstewart Increase capacity for Nursing UK/Parish partnership due to Covid	Connor	£18,790	€21,007	£12,000	€13,416

T-2	Dioceses of Cashel Ferns Ossory Upgrade of training facilities in the Diocesan Office	Cashel		€5,000		€5,000
T-3	Sunday School Society for Ireland Support of childrens' and family ministry during Covid			€10,000		€7,500
T-4	Alpha Ireland Funding for The Church Innovation Network (TCIN)		not stated	€0	£0	€0
T-5	Greg Fromholz - Animated Elders Animations for training of lay and ordained leaders	Dublin & Glendalough		€26,010		€0
				£18,790	€62,017	£12,000
						€25,916
OI-41	COI Clergy Pension Fund Pension contribution for surviving clergy spouses			£1,200	€1,342	£1,200
						€1,342
			Totals		€91,649	€419,584
			Total recommended grants			€419,584

Standing Committee

PRIORITIES FUND

INCOME AND EXPENDITURE ACCOUNT		Year ended 31 December	
		2020	2019
		€	€
INCOME			
Contributions	1	188,772	536,478
Investment Income		31,274	31,304
Individual Contributions		133	453
Miscellaneous Income		67	81
		220,246	568,316
EXPENDITURE			
Administration Expenses	2	(6,823)	(34,557)
Operating Surplus for the Year		213,423	533,759
ALLOCATIONS & GRANTS			
Allocations & Grants Distributed	3	(630,812)	(675,234)
(Deficit) after Allocations & Grants		(417,389)	(141,475)
Valuation Movement		(49,667)	149,790
Currency translation adjustment		(20,898)	25,800
Net (Deficit)/Surplus for the year		(487,954)	34,115

Standing Committee**Priorities fund****BALANCE SHEET****Year ended 31 December**

		2020 €	2019 €
INVESTMENTS			
Investments held by the RCB	5	1,092,344	1,142,012
		<hr/>	<hr/>
CURRENT ASSETS			
Cash held with the RCB	6	112,577	365,367
Debtors	7	34,859	220,357
		<hr/>	<hr/>
		147,436	585,724
		<hr/>	<hr/>
Net Assets		<u>1,239,780</u>	<u>1,727,736</u>
FUNDS EMPLOYED			
Balance at 1 January			
		1,727,734	1,693,621
(Deficit)/ Surplus for the year		(487,954)	34,115
		<hr/>	<hr/>
Balance as at 31 December		<u>1,239,780</u>	<u>1,727,736</u>
		<hr/> <hr/>	<hr/> <hr/>

Notes to the Financial Statements

	2020	2019
	€	€
1. Contributions		
Contributions from the dioceses	188,772	536,478
	<u> </u>	<u> </u>

An amount of €34,343 is included in the 2020 contributions and relates to diocesan contributions which will be received in 2021.

	2020	2019
	€	€
2. Administration Expenses		
Salaries & PRSI	6,823	26,459
Organiser's & Committee expenses	-	1,167
Printing & Stationary	-	3,435
Postage & Photocopying	-	744
Miscellaneous & Transfers	-	993
Audit Fees	-	1,759
	<u> </u>	<u> </u>
	<u>6,823</u>	<u>34,557</u>

	2020	2019
	€	€
3. Grants & Loans		
Ministry	118,196	77,124
Retirement Benefits	895	946
Education	61,237	161,024
Areas of Need	10,000	-
Outreach Initiatives	398,475	87,424
Innovative Ministry	42,009	348,716
	<u> </u>	<u> </u>
	<u>630,812</u>	<u>675,234</u>

4. Capital Commitments

As at 31st December 2020 the Priorities Fund had committed grants of €547,227 for Jan 2021 – March 2023. These grants have not been provided for in the Financial Statements.

5. Invested assets are shown at market value at both 31 December 2019 and 31 December 2020.

	2020	2019
	€	€
6. Cash on deposit held by the RCB		
Cash on deposit held by the RCB	112,577	365,367
	<u> </u>	<u> </u>

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

	2020	2019
	€	€
7. Debtors		
Contributions Accrued	34,859	220,356
	<u> </u>	<u> </u>

8. Foreign Currency transactions have been translated to Euro at the rate of exchange ruling at 31 December 2020, €1 = £0.8937 (2019: €1 = £0.8459).

9. An accountants' report has not been provided for these Financial Statements as the cash balance of €12,577 and Investment balance of €1,092,344 is included within the scope of the Representative Church Body's audit.

10. The Priorities Fund is not the beneficial owner of any tangible fixed assets, and thus no depreciation charge arises in the current or previous financial year.

APPENDIX M

REPORT OF THE SAFEGUARDING TRUST BOARD 2021



Mr Robert Dunne

Safeguarding Officer (ROI)



Ms Margaret Yarr

Safeguarding Officer (NI)

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

All adults and children have a fundamental right to be respected, nurtured, cared for and protected from harm or the risk of harm.

“These basic rights are embedded in both our gospel values and within international and domestic laws” (Adult Safeguarding Policy Introduction)

Priorities, Resourcing and Training

Identified priorities for 2020 included:

- a) Developing a victim survivor response that builds on the learning from very critical reports such as the IICSA report in the UK.
- b) Development of a quality assurance framework for safeguarding in the COI.
- c) Piloting an online safeguarding return form that provides detailed information around compliance with safeguarding.
- d) Reviewing and updating the child safeguarding statements and assessments of harm in line with legislation in the Republic of Ireland.
- e) Providing expertise in case-management support and direct case-management where necessary. (Please note that details of individual cases are not dealt with by the Board as these need to be confidentially managed by professional officers);
- f) Developing key, accessible communication tools and networks including a new safeguarding website;
- g) Supporting the training needs of the organisation as necessary with a specific focus on quality assurance and capacity building at diocesan level through training .

Executive Summary

- The Safeguarding policies are now well established and are being built upon and reviewed in an ongoing way.
- Key areas such as communications, compliance, responses to victims and survivors are being improved in a proactive way.
- Safeguarding Officer NI – brief summary of work carried out below.
- Safeguarding Officer RI – brief summary of work carried out below.

1. Safeguarding Officer NI

The Safeguarding Officer NI, Margaret Yarr, continues in her role, providing advice and guidance regarding the implementation of Safeguarding Trust and the Adult Safeguarding policy to parishes, dioceses, mission agencies and related organisations throughout Northern Ireland. In this work, she liaises closely with the Police Service NI, Probation Board NI, Social Services and other statutory and voluntary agencies whenever issues relating to child protection arise within parishes and dioceses. The Secretary for the Board of Education (NI) represents the Church of Ireland on the Inter-Faith Based sub group of the Safeguarding Board for NI.

Claire Geoghegan continues to administer the AccessNI vetting service for all Church of Ireland dioceses, parishes and related organisations in NI. Claire provides advice and guidance in relation to all vetting enquiries on an ongoing basis.

2. Safeguarding Office RI

In partnership with the Safeguarding Officer NI, huge work advancing the policy and operations review agenda has taken place in 2020. Two significant initiatives out of the five areas identified are due to conclude in 2021. These are the victim survivor workgroup and the quality assurance workgroup.

The review and updating of the Child Safeguarding statements has been a priority in 2020. Tusla engaged with safeguarding staff and made recommendations about the policy framework and the content of the statement. A church wide approach was agreed and is in the process of being rolled out. Training has been provided and resources included in the safeguarding website to support this process.

Training for child safeguarding panels, adult safeguarding panels, workshops on child safeguarding statements, general awareness in Adult Safeguarding and training for trainers has been delivered online due to Covid restrictions.

Members of the Board

The Archbishop of Armagh, Most Rev Dr John McDowell (Chair)
The Archbishop of Dublin, Most Rev Dr Michael GStA Jackson
Representative of the Representative Church Body, Mr Henry Saville
Representative of the Clerical Hon Sec of General Synod, Canon Gillian Wharton
Representatives of clergy from NI, Canon Dr Ian Ellis and Rev Dr Christopher St John
Representatives of clergy from RI, Ven Ruth Elmes and Canon Isaac Delamere
Chief Officer, Mr David Ritchie

External advisors

Mrs Barbara McDermott, Diocese of Down and Connor
Mr Paul Stevenson, NSPCC

Staff

Secretary to the Board of Education NI, Dr Peter Hamill
Secretary to the Board of Education RI, Dr Ken Fennelly
Safeguarding Officer NI, Ms Margaret Yarr (Secretary)
Safeguarding Officer RI, Mr Robert Dunne

APPENDIX N

FINANCIAL STATEMENTS

CHURCH OF IRELAND STANDING COMMITTEE

For the Year Ended

31 December 2020

**CHURCH OF IRELAND STANDING COMMITTEE
FINANCIAL STATEMENTS 2020**

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CHURCH OF IRELAND STANDING COMMITTEE

ACCOUNTING POLICIES

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

Basis of Preparation

The financial statements have been prepared in accordance with the applicable accounting policies below.

Historical Cost Convention

The financial statements are prepared under the historical cost convention.

Taxation

No liability to corporation tax arises by reason of the entity's status as a recognised charity under Section 207 of the Taxes Consolidation Act, 1997.

Income Recognition

Income includes RCB allocations, fund income & contributions and deposit interest receivable during the financial year.

Foreign Exchange

The functional currency is Euro. Assets and liabilities in currencies other than the functional currency are translated into euro at the exchange rates ruling at the balance sheet date. Gains and losses on foreign exchange transactions are recognised in the Income & Expenditure Account. Sterling is the most significant currency other than Euro for transactional and balance sheet purposes, and at the year end the rate was €1 = £0.8937 (2019 €1 = £0.8459).

Going Concern

On the 11th March 2020, the World Health Organisation officially declared COVID-19, the disease caused by the novel coronavirus, a pandemic. The Committee is closely monitoring the evolution of this pandemic, including how it may affect the financial markets and the economy.

The impact on Covid-19 on the financial markets and overall economy and the duration, spread of the outbreak and restrictions imposed remain uncertain. Markets experienced significant negative performance and market volatility in March 2020 but recovered well in the latter half of 2020. The Committee will continue to closely monitor any impacts of this pandemic.

Standing Committee – Report 2021

CHURCH OF IRELAND STANDING COMMITTEE

INCOME & EXPENDITURE ACCOUNT

Year ended 31 December 2020

	Notes	2020 €	2019 €
INCOME			
Representative Church Body	1	626,205	582,817
Deposit Interest	2	-	171
Royalties Fund Income		14,928	70,438
Grants/Contributions		5,939	33,772
		<u>647,072</u>	<u>687,198</u>
EXPENSES			
Services provided by RCB	3	321,068	281,041
General Synod Expenses	4	30,659	36,523
Miscellaneous Expenses	5	26,209	44,672
Deposit Interest	2	254	-
		<u>378,190</u>	<u>362,236</u>
OPERATING SURPLUS FOR THE YEAR		<u>268,882</u>	<u>324,962</u>
ALLOCATIONS AND GRANTS			
Allocations to Ecumenical and Anglican Organisations	6	113,083	123,587
Allocations to Church related Organisations	7	151,051	212,265
		<u>264,134</u>	<u>335,852</u>
Surplus/(Deficit) for year		<u>4,748</u>	<u>(10,890)</u>

Standing Committee – Report 2021

CHURCH OF IRELAND STANDING COMMITTEE

FUND ACCOUNT

Year ended 31 December 2020

	Notes	2020 €	2019 €
CURRENT ASSETS			
Cash on deposit held by RCB	8	303,811	301,614
Net assets		<u>303,811</u>	<u>301,614</u>
FUNDS EMPLOYED			
Balance at 1 January		301,614	311,075
Surplus/(Deficit) for year		4,748	(10,890)
Currency translation adjustment		(2,551)	1,230
Opening Balance Adjustment		-	199
Balance at 31 December		<u><u>303,811</u></u>	<u><u>301,614</u></u>

Standing Committee – Report 2021

CHURCH OF IRELAND STANDING COMMITTEE

NOTES TO THE FINANCIAL STATEMENTS

Year ended 31 December 2020

1.	Income from Representative Church Body	2020	2019
		€	€
	Representative Church Body allocation	701,491	681,907
	Refund unexpended allocation	(75,286)	(99,090)
	Total income from RCB	<u>626,205</u>	<u>582,817</u>
	This represents amounts which were allocated by the Allocations Committee of the Representative Church Body to fund the activities of the Standing Committee.		
2.	Deposit Interest	2020	2019
		€	€
	Royalties Fund Interest	(254)	171
		<u>(254)</u>	<u>171</u>
3.	Services provided by the RCB		
	Services provided by the RCB relates to the time apportionment of certain RCB staff who provide Standing Committee support.		
4.	General Synod Expenses	2020	2019
		€	€
	Venue and Facilities	30,659	36,523
		<u>30,659</u>	<u>36,523</u>
5.	Miscellaneous Expenses	2020	2019
		€	€
	- Commemorations Working Group	-	2,494
	- Publications & Printing	2,634	6,330
	- Honorary Secretaries' expenses	12,216	12,393
	- Children's Ministry	659	-

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- Porvoo Expenses	366	1,712
- Historiographer's Honorarium	-	1,350
- COI Church & Society CO	66	688
- Council for Mission	1,401	3,097
- Eco Congregation	-	245
- Subscriptions	2,988	3,121
- Commission on Ministry	5,879	13,242
	<u>26,209</u>	<u>44,672</u>

CHURCH OF IRELAND STANDING COMMITTEE

NOTES TO THE FINANCIAL STATEMENTS

Year ended 31 December 2020

6.	Ecumenical and Anglican Organisations	2020	2019
		€	€
	- Anglican Consultative Council	54,696	54,006
	- Churches Together in Britain and Ireland	11,189	11,822
	- Irish Council of Churches	24,803	26,205
	- Irish School of Ecumenics	-	2,000
	- Irish Inter-Church Meeting	12,216	12,907
	- World Council of Churches	4,239	4,391
	- Conference of European Churches	4,940	5,800
	- Delegates' expenses (travel/conferences)	1,000	6,456
		<u>113,083</u>	<u>123,587</u>
7.	Allocations to Church related Organisations	2020	2019
		€	€
	-Central Communications Board	92,240	89,639
	- Grants paid to General Church Organisations	5,000	1,000
	- Grants paid to Support Allocations	11,000	11,000
	- Church of Ireland Marriage Council	3,421	3,325
	- 2019 Chapman Donation reserved for Children's Ministry Project	14,150	-
	- Royalties Fund Expenditure	25,240	107,301
		<u>151,051</u>	<u>212,265</u>

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	2020	2019
	€	€
8. Cash on Short Term Deposit		
- Royalties Fund	177,908	187,089
- Hymnal Revision	1,441	1,523
- Other Account Balances	124,462	113,002
	303,811	301,614

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

9. Foreign currency transactions have been translated to Euro at the rate of exchange ruling at 31 December 2020, €1 = £0.8937 (2019: €1 =£0.8459).

CHURCH OF IRELAND STANDING COMMITTEE

NOTES TO THE FINANCIAL STATEMENTS

Year ended 31 December 2020

10. An accountants report has not been provided for these financial statements, as the balance of €303,811 is included within the scope of the Representative Church Body's audit.

11. Post Balance Sheet Event

We acknowledge the emergence of Covid-19 pandemic and its impact on the global economy since March 2020. As of _____ we are satisfied that there has been no material long term effect on the entity.

12. The financial statements were approved on _____

Standing Committee – Report 2021

FINANCIAL STATEMENTS

CHURCH OF IRELAND GENERAL PURPOSES FUND

For the Year Ended 31 December 2020

Standing Committee – Report 2021

THE GENERAL PURPOSES FUND

31 December 2020

INCOME AND EXPENDITURE ACCOUNT

	2020 €	2019 €
INCOME		
Investment Income	1,105	1,105
	<u>1,105</u>	<u>1,105</u>
EXPENDITURE		
Registrar's fees	63	63
	<u>63</u>	<u>63</u>
OPERATING SURPLUS FOR THE YEAR	1,042	1,042
Balance at 1 January 2020	44,663	38,449
Revaluation movement	(1,702)	5,166
Currency translation adjustment	(6)	6
Balance at 31 December	<u>43,997</u>	<u>44,663</u>
FUNDS EMPLOYED		
Investments	37,731	39,437
Cash held with the RCB	6,266	5,226
	<u>43,997</u>	<u>44,663</u>

Sterling balances and transactions have been translated to Euro at the rate of exchange ruling at 31st December 2020, €1 = £0.8937 (2019: €1 = £0.8459)

(Note - An accountants report has not been provided for these financial statements, as the balances of €43,997 is included within the scope of the Representative Church Body's audit.)