

	1
1 EXECUTIVE SUMMARY	2
1.1 Executive Summary	2
2 CIBA AUDIT - METHODOLOGY USED	5
2.1 Initial Consultation	5
2.2 Clergy Consultation and Questionnaire	7
2.3 Parishioner Questionnaire	11
2.4 Analysis and Reporting	12
3 CIBA AUDIT	14
3.1 Understanding of Bishops' Appeal	14
3.2 The Appeal in Parishes and Parishioners' Views	17
3.3 Decline in Giving - Perceived Reasons	22
3.4 Perceived Importance of Bishops' Appeal	24
3.5 Hopes for the Future	27
4 CONCLUSIONS AND RECOMMENDATIONS	32
4.1 Conclusions	32
4.2 Recommendations	35
5 APPENDICES	38
5.1 Audit Terms of Reference	38
5.2 Questionnaire Summaries	41
5.3 Suggested Alternative Names for Bishops' Appeal	43

1 Executive Summary

1.1 Executive Summary

- 1.1.1 The purpose of this report is to summarise work done in carrying out an audit of Bishops' Appeal for the Church of Ireland Bishops' Appeal Committee. A detailed Terms of Reference is set out in the appendices. The CIBA Committee has been concerned that Bishops' Appeal has been gathering smaller amounts of income over the last ten years, particularly in the northern Province of Armagh. The purpose of the audit was to identify the reasons for this and to seek a wide range of views from Bishops, clergy and parishioners to assist the committee in determining the way forward for Bishops' Appeal. The primary sources of information for the audit were online video based conferencing¹ with clergy from each of the diocese, the Bishops and Archbishop of Armagh and online questionnaires to all clergy in the province of Armagh and to a sample of parishioners. The methodology used and some comments around the elements are set out in Section 2 of this report. Section 3 provides a detailed overview of the views expressed based on a number of key areas while Section 4 sets out conclusions and recommendations.
- 1.1.2 The consultants started out seeking to understand what clergy and parishioners believe Bishops' Appeal to be and do. It quickly became apparent that understanding of Bishops' Appeal was in most cases partial, occasionally inaccurate and often very limited. Most clergy believe that parishioners have a very poor understanding of Bishops' Appeal yet in practice parishioners seemed not much less well informed than most of the clergy. Most understood Bishops' Appeal was about emergency responses however few had a good understanding of the development work, environmental issues, gender equality or justice issues addressed by Bishops' Appeal. Very few understood the structure of Bishops' Appeal or how decisions were made and in most cases felt that all of the Bishops played a significant role in day to day decision making. Most felt that the name "Bishops' Appeal" was inappropriate and reflected something different to what Bishops' Appeal actually does. A range of suggested names were put forward.
- 1.1.3 We sought to determine how important Bishops' Appeal is to parishes and parishioners and obtained a many differing views including both extremes of the spectrum. A relatively small proportion of both clergy and parishioners saw Bishops' Appeal as very important to their parish, with a significant

¹ This was originally intended to be 'face to face' group meetings in each diocese but was changed to online "Zoom" meetings due to Covid-19 restrictions.

number not seeing it as important at all. It would appear that Bishops' Appeal (where publicised) is generally promoted in parishes by clergy within the parish with few having any knowledge or experience of promotion by a Bishops' Appeal representative or indeed a champion within the parish. Most were unconcerned about Bishops' Appeal impacting negatively on other work or appeals undertaken by the parish. Therefore, the reasons for disinterest or shrinking contributions seem more likely to be about understanding and promotion. Many of those consulted were able to highlight a wide range of charities, international aid organisations or mission work undertaken with the support of their parish, although it is noted that some parishes struggle to survive let alone raise funding for other charities. Of those that are active, many see Bishops' Appeal as simply one more request for funding and may prefer other projects or organisations which seem more mission linked or appear to better reflect the specific wishes and desires of their parish. In some cases diocesan appeals seem to conflict with Bishops' Appeal for funding.

- 1.1.4 All of those consulted were asked to look at the reasons why they believe contributions to Bishops' Appeal have dropped off, particularly in the northern province. The most common reason would appear to be a lack of identification with Bishops' Appeal, possibly as a result of lack of promotion or understanding. Few saw a loss of trust in the Church of Ireland's ability to effectively utilise such funds as a contributing factor. Others noted a general decline in parish giving was a significant factor in all fundraising. A view commonly expressed was that different attitudes to Bishops' Appeal from the northern and southern parishes may have more to do with the prevailing theological context in the parish. I.e., those who have a stronger mission or evangelism focus are more likely to support organisations that do this work overtly, with Bishops' Appeal seen by some as more focused on humanitarian aid. A common theme was poor communication, poor quality of materials compared to other aid organisations and a general lack of promotion. Others felt that societal and changes within the church had also impacted on understanding and support for hierarchical structures and Bishops' Appeal would be seen as connected with central church "authority" rather than local ownership.
- 1.1.5 Many saw the value of Bishops' Appeal in demonstrating God's and the church's love for others, with strong support also for Bishops' Appeal as a way of responding to emergencies. Support for other developmental, environmental or justice work supported out by Bishops' Appeal is less strong but perhaps also influenced by poorer understanding or knowledge of this. Some suggested that Bishops' Appeal could be a force for unifying the church

around a single issue and could also help to keep the Developing World on parish and parishioners' agendas.

- 1.1.6 The majority of respondents wanted to retain Bishops' Appeal in some form but saw the need for it to change considerably and to have much better promotional activity. A very small proportion felt that it had run its course. A significant proportion of clergy liked the idea of a stronger focus on mission, although parishioners were generally less enthusiastic about this². Virtually all of those consulted felt that Bishops' Appeal should have a new name which better suggests what it is really about.
- 1.1.7 Section 4 sets out conclusions and recommendations noting that many of the factors which affect the perception of Bishops' Appeal are to do with societal changes and the evolution of the church, the wider Christian church and indeed wider society. Recommendations are set out in Section 4.2 and highlight the importance of considering how Bishops' Appeal sits within the wider Church of Ireland context to ensure that it is addressing a significant gap and is supported by all as the mechanism to do that. It also suggests a comprehensive strategy for the future including a review of structures, volunteer roles, a new name and better communication.

² We would add a note of caution on parishioner views as we will show later on the parishioner sample was not distributed evenly across the dioceses involved, for reasons that were outside our control.

2 CIBA Audit - Methodology Used

2.1 Initial Consultation

2.1.1 In June 2020 Williamson Consulting was approached by the Chairman of the Church of Ireland Bishops' Appeal Committee (CIBA Committee) in relation to the possibility of providing a tender for an audit of Bishops' Appeal. The proposal noted that Bishops' Appeal would be reaching its 50th anniversary in 2022 and saw this as an opportunity to look at the impact made by the organisation and how it should progress in future. It was noted that Bishops' Appeal had been established in the 1970s. It had evolved to become:

- A fund that responds to disasters to provide emergency relief e.g., Cyclone Idai, Covid-19 Emergency Response, Super Locust Hunger Relief. Sometimes this is opened to parishes to give over and above their normal giving, sometimes the relief funds are given from available funds.
- A fund that supports long term rebuilding and development of communities e.g., Self Help Groups, Education, Safe, clean water, Income Generating Projects, Agricultural Supports. While the focus is on communities earning enough money for food and school fees, Bishops' Appeal often invests over several years in a project to see communities build up reserves so they can withstand a crisis.
- A fund that supports advocacy programmes such as legal challenges to multi-nationals throwing indigenous people off their land, helping communities respond to water contamination from large mining companies and campaigns to tackle femicide and other violence against women. These are programmes that tackle the root causes of injustice, yet which mission and development agencies find difficult to fund through parishes who like to engage with something more tangible.
- An awareness raising body of the work the Church of Ireland is funding overseas, an educator around good intentions versus best practise so the Church is always partnering overseas in ways that help rather than harm and a support to key partner agencies. It disseminates information through an Annual Leaflet distributed via diocesan representatives and via its online presence as well as annual conferences on different justice issues.

- 2.1.2 A considerable drop in funding year on year over the last ten years, particularly in the Church of Ireland Province of Armagh, had raised concerns and there was now a need to investigate the reasons for this and to gain a better understanding of how Bishops' Appeal (CIBA) is perceived and what its future role should be. In June 2020 the world was coming out of the first lockdown after the initial peak in the Covid-19 pandemic and there was an assumption that life would start to return to normal. It had therefore been proposed that a series of meetings would take place to consult all key parties.

Williamson Consulting submitted a tender to the CIBA Committee and was informed in mid-September that this proposal had been accepted to carry out the CIBA Audit. As a result of the resurgence of Covid and the second, and now third spikes in the pandemic, coupled with the various restrictions and lockdowns, work that was initially expected to be done face to face had to change to online 'Zoom' meetings and telephone conversations. In addition to the initial request from CIBA for widespread consultation with clergy across the seven dioceses in the northern province, Williamson Consulting had proposed a questionnaire to a sample of parishioners on the assumption that their views may differ from those of clergy. This was accepted as an additional part of the work.

- 2.1.3 The initial consultation work involved on-line 'Zoom' meetings with the CIBA Committee, with the Chairman, Bishop Patrick Rook, and the sole employee of CIBA, Lydia Mons. The purpose of this consultation was primarily to gain an understanding of Bishops' Appeal, how it worked and to agree expectations for the audit. Views were sought on how Bishops' Appeal should develop and on the issues that it faced and it was recognised that this provided an important context in terms of understanding whether these perceptions were shared by the wider church, both clergy and lay members. The consultation would also seek to determine whether the aspirations, wishes and values espoused by the committee were shared by the wider church, or indeed understood and promoted. This initial contact showed great enthusiasm for the work of CIBA and the importance of its ability to be a voice for the Church of Ireland in the wider developing world, especially around issues such as justice and supporting those who are oppressed or marginalised. It was also thought that Bishops' Appeal could play a part in educating the church on issues such as gender equality or climate change and could raise these issues at a parish level, leading to greater support and awareness. It was recognised that there was a conflict between being able to promote these ideas and maintaining a low of administrative/overhead cost.

2.1.4 The second stage of the work was individual consultation with the Primate of All Ireland, the Archbishop of Armagh and each of the Bishops of the seven northern dioceses. An important aspect of the work was reassuring all concerned that any comments made would not be attributed but would be used to provide a generality of view. However, it is recognised it is important to highlight areas where there is a substantial difference between each of the groups concerned and therefore within this section we make some brief comments in relation to how the Archbishop's and Bishops' views differ from local clergy or parishioners. It is perhaps important to note that while there is a general view among the Bishops that CIBA has considerable value, each gave it a different level of importance within the Church of Ireland. Most saw the importance of it as an emergency funding mechanism although it was noted that this could also be done directly through other organisations and indeed might generate more money in those circumstances. The Bishops shared a view that the current 'Bishops' Appeal' name does not work and needs to be changed. Most also felt there was a lack of energy within Bishops' Appeal, particularly around local promotion and diocesan level activity. There was a recognition that identification with the fund differed between the northern and southern parishes with northern parishes more likely to be involved in their own overseas projects rather than using CIBA. Identification with the justice, environmental and developmental aspects of CIBA's work varied with many believing that parishes needed a relationship with the projects it was to fund or engage with. Surprisingly, little was made of the potential "marketing value" of CIBA for the Church of Ireland internationally however it was recognised that there was a value in CIBA keeping the Church of Ireland aware of, and interested in, the developing world. A wide range of other views were also expressed by the Bishops which were also expressed by many clergy and these are combined within Section 3.

2.2 Clergy Consultation and Questionnaire

2.2.1 Consultation with clergy which was originally intended to be carried out in face to face group meetings in each diocese was changed to online "Zoom" meetings due to Covid restrictions. Each of the Bishops was asked to nominate ten clergy in each diocese (20 in Connor and Down and Dromore due to their size) who would represent a range of views, ages and experience across the diocese and could provide a broad view of how parishes in the diocese viewed Bishops' Appeal (in the case of Clogher, in lieu of a Bishop, the Archdeacon provided this information). Dioceses were also asked to

provide a full list of clergy emails for the purposes of later online questionnaire activity.

In practice, it took a substantial amount of time and effort to get this information. The reasons for this were unclear but seemed to largely be around confidentiality and Data Protection. We sought to resolve these concerns by pointing out how this information would be used, the fact that emails were already in the public domain and that all information would be used within General Data Protection Regulation guidelines. Ultimately these contact points were made available and Zoom meetings were organised for each of the dioceses. This was done by offering the nominated clergy in each case a very wide range of times and dates and asking each to identify all times that would suit them. In each diocese the best fit was picked. To allow for clergy who could not attend their own diocese meetings, two additional (open to all) Zoom meetings were organised and made available to all of those who wished to attend. While many clergy were helpful in responding quickly and were willing to participate, many were very slow to respond and in a significant number of cases did not respond at all, in spite of a number of email reminders. Most of those who responded and were able to agree suitable dates did attend the subsequent sessions, although some did not. The two additional Zoom meetings did not receive a significant response from those who had not previously participated and attendance at both was small. It is clear however that any clergy who wished to participate in these sessions was given extensive opportunity.

Participation by diocesan group was as follows:

- Armagh – 21 alternative dates and times were offered. Seven of the ten clergy replied to emails and reminders with six able to attend. Ultimately eight of the ten actually attended. (Participation rate - 80%)
- Clogher – 18 alternative dates and times offered. Only four of the ten clergy nominated actually replied in spite of reminders. Of these four indicated availability for the date but only two actually attended on the day. (Participation rate - 20%)
- In Connor the Bishop nominated 20 potential participants. For group 1 17 alternative dates and times were offered. Four clergy replied to our emails and reminders with only three indicating potential availability. Of these, all three attended. For the second Connor group, 16 alternative dates were offered. Seven of the clergy replied to our email and reminders, ultimately six attended the meeting. (Participation rate - 45%)

- In Derry and Raphoe four of the ten nominated clergy responded to emails and reminders. Fourteen alternative dates and times were offered with three indicating a willingness to attend on the same date. Only two were actually able to attend the meeting with the third calling off at the last minute due to prior commitments. (Participation rate - 20%)
- In Down and Dromore the Bishops nominated ten clergy of whom nine responded to the emails and reminders. Eight of these indicated availability for one of the 15 dates and times offered. Nine actually attended! (Participation rate - 90%)
- Kilmore, Elphin and Ardagh – 14 alternative dates and times were offered to this group. Seven clergy responded to the emails and reminders although a number had very limited availability. Ultimately three agreed to attend and were involved in the Zoom meeting. (Participation rate - 30%)
- Tuam, Killala and Achonry – 14 alternative dates and times were offered to this group. Nine clergy responded and nine attended the Zoom meeting. (Participation rate - 90%)
- Open Zoom meetings – two further dates and times were offered to all clergy who had been unable to participate or who had failed to respond to earlier emails for diocesan meetings. Of the 38 clergy emailed, six responded. This resulted in two further open Zoom meetings being held. The first meeting saw four respondents indicating a willingness to participate and three actually attending on the day. The second meeting had two respondents and two attendees.

As can be seen, the consultants went to considerable lengths to provide every opportunity for those nominated by their Bishops to participate in a consultation session. This involved very extensive work in sending emails, replying individually to respondees and sending reminders. In total 80 clergy were approached to participate in Zoom meetings and 48 attended, an overall 60% participation rate.

We were surprised and disappointed at the failure of a significant number of clergy to even reply to our emails. However, we would not want this to detract from the very positive discussions we had with those who engaged enthusiastically and gave freely of their time. A very wide range of forthright views were provided and, in general, very lively discussions, often between those with very differing views, ensued. The Zoom meetings proved to be a very constructive (if more inconvenient than face to face meetings) means of discussing these issues and allowed us to gain a good understanding of the

widely differing views across parishes, dioceses and between those with different theological priorities and views.

We would like to put on record our thanks to those who participated fully and openly and gave us very useful views both in the Zoom meetings and in some cases in separate email responses.

- 2.2.2 The final stage in the clergy consultation was an online “Survey Monkey” questionnaire which was sent to all clergy in the Province of Armagh, for whom we had email addresses. In most cases these were clergy who are currently active although a small number had recently retired and some were acting in an occasional voluntary capacity. In total, questionnaire surveys were sent to 344 clergy including all of those that had already participated in Zoom meetings. It is thought that this is the majority of clergy in the Province of Armagh who are currently active, although it is noted that a few are retired or working in an occasional voluntary capacity. This includes stipendiary and non-stipendiary clergy. To maximise the response rate, a number of email reminders were sent out to the questionnaire link. At the time of closing the questionnaire on 29 January 2021, 126 clergy had responded (36.6% response rate). It is believed that those responding broadly reflect the profile of the Province of Armagh (although those surveyed was a direct reflection of email addresses provided by each diocese) and a range of experience represented, with even representation from those with little, some or much experience as a Rector. The views expressed are considered in more detail in Section 3. The following table shows who responded (it should be noted that some may have also participated in ‘Zoom’ meetings).

Clergy Responses to On-line Questionnaire by Diocese

Diocese	Clergy Surveyed	Questionnaires Returned	Response Rate
Armagh	50	16	32%
Clogher	43	11	26%
Connor	105	33	31%
Derry and Raphoe	50	16	32%
Down & Dromore	58	33	57%
Kilmore, Elphin & Ardagh	23	10	43%
Tuam, Killala and Achonry	15	7	47%

2.3 Parishioner Questionnaire

- 2.3.1 While not originally part of the terms of reference, we had recommended including a questionnaire survey of a small sample of parishioners with a view to understanding whether their views differed substantially from the clergy. Interestingly, in clergy consultation, we also asked the question what clergy felt their parishioners understood and felt about Bishops' Appeal. A couple of respondents had noted that they were not in a position to understand their parishioners' views on such matters, perhaps reinforcing the importance of asking parishioners directly. Others felt they were more in tune with parishioners' thoughts. To obtain access to parishioners' email addresses without infringing Data Protection regulations, we asked the clergy who had been involved in Zoom meetings to provide a sample of parishioner email addresses from people who had agreed to participate and would be representative of the parish. While we recognise that this probably provides a skewed sample, in that those who are likely to be contacted by clergy and who are likely to agree to participate may be the more enthusiastic or more engaged members of the parish, we still believe that these views are worthwhile and can be considered in this context.
- 2.3.2 We had a variable response from clergy in relation to parishioner emails and ultimately were able to send questionnaire links to a similar 'Survey Monkey' questionnaire to 149 parishioners. This differed slightly from the clergy one, although some of the questions were similar but asked from a different perspective. Again, we have included the summary of responses in the appendices to this report. The response rate to the questionnaire was excellent with 121 questionnaires being returned by the closing date of 29 January 2021 (an 81.2% response rate). A number of parishioners also provided email responses and added additional information. We also received a few unsolicited emails from other interested parties and their views were included within the parishioner response set out in Section 3 of this report.
- 2.3.3 As the purpose of the report is to look at how CIBA might develop in future, Section 3 sets out views under a number of headings which reflect the broad areas of discussion. Within these sections we have highlighted any area where there is a significant difference between the views of the Bishops, the clergy or parishioners, or indeed where the CIBA Committee or staff have a widely different perspective. As agreed however this is reflected in terms which ensure the anonymity of those responding. Unfortunately, the profile of those responding to the parishioner questionnaire did not reflect the number of Church of Ireland members across dioceses in the Province of Armagh.

This was unavoidable as we were relying on responses from clergy in each of the dioceses and that Tuam and Armagh diocese provided the greatest number of potential respondents. This is borne in mind in our analysis. The following table shows the number of parishioners from each of the dioceses nominated to participate in the questionnaires and the number who actually responded.

Parishioners Responding to Questionnaire (by Diocese)

Diocese	Parishioner Questionnaires Returned
Armagh	37
Clogher	5
Connor	8
Derry and Raphoe	4
Down & Dromore	19
Kilmore, Elphin & Ardagh	23
Tuam, Killala and Achonry	15

The profile of those parishioners participating in the questionnaire shows a distinct bias towards older parishioners with 74% being over 50, however 30% were aged 31 to 50 and only 2% aged less than 30. 87% of those responding had been involved in the Church of Ireland for more than 50 years with 9% involved for 10 to 20 years and only .8% for less than five years. It must be borne in mind therefore that parishioner views are more likely to reflect those who (according to the clergy) are more likely to be interested in, know about and contribute to Bishops' Appeal.

2.4 Analysis and Reporting

- 2.4.1 As noted above, the audit has sought to get views from all key stakeholders and to ensure even representation across all views, ages and geographical areas in the Province of Armagh. In spite of this, we recognise that no survey ever gets a consistent profile and it is likely that among respondents are those who have stronger views about Bishops' Appeal, in particular those who are supporters but also those who are of the view that it has perhaps reached its 'sell by date'. This is probably more so in the case of clergy. In the case of

parishioners, we believe that the profile probably includes a greater proportion of those who are supporters and who are aware of and are interested in Bishops' Appeal and the issues it addresses. These factors have been taken into consideration in weighting the analysis.

- 2.4.2 Section 3 of this report seeks to look at Bishops' Appeal under a range of different broad headings while Section 4 seeks to draw conclusions and set out some possible ways forward in a recommendations section. To reach these conclusions, the questionnaires have been summarised and general trends considered, however we have also picked out all of the individual comments made in each section of the survey and in the Zoom meetings with clergy and have tried to reflect these in an even handed and balanced manner. A similar approach has been taken with the parishioner survey and with the additional emails sent by parishioners, clergy and other stakeholders. It is worth noting that in some cases there is a considerable difference between the perspectives expressed by Bishops, clergy and parishioners, although in many areas similar views were expressed. We also noted a considerable disparity between the clergy view of what parishioners thought and the actual view expressed by some of the parishioners, although there was also considerable agreement in some areas. Ultimately, in analysing the wide range of information obtained through surveys and consultation, we had to bear in mind that parishioners are responsible for financial contributions to the fund and will determine its future success or failure. However, they will be influenced by clergy, Bishops and CIBA representatives. It follows therefore that the enthusiasm for, and identification with, CIBA by Bishops and clergy will play an important part in influencing parishioner views and it is apparent that this factor has been a significant contributor (both positively and negatively) to the current position. It also follows that CIBA's promotional activity and the limited work (no matter how good) that can be done with a very small part time staff complement will play a factor in people's understanding and identification with Bishops' Appeal.

3 CIBA Audit

3.1 Understanding of Bishops' Appeal

- 3.1.1 A significant part of the consultation work sought to gain an understanding of clergy's perspective on Bishops' Appeal as it stands at present, how the clergy perceive parishioner views and indeed how parishioners view Bishops' Appeal themselves. This formed the first part of the online Zoom consultation work with clergy and also was used at the early stages of both parishioner and clergy questionnaires. It showed a general awareness of Bishops' Appeal among clergy although some had a very vague idea of what it was. Some had experience of Bishops' Appeal through their preordination life in a parish, while others had been members in parishes where the appeal was not promoted. Since ordination many had experience of parishes with varying approaches to the appeal, which some sought to change while others simply carried on doing what was the norm in that parish. Most commonly Bishops' Appeal was perceived as a means of responding to global emergencies and a relatively small proportion of those consulted had a sound awareness of Bishops' Appeal's work in issues such as climate change, gender violence or justice. Most clergy understood Bishops' Appeal to only work in the developing world. Very few of those consulted were aware that Bishops' Appeal had a website and any contact they had had with Bishops' Appeal had been through direct contact from CIBA or through the diocese and was generally in paper form and limited in content.
- 3.1.2 Most felt that the quality of promotional material produced was poor and infrequent compared to other organisations that the parishes might support such as Christian Aid or Tearfund. However it was recognised that Bishops' Appeal worked on a very small administrative cost. While only a few clergy had actually considered Bishops' Appeal website, or indeed were aware of this, those that had felt it was quite a useful site. Few had any knowledge of Bishops' Appeal Facebook page however, again, those very few who had seen this thought it to be a valuable resource. It is interesting to note that those who had seen the website or Facebook page seemed to have a much more positive view of Bishops' Appeal and what it did, although it is possible that their positivity led them to look at online material.
- 3.1.3 In general, the clergy consulted had limited understanding of how Bishops' Appeal operates, is managed or how decisions are made although some were better informed than others. It should be noted that some of the Bishops were

also poorly informed about the structures or roles of CIBA. Clergy and parishioners generally held the perception that all the Bishops of the Church of Ireland were involved in the decision making process and had ownership of CIBA and a number thought that all decision making went through the House of Bishops. When we pointed out that the CIBA Committee involved two Bishops and a number of lay and clergy representatives representing the dioceses, many were surprised by this. Few clergy were able to identify those involved in CIBA either at committee or diocesan level. Few had had recent contact with Bishops' Appeal diocesan representative, although in a few cases representatives were praised for their enthusiasm and work in promoting Bishops' Appeal. In general we formed the view that promotional mechanisms at diocesan level are weak. Few clergy felt that their Bishop promoted Bishops' Appeal and many felt that the Bishops should have an important role in encouraging parishes to be involved and linking this into diocesan activities. However, others did not see this as a priority for the Bishops. It should be noted that responses in relation to the role of Bishops was not solicited and came from voluntary responses to other questions.

3.1.4 Most clergy felt that parishioners would have a very poor understanding of Bishops' Appeal and what it does. Some said it was rarely mentioned in their parish, while in other parishes Bishops' Appeal was a significant part of the annual year. Where Bishops' Appeal formed part of the annual cycle of services and activities, parishes clearly dealt with this differently and it was thought that parishioners would see the appeal as a mechanism and opportunity to contribute to emergency situations in the developing world or perhaps to wider aid activity across the developing world. None of the clergy expected parishioners to be well informed.

3.1.5 Interestingly, the parishioner survey suggests greater awareness and understanding than clergy anticipated. We recognise however that parishioners involved in the survey were handpicked by clergy (although we did ask for a sample of typical parishioners!) and it is probable that the clergy who responded to our requests willingly also included a higher proportion of those who are enthusiastic about Bishops' Appeal. However, allowing for this skewing of likely responses:

- 87% of parishioners surveyed maintained that they had heard about Bishops' Appeal in the last year in their parish.
- 67% said that it was always a feature of parish life and
- 42% maintained that they were "well informed".

Further questions about the nature of Bishops' Appeal showed that understanding did vary.

- 85% of parishioners felt that it was very important as a means of addressing world emergencies.
- 84% saw it as important or very important in addressing health concerns in the developing world.
- Interestingly, on climate change which did not appear to be well known among clergy, 43% saw this as an important or very important part of CIBA's work.

It is clear however that understanding is partial and 70% of those surveyed thought that Bishops' Appeal support for Bishops and clergy was fairly important, or very important! 67% also thought that Bishops' Appeal was a 'fairly important' or 'very important' support mechanism for the church in Ireland.

Interestingly, in spite of the 87% who agreed or strongly agreed with the statement that they had heard Bishops' Appeal mentioned in their parish in the last year, 35% indicated they were "largely unaware of Bishops' Appeal and its purpose". With 43% indicating that they felt they were well informed about Bishops' Appeal, it is conceivable that the questionnaire itself acted as a spur to obtain more information, as the answers to what Bishops' Appeal prioritises appeared much better informed than the initial question might have suggested. More detail is provided in Questions 4 and 5 in the parishioners' summary data in the appendices (Section 5.2.2).

It is clear however that many clergy and parishioners are likely to have a limited understanding of Bishops' Appeal and that much work needs to be done to better promote Bishops' Appeal and what it does. Comments from those who have had contact with Bishops' Appeal's Education Adviser (a relatively small proportion of clergy and parishioners consulted) showed much greater enthusiasm and understanding, highlighting the importance and value of direct contact with an enthusiastic influencer.

- 3.1.6 The name of Bishops' Appeal attracted considerable comment, both solicited and unsolicited, with the vast majority of clergy and parishioners feeling that the name did not reflect the purpose of Bishops' Appeal and was no longer appropriate. In the clergy survey only 15% agreed that the name was appropriate, while 57% disagreed. In face to face consultation very few saw this as an appropriate name. Similarly, a high percentage disagreed with the statement that the name encouraged parish support and very few thought it

did. Only 10% of clergy felt that the name should not be changed, while a high 45% thought that the name suggested a fund to support clergy!

- 3.1.7 Parishioners shared similar views on this with 47% also feeling that the name suggested a fund for clergy. Interestingly, a slightly lower percentage agreed that the name should be replaced while 33% of parishioners agreed that the name “accurately conveys the purpose of Bishops’ Appeal”.
- 3.1.8 A wide range of alternative names were suggested. Most of these included “Church of Ireland”, thereby recognising the importance of ensuring that people understood who was gathering funding. Most included a global or world aspect to their suggested name although interestingly, among parishioners, there was less emphasis on the developing world/worldwide perspective and a common belief that funding for projects in Ireland was also included in Bishops’ Appeal work. This was reinforced by some parishioners who recommended that there should actually be a local aspect to the funding and that it should also include emergencies and hardship in Ireland. Some clergy also expressed this view.
- 3.1.9 A number of parishioners expressed the view that the survey had provided greater information about Bishops’ Appeal than they had obtained in the past from other sources and a number said they valued it for that reason. It is interesting that this comment was highlighted by a number of long term, middle-aged church goers who are perceived by clergy to be among the most enthusiastic CIBA supporters.

3.2 The Appeal in Parishes and Parishioners’ Views

- 3.2.1 Clergy views on the importance of Bishops’ Appeal to their parish and how it works there varied substantially. Questionnaire responses broadly reflected the earlier discussions with the clergy, showing a substantial variation in the importance of Bishops’ Appeal in individual parishes and how individual clergy promote or utilise this. It was interesting to note that responses to Bishops’ Appeal varied from enthusiasm (typified in promotion by the Rector), through unsupported distribution of material and envelopes, to complete disinterest and a belief that Bishops’ Appeal had no place in parish life as other alternatives were more appropriate. No-one suggested that the church should not support the Developing World, however some felt other ways were better. The ways in which parishes gave varied considerably including placing

envelopes in pews; envelopes distributed with parish magazines to individual's homes; direct giving by vestry rather than putting out envelopes; used to address a specific emergency situation as a separate appeal; or a combination of these. In comparing the views of clergy and parishioners who were surveyed it is again important to point out that the parishioner sample probably reflects the more enthusiastic parishes and the more enthusiastic and engaged parishioners within them. Within the survey, only 23% of clergy agreed or agreed strongly with the statement that it is "extremely important to our parish". On the contrary, 38% disagreed. Parishioners on the whole were slightly more positive with 29% agreeing and only 24% disagreeing to the importance of Bishops' Appeal in parish life.

- 3.2.2 The primary means by which Bishops' Appeal is promoted in parishes seems to be by the clergy. 63% of clergy agreed or disagreed with that perception while 82% of parishioner respondents felt that it had been promoted by their Rector. Promotion by Bishops' Appeal representative or by a Bishops' Appeal Champion in the parish was unusual, with a very small proportion of respondents encouraged to support Bishops' Appeal in this way (11% for a Bishops' Appeal representative and 4% for a parish champion respectively). Interestingly, the parishioner responses were again slightly more positive with 23% indicating that Bishops' Appeal diocesan representative promoted Bishops' Appeal and 11% indicating that they had a "champion" within the parish.
- 3.2.3 Face to face consultation suggested that Bishops' Appeal could conflict with, and potentially negatively impact on, other work undertaken by parishes and therefore this question was also asked within the questionnaire. In practice, only 15% of clergy responding to the questionnaire saw it as having the potential to negatively affect their giving to other developing world or mission projects. Caution is necessary here as it is possible that this response in some cases may be because they had chosen not to support Bishops' Appeal at all. 6% of clergy thought that the amount of money contributed to general parish giving could be negatively affected by Bishops' Appeal, however this was a fairly weak response and should not be seen as problematic. Different questions were asked of parishioners here with 27% indicating Bishops' Appeal is seldom mentioned in their parish and 34% feeling that its profile and importance had declined in the parish in recent years.
- 3.2.4 Many of the clergy who took part in the video consultation highlighted a very wide range of projects and organisations supported by their parishes and it is clear that many parishes are very active in giving, not only to the developing world but to local charities of various kinds. The reasons for this and the

relative importance of each in parish life is discussed in more detail in the following section (Section 3.3). Many clergy noted that the low administration or overhead cost of Bishops' Appeal was an attractive feature but one which needed to be promoted as it compared favourably with other organisations (some of whom Bishops' Appeal actually support).³ Others questioned why Bishops' Appeal should effectively incur two overhead costs by supporting projects of other large aid organisations rather than funding projects directly. It is clear that this is a larger subject than can be addressed here and it was recognised by some that effective monitoring and management of funding, with an associated cost, may actually produce greater impact.

- 3.2.5 Some clergy noted that there had been a significant increase in giving to Bishops' Appeal in their parish and greater interest in it after a CIBA representative had spoken in the church. This was particularly so in the case of the CIBA Education Adviser. Many clergy, and indeed some parishioners, mentioned that older people were much more likely to support Bishops' Appeal, seeing it as an integral part of the Church of Ireland. Younger people or those who had joined the church in recent years from other denominations or none seemed much less likely to be aware of Bishops' Appeal, much less likely to connect to anything that had apparent hierarchal structures and much less likely to understand or identify with the "Bishop" title. A few of those consulted felt that young people had a strong sense of justice and one described them as "justice warriors" who would be enthusiastic about the justice and equality matters addressed by Bishops' Appeal, if they were aware of them. Others noted that some of the less publicised aspects of Bishops' Appeal's work may be more attractive to young people if they knew about them.
- 3.2.6 It is clear however that attitudes to, and perceptions of, Bishops' Appeal, particularly among clergy, appear to be also influenced by the particular individual's, parish (or indeed diocesan) stance on theological matters. Some parishes clearly have a very strong focus on mission and evangelism while others have a stronger connection with the 'social gospel' and humanitarian causes. It is important to note that these two are not exclusive and indeed many made this point, however the respective theological (or ideological?) emphasis does influence attitudes to, and connection with, Bishops' Appeal. In general, those with a stronger sense of mission and evangelism have tended to gravitate towards aid organisations that have an overt mission focus. A few indicated that they would not participate in any fundraising for

³ For comparison, other Christian charities working the developing world (including some supported by CIBA) typically have a staff cost of around 15% and a further 10 - 20% spend on fundraising and promotion.

church supported projects that did not start with a strong evangelistic or mission focus. It would seem that this view is likely to be more strongly held in northern dioceses, particularly in Connor and Down and Dromore, but not exclusively so, and all shades of opinion also appear to be represented across other dioceses. Those that have a stronger emphasis on mission or evangelism also seem more likely to have their own projects, links to mission organisations or connections to mission projects at a diocesan level and are apparently less likely to be involved in supporting Bishops' Appeal in an enthusiastic fashion.

3.2.7 A common theme throughout consultation, and particularly in smaller parishes, is that of declining numbers and the difficulty of maintaining parishes, churches, staff and activities. A number noted that young people are increasingly unlikely to come to church and that congregations are growing older. In some cases this was creating particular difficulty in simply sustaining the parish and any form of giving outside maintenance of buildings and overhead/staffing costs was beyond the capacity of the parish. The majority however felt that they wanted to continue to contribute to external charitable, mission or development work and most provided examples of doing this, albeit in a smaller way than had been possible in the past in some cases. Other parishes noted that their parishioners continued to be very generous and that fundraising for activities in the developing world continued to be a strong part of what they did. A number noted that it was much easier to promote support for projects which were known and where there were direct links to the parish, i.e., a sense of connection and relationship which Bishops' Appeal did not appear to engender in most cases. Particular organisations noted included Tearfund, Christian Aid, SAMS, CMSI and Crosslinks. In some cases clergy made it clear that they preferred to link to projects run by these organisations rather than Bishops' Appeal. One reflected the views of a few by noting that "it was pointless to suggest providing a scheme (CIBA) which has no resonance with my parish. It is arrogance to assume that Bishops' Appeal is essential in support of the developing world". A significant number of clergy were also critical of the Bishops in not leading support for Bishops' Appeal and one noted that it was not "what it says on the tin".

3.2.8 Parishioners made a number of other relevant comments. A number of parishioners expressed a view which was also expressed by some of clergy. This was the feeling that they had little information on how money was used by Bishops' Appeal. It was thought people would be more likely to contribute to something if they understood how it was used and what impact it would have. Others expressed concern at the number of appeals for money within

their church and felt that parishioners were getting tired of such requests. This was particularly so in the case of small parishes which are difficult to sustain.

- 3.2.9 Perhaps with some misunderstanding of how Bishops' Appeal works, there was frustration expressed at Bishops who are "out of touch with local parishes". Other parishioners seemed to not identify with Bishops and the a few commented on the need for Bishops to get to know parishes better. A number of others noted a greater focus on diocesan projects at the expense of Bishops' Appeal and felt that there was a lack of enthusiasm at diocesan level. Slightly at odds with the high level of response in relation to how Bishops' Appeal was promoted in parishes, a number of parishioners also indicated that they felt it needed to be better championed by their Rector and that simply putting "envelopes in pews" would not get a positive outcome. A number of parishioners commented on the range of organisations and causes supported by their parish with some indicating that while they were generally supportive of the developing world Bishops' Appeal was often not on their radar. Others expressed a preference for supporting specific projects that they could know, pray for and link with. A few indicated that giving should never be giving alone but should be accompanied by prayer and partnership, which was difficult if they had little knowledge of how the funding was being used and had no feedback on outcomes.
- 3.2.10 In spite of some of the negative comments, there was considerable support for Bishops' Appeal generally with a number indicating that they really appreciated its work but felt that it needed to be rebranded. A minority view, but significant none the less and possibly reflected in the views of some of the clergy interviewed as well, was the concern that Bishops' Appeal could become a part of the southern province with a more liberal agenda and perhaps reinforce theological differences between northern and southern provinces. In summary, it is clearly obvious that awareness of, and attitudes to, Bishops' Appeal have changed considerably in recent years. This would seem to be particularly so in larger northern parishes, while these changes seem less common in southern smaller parishes. It would appear that some of the reasons for this are within the control of Bishops' Appeal and the wider church while others may be societal or an effect of competition for funding. These are discussed in more detail in the following section.

3.3 Decline in Giving - Perceived Reasons

- 3.3.1 This issue was discussed in some detail during all of the video conferencing sessions but was also included as a question in the questionnaire in identical form for both clergy and parishioners. In both the clergy and parishioner survey the most significant reason for decline in giving to Bishops' Appeal was seen as being competition for funds by a wide range of other charities. 78% of clergy agreed or agreed strongly with this view while 87% of parishioners took this view. Across most of the potential reasons there was significant agreement. Both groups highlighted poor understanding of Bishops' Appeal as a significant reason for reduction in contributions (68% of both clergy and parishioners agreed with this perspective). The next most significant factor was closely allied and that is a lack of identification with the purposes of Bishops' Appeal. While it should be recognised that understanding is generally limited, we then have to assume that this refers to a lack of identification with the purposes that people are aware of. In both cases around 66% of clergy and parishioners agreed or agreed strongly that lack of identification with these purposes was a key factor. More positively, only 16% of clergy and 14% of parishioners felt that a loss of trust in the Church of Ireland to effectively utilise funds was a contributing factor. While this might seem obvious, an apparent desire to focus on parish projects, diocesan issues and general dissatisfaction with information flows might have led to this rating more highly. General decline in parish giving was highlighted as a significant factor by 64% of parishioners and 41% of clergy, while a general decline in support for international development activities was also seen as significant by both groups.
- 3.3.2 A range of opinions were expressed as to the other reasons why giving might have changed most in northern parishes. A widely held few view among clergy in particular was the differences in perspectives, attitudes and tradition between northern and southern parishes. A number expressed a view that a mission/evangelism focus in the church tended to work against Bishops' Appeal which was seen by some as a having a social gospel/humanitarian perspective compared to organisations such as Crosslinks that are more closely identified with mission led activity. Interestingly, these views were expressed by respondents from Kilmore, Down and Dromore and Tuam diocese in particular suggesting that the understanding of those from both parts of the province were similar, even if the trends were different.

- 3.3.3 A commonly held perspective was that the quality of material from CIBA, along with the media used and volume of such information led to poor communication and lack of public relations. Many compared this unfavourably with organisations such as Christian Aid and Tearfund, although some accepted that it was a consequence of keeping overheads at a low level and ensuring that it as much funding as possible could go directly to projects. Parishes that were closer to the Education Adviser's base in Dublin in general seemed less concerned about this as they may had more contact with the Education Adviser, who undoubtedly received very positive comments (unsolicited) from those who had experienced her presentations. In spite of CIBA's website and Facebook presence, few seemed aware of these and those who were seemed to have used them infrequently. Discussions around other charitable organisations and how they work flagged up the fact that people tend to give on a whim and where it is easy, for instance responding by mobile phone or text to a television appeal, clicking on a button on a website (*we didn't come across anyone during consultation who was aware that Bishops' Appeal website made this possible*) and responding to promotion that tugs at the heartstrings. The perceived lack of these alternatives was seen to be a major factor in giving to Bishops' Appeal.
- 3.3.4 An ongoing theme throughout this consultation was changing attitudes to the church and its hierarchical structure, to some extent thought to have been influenced by the interdenominational nature of many parishes nowadays, particularly in Northern Ireland. However it was noted that parishes in the Republic of Ireland tended to have a high proportion of mixed marriages where both parties come from a church where Bishops are the norm. These factors were thought to work for hierarchical structures in the south and against them in the north. A number of clergy and some parishioners commented on the lack of parishioner identification with bishops, minimal contact for parishioners and a loss of bishop "authority" and leadership. Many clergy felt that the bishops should be leading and driving the Bishops Appeal at a local level and some felt that there was little support from individual bishops for Bishops' Appeal or its work.
- 3.3.5 Many respondents gave examples of giving to other development agencies and charities, particularly Tearfund, Christian Aid, CMS, SAMS and CMSI. Some questioned the wisdom of providing money to Bishops' Appeal to then pass on to other development agencies, effectively duplicating the administrative cost when they could go directly to these agencies. A number said that they already did this. Others commented on the fact that Bishops' Appeal was being "crowded out" by other charitable agencies doing either secular charitable work or mission based developmental work. Interestingly

quite a few parishioner respondents and a few clergy indicated that they felt Bishops' Appeal should also support local charities and charitable work in Ireland. Some suggested that Bishops' Appeal should be split 50/50 between local and developing world. A few commented on the significant problems and hardship in Ireland caused by Covid and Brexit and the impact on the economy, jobs and people's financial situation. They expressed the view that national debt and individual debt would have a negative impact on Bishops' Appeal and indeed other charities for many years to come.

- 3.3.6 A number of parishes that indicated they had little difficulty raising funds for the developing world, commented on giving to a range of charities and felt that Bishops' Appeal is often seen as too remote, hierarchical and unconnected to parish life. It is obvious that there are many reasons why giving to Bishops' Appeal has reduced. The reasons for these are to some extent within the gift of Bishops' Appeal however other factors such as wider changes within the church and society and the growing strength and number of other charities that appear to be doing similar things will continue to pose difficulties for Bishops' Appeal which will be hard to address internally.

3.4 Perceived Importance of Bishops' Appeal

- 3.4.1 Clearly parishes and individuals' willingness to contribute to Bishops' Appeal will not only depend on their understanding of it but will result from their belief in the importance of the work being done by Bishops' Appeal. While we have to recognise that many of those consulted did not have a full understanding of this work, they still have perceptions of the value of work the see being undertaken and can be asked about their perceptions of work that they did not necessarily understand or know of and its value. Both clergy and parishioners were asked the same question: 'do you believe Bishops' Appeal is an effective way to...?' Responses in relation to a range of aspects of Bishops' Appeal and its work were rated from agree strongly to disagree strongly. While there was some difference between the views of clergy and parishioners the broad thrust was similar.

- Both groups gave the highest rating to "demonstrating God's and the church's love for others" with 83% of parishioners believing that Bishops' Appeal was an effective way to do this. 72% of clergy agreed or agreed strongly with this statement.

- There was also strong support for the view that Bishops' Appeal was an effective way to respond to emergencies in the developing world with 74% of clergy agreeing or agreeing strongly and 70% of parishioners taking the same view. A small proportion (in the case of clergy, 11%) disagreed and this is probably reflected in consultation in the view that existing agencies can do this as effectively.
- Other areas of work achieved a less favourable rating with the least favourable across both groups being the effectiveness of Bishops' Appeal in addressing environmental issues (29% of clergy agreed compared to 39% of parishioners).
- Interestingly, 44% of clergy thought that Bishops' Appeal provided a valuable platform for the Church of Ireland at an international aid level while 51% of parishioners took the same view. In discussion with clergy it was apparent that many saw Bishops' Appeal as having the potential to demonstrate the Church of Ireland's willingness to support the developing world although some felt that there were other better ways of doing this.
- Few saw Bishops' Appeal, or indeed any other approach as being an important means of promoting the Church of Ireland internationally and were generally happy to do this work in a modest way. Any "PR" benefits were seen more as encouraging Church of Ireland members to engage with this important work and issues.

In spite of limited knowledge of some of the other areas of work that Bishops' Appeal is involved in, both clergy and parishioners gave reasonably high ratings to these. These responses are more positive than those received during video consultation with the clergy and it is probable that raising awareness of Bishops' Appeal work through the questionnaire encouraged both clergy and parishioners to think about areas of work that they had not previously been aware of and to determine whether this was something that was important and could be tackled effectively. For instance, Bishops' Appeal was thought to be an effective means of supporting a more sustainable developing world by 58% of parishioners and 50% of clergy (20% of the latter disagreed while only 8% of parishioners took this view). 52% of clergy saw value in keeping Developing World matters on parishes and parishioners agendas, while 74% of parishioners believed that Bishops' Appeal could be effective in doing this. Ironically, this needs to be considered in the context of generally poor understanding of Bishops' Appeal and what it does and substantial criticism of poor publicity and communication!

53% of clergy agreed that Bishops' Appeal could play a part in tackling poor health in the Developing World, while a much smaller 35% took this view about addressing social justice issues. Parishioners were much more positive about Bishops' Appeal in these roles with over 70% believing that Bishops' Appeal could play an effective role in tackling poor health and 47% in addressing social justice issues.

3.4.2 The video consultation with clergy produced a wide range of views about the future of Bishops' Appeal which could be expected to influence or be influenced by perceptions about the effectiveness of Bishops' Appeal in each of these areas. However, while some were distinctly indifferent about the ongoing value of Bishops' Appeal, others were much more positive with some clergy noting the great value in supporting projects that no one else does and in particular tackling social issues which may not be particularly attractive for other larger organisations. Virtually everyone consulted thought that there was value in Bishops' Appeal addressing emergencies and disasters (although some felt that this also happened in Ireland or should happen in Ireland!). In spite of this there were two distinct perspectives:

- that there was great value in Bishops' Appeal being able to have funds available to immediately allocate in an emergency situation, or at least be able to raise funds quickly and;
- this could be done through existing aid agencies equally effectively.

A few mentioned such responses being made directly by a group of parishes or dioceses to a particular disaster situation. Interestingly some clergy highlighted the effectiveness of the very local response, while although others were critical of this believing that such an approach was not as effectively monitored or checked beforehand as those supported by Bishops' Appeal or a larger charity. Nearly everyone consulted thought it was important that the Church of Ireland is involved in support for the Developing World. There were numerous views on how this should be done. Many thought it was important that the Church of Ireland was seen to be involved in such work, although none wanted it to become a 'vanity project'. A few saw value and opportunity in Bishops' Appeal being a unifying force within the Church of Ireland and as work that most parishioners and clergy could support without significant theological differences. Others noted that Bishops' Appeal could provide an important connection to the wider Anglican communion by working along with other branches of the Anglican Church to deliver work in the Developing World.

- 3.4.3 While there are clearly a wide range of views on the future of Bishops' Appeal and on the role it might play in parish life, it is clear that most of the issues addressed by Bishops' Appeal have widespread support and it is seen as an effective way of responding to these (although in some cases not the most effective). There was no significant criticism of the quality of work supported by Bishops' Appeal or a question mark placed on any of the projects or themes, although a few did say that they would be reluctant to support work that did not have a strong mission focus. While it is clear that many clergy and parishioners do not have a good understanding of the work being undertaken by Bishops' Appeal at the moment, there is no significant criticism of the quality or nature of this and it is probable that with better promotion the profile of this work and respect for it could increase. It is equally possible however that a small proportion of clergy and parishes may choose not to support this work under any circumstances, either because they are not directly connected to the projects that are funded or because they see it as not having a strong enough mission or evangelical focus.

3.5 Hopes for the Future

- 3.5.1 Both video consultation with clergy and in the two surveys we sought to obtain an understanding of how people viewed the future of Bishops' Appeal. Those consulted were asked to comment on whether it should be retained or closed down, whether it should be in a different form and how it could change to generate stronger interest from parishes and clergy. A very wide range of views were expressed, often highly contradictory and with a range of useful suggestions.
- 3.5.2 The questionnaires are perhaps the best place to start. Perhaps the single biggest conclusion we can draw from this section is the high level of indecision around the future of the appeal, or perhaps indifference in some cases. There is no strong support for closing Bishops' Appeal down with only 12% of clergy and 3% of parishioners agreeing or agreeing strongly. This would suggest therefore that the ground swell is keen to retain Bishops' Appeal in some form. When asked whether it should be retained in a different form, 50% of clergy agreed, while only 15% disagreed or disagreed strongly. Parishioners were much less clear with 40% believing it should be retained in different form and a massive 52% undecided. Respondents were asked to comment on whether Bishops' Appeal should be relaunched with a different ethos and purpose. Nearly 40% of clergy agreed or agreed strongly with this and a similar

proportion of parishioners. Again, a significant 49% of parishioners were undecided and 24% of clergy who disagreed or disagreed strongly. To some extent these views are difficult to reconcile with the idea of retaining Bishops' Appeal in a different form but perhaps suggest that some would like it relaunched, but without the fundamental ethos and purpose changed dramatically. This is only supposition however and cannot be ascertained with certainty from the information derived from the survey. When asked if Bishops' Appeal should change its focus away from education and developmental projects less than 16% of clergy agreed while 36% disagreed. Again a significant number were undecided. These patterns were repeated with parishioners where only 14% agreed on this change. There was a much clearer view expressed in relation to stronger promotion at parish level, with nearly 94% of parishioners agreeing with this and none disagreeing. 69% of clergy agreed with the need for stronger promotion while less than 10% disagreed. It is probably reasonable to assume that the 10% include those who saw no future for Bishops' Appeal. While not as strong a response, a still high proportion (69%) of clergy saw the need for a higher profile at Church of Ireland and diocesan level, while 74% of parishioners shared this view. It is worth noting that stronger promotion and higher profile at both parish and global church levels achieved the lowest level of undecided respondents in both cases.

- 3.5.3 We went onto to ask what Bishops' Appeal could do to make your parish see it as an essential part of its support for the Developing World. A range of alternative options were provided. The strongest positive responses related to having specific projects a parish could link to and offering a range of projects for the parish to choose from. In the case of clergy the former achieved 72% agreement and 71% in the second case (83% of parishioners agreed with the former and 75% with the latter). The idea of providing support to the parish to identify mission projects or partners that are in line with best practice was also favoured by many, with 59% of clergy agreeing with the statement and 64% of parishioners. Many would also welcome more education programmes materials, service or sermon resources to help the parish respond to issues or projects (clergy 49%, parishioners – 64%). A significant proportion of clergy would like a stronger focus on mission (53% agreed) with parishioners being less enthusiastic, at 34% agreement. There were very mixed views on the idea of supporting emergency projects in Ireland (*a bit of a red herring perhaps but the consultants thought it to be worthwhile gauging reactions, bearing in mind some of the earlier comments* in face to face consultation). However, 39% of clergy agreed with this while a very high 80% of parishioners saw this as important. During consultation a number of those consulted expressed the view that they would rather fund work directly than through International

Development Agencies as they felt there was some potential additional administrative cost. When offered this option, in fact few parishioners or clergy saw this as a good idea with 30% of clergy agreeing and 34% of parishioners agreeing.

- 3.5.4 Many of those consulted provided very useful comments in questionnaires or useful suggestions through the video consultation. These have been included in the analysis and commented on in each section. Perhaps the most common view was that a range of changes needed to be made to better communicate what Bishops' Appeal is about and to engage people in modern and relevant ways. Many felt that this should start with the Bishops who they believed should be more actively promoting the appeal that currently has their name on it. It was thought this did not necessarily have to involve visits to parishes, although that would be welcomed, but could involve the Bishop making a short video message which could be relayed to churches. This medium was also suggested for the Education Adviser who was seen by those who had heard her speak as inspirational and motivational and it was believed she could also use video messaging as a valuable means of getting to more churches. As we have seen through the Covid pandemic, doing this as a live stream may also facilitate access to a much wider range of congregations. Many also commented on the need to widen the use of social media (although it is noted that many of these respondents were unaware that Facebook and website are already used by CIBA). Many felt that this should also be linked to more modern means of giving. The annual envelopes were thought to be well past their sell by date and at odds with how parishioners actually contribute to charities. While it is recognised that the strongest supporters of Bishops' Appeal are probably older parishioners who would still like to give in this manner, engaging younger donors would require telephone, online or direct debit giving. No-one consulted was aware that donations could be made to Bishops' Appeal online through the website.
- 3.5.5 The timing of Bishops' Appeal and how parishes use this was also discussed in some detail. Most parishes currently plan Appeal envelopes around November/December time, perhaps recognising that people are generous coming up to Christmas. However, they also note that many other charities seek money at the same time. A few suggested that Advent was a useful time to run Bishops' Appeal while others felt that earlier in the year would be better, perhaps using Bishops' Appeal as a Lent project and tying into a wider prayer and engagement programme. The idea of having a standard Bishops' Appeal Sunday was also suggested. Others mentioned the idea of a Creation Sunday around Harvest time which could link into Bishops' Appeal environmental work. There is perhaps an argument for having two or more events during the

year, although this would require considerably more support across the church. A minority thought Bishops' Appeal promotion could be devolved to individual dioceses with particular diocesan priorities built into Bishops' Appeal. It is recognised this might further reduce the potential of Bishops' Appeal to act as a unifying force however it might generate more income and engage a wider constituent group. Some even suggested that it should be a standard part of new clergy training. There was a widespread view that Bishops' Appeal diocesan representative approach was not working. While some commented favourably on the work of diocesan representatives, many were unaware of who they were or felt that they were the wrong people or perhaps lacked the energy to drive Bishops' Appeal in a way that is necessary to make it a success.

3.5.6 A significant minority felt that Bishops' Appeal needed to show leadership across the church, driving the agendas that are believed to be important and engaging people in addressing these issues, including injustice and the environment. It was suggested that perhaps one third of funding should be used for emergencies and the rest allocated to a small number of selected projects which could be promoted annually and enable parishes to buy into these and perhaps engage with them in a more realistic manner. Conceivably the projects supported could be those which may be important but would not attract funding from larger aid organisations. A proportion of clergy felt that all work should be delivered within a missional strategy, although this was not mentioned by the majority and not at all by parishioners. A very small minority felt that Bishops' Appeal should be purely for humanitarian work without a missional aspect and addressed to those in need, irrespective of their religious affiliation. A number of parishioners felt strongly that being a Christian required them to be involved in addressing the types of issues addressed by Bishops' Appeal and thought it was essential that Bishops' Appeal is able to raise awareness, promote and support these issues. While most felt there was a need for much better promotion, a lesser number wanted Bishops' Appeal to be completely relaunched. Those who did felt there should be significant change in how Bishops' Appeal works so that any relaunch would have momentum.

3.5.7 A significant minority across both groups saw the need for Bishops' Appeal supporting projects in Ireland as well as overseas. It was mentioned that this could support people with illness, in poverty or in difficulties as a result of a local emergency and that this fund might have the flexibility to also be used in the Developing World or used in the Developing World instead of Ireland where priorities demonstrated that to be a greater priority. Others felt that there was a need for a proper 'gap analysis' to look at existing parish and

diocesan links and to Bishops' Appeal to determine where it could fit in with these or in other work which is not being done by the Church of Ireland. In general there would seem to be support for the idea of a strategic approach and more openness and transparency about how this is progressed. There was considerable support for the idea that specific causes or projects would be highlighted and used as a focus for both prayer and giving. A few respondents commented on the number of charities and organisations supported by the Church of Ireland and felt that there were too many. Interestingly, they took the view that Bishops' Appeal has a uniting role for the whole Church of Ireland whereas some of these other charities tend to divide the church on theological grounds. Those who expressed this view thought Bishops' Appeal should play a larger role rather than a smaller one.

Perhaps the last word in terms of looking at the future of CIBA should be one comment which reflected the spirit a number of those expressed: "Please do not get rid of Bishops' Appeal – we need to teach parishioners about the Developing World and commit resources to this – surely this is the work of Christ?".

4 Conclusions and Recommendations

4.1 Conclusions

- 4.1.1 As the previous sections have shown, there is considerable disparity in the views held by the relevant stakeholders in relation to Bishops' Appeal. Understanding these will be key to the future success of the appeal. It is hard to completely ignore the conclusion that changes in giving to Bishops' Appeal in the northern province of Armagh in particular, but also in terms of identification with its wider role, are connected to the evolution of the Church of Ireland, the wider Christian church and indeed society itself. There are undoubtedly varying views across the Church of Ireland which are at least partially dependent on the stance of the individual. These are often linked to progressive, liberal or evangelical views or indeed any other range of belief constructs. While it would be wrong to say that this is broken down exclusively along such lines it undoubtedly affects the individual's view of international aid of any kind and whether this should be mission focused, purely humanitarian or a combination of both. Furthermore the perception of Bishops' Appeal, undoubtedly aided by poor (or limited?) communication in recent years, has led individuals to perceive Bishops' Appeal in one of these ways. Whether that is correct or not is less important than that the perception drives enthusiasm, engagement and contributions or the lack thereof.
- 4.1.2 Poor communication and lack of information⁴ is an ongoing theme throughout all consultation and it is difficult to find any party who feels adequately informed or who holds a wholly accurate and comprehensive view of what Bishops' Appeal is and does. It is interesting to note that in spite of a good website and a regularly updated Facebook page, few have had contact with these and most hold the view that Bishops' Appeal is a largely paper based organisation with materials which are of poor quality and in much shorter supply than other aid organisations which seek funding for development work. It is also important to note that they recognise Bishops' Appeal runs on a smaller budget with low admin costs and that much of its funding goes directly to the end user. However, in a "sound bite" generation communication is extremely important and is at the core of the success of Christian Aid, Tearfund, Trocaire and indeed other charitable bodies which are not Christian in nature such as Comic Relief, RSPCA or similar. Poor communication is not

⁴ The consultants recognise that CIBA has both a comprehensive website and Facebook presence however clergy and parishioners appear not to be aware of, or relate to, these.

purely down to materials but the role of individuals who have a part in facilitating this. The very positive comments made about the Education Adviser by those who have heard her speak show the value of this approach however it has to be accepted that her availability is greatly limited by location and available time in a part time job of this nature. The Bishops' Appeal has therefore relied on voluntary promotion at a diocesan level. This appears to not be working in many cases. Many of the clergy and most parishioners consulted believed that the Bishops were responsible for promoting Bishops' Appeal (the name does suggest that!) and felt that this had not been done or done with little enthusiasm in many cases. Many consultees also felt that the promotion of Bishops' Appeal by volunteers had not been done well recently and showed a remarkable lack of enthusiasm or energy. It is important to note that a few consultees commented particularly favourably on some of the diocesan Bishops' Appeal representatives and it would be wrong to criticise those who give their time voluntarily. Perhaps the bigger problem is that the expectations placed on these individuals, the amount of time available to them and the way in which they have been asked to work is not conducive to communicating to the relatively uninformed in a modern world. One comment repeated during clergy consultation expressed concern at how 'volunteers' were often recruited across the church, using terms like 'press ganged', 'the usual suspects' and 'favourites'. While such criticism may be unfair and inaccurate, none of these views suggest any consistent process to identify those with the energy, enthusiasm or skills to undertake these roles.

- 4.1.3 Many of the current problems of Bishops' Appeal are probably strategic requiring a new discussion at a fundamental level. This will need to take into consideration what the Church of Ireland as a whole is doing and plans to do and how Bishops' Appeal relates to this, or perhaps even challenges it. It will need to start by identifying gaps in provision and looking for a unique role which can both meet the substantial needs of the Developing World, or perhaps elsewhere, and fit with the policies, ethos and wishes of the wider Church of Ireland. It should be noted that this is not going to be an easy task as these elements may not naturally come together and may show substantial divergence in stakeholder views. The broad enthusiasm for emergency aid (although it is noted that a small minority do not see Bishops' Appeal as being necessary to do this) compared to the smaller number who see the value of small scale project work on issues such as justice and the environment will inevitably be a dilemma but needs to be faced and addressed. The Bishops' Appeal will need to consider what its core values are and how these could be promoted. It will need to gain the full ownership of the Church of Ireland across all levels, both clerical and lay people, and is likely to only be a success in future if it is fully integrated into the Church of Ireland as a whole. Some

have suggested that CIBA has the potential to be a unifying force although the converse is also possible and care must be taken to determine where Bishops' Appeal will sit. Once clear about what it is and should be and what values it holds, strategic views will need to be taken on how it works and how it promotes its work. Communicating these issues will be important but consultation suggests that simply communicating Bishops' Appeal as it stands at present will not be enough to win hearts and minds. Substantial work will need to be done to ensure that modern media methods and consistent and widespread promotional activity can be done effectively. This will have to be coupled with high level and local enthusiasm from champions for the appeal. The good news is that many of these methods are relatively low cost and, with high level support across the Church of Ireland, can be rolled out effectively.

- 4.1.4 The Bishops' Appeal will also have to look at how it is structured and how this affects its work and promotion. This audit does not stretch as far as looking at current committee structures or how it links into the wider Church of Ireland structures. However, unsolicited comment from many of the clergy and lay people suggest that this is not well understood and suggests a lack of transparency which is unintended. From those who do appear to understand the structures there is a belief that it is no longer the most appropriate structure. While it may be that the structure is suitable, work will have to be done to demonstrate this. The role of the dioceses, the Bishops and the clergy in the delivery, promotion and growth of Bishops' Appeal (or whatever it is known as in future) will be essential in determining how effective the Church of Ireland's work in the Developing World is in future. The name of Bishops' Appeal is undoubtedly problematic and while a small minority wish to see this retained, probably for nostalgic reasons more than any other, it seems unlikely that Bishops' Appeal can achieve its purpose without a significant name change. While a number of name suggestions were made and are included in the appendices, it seems likely that a new name will need to clearly show what it is about and what it is. It seems probable that 'Church of Ireland' should be in the title and that it should clearly point that it works in the Developing World (unless of course there is a plan to widen its remit).
- 4.1.5 A significant majority of those consulted believe that Bishops' Appeal should be relaunched. Bearing in mind other criticisms and challenges, it would be inappropriate to do this until the wider strategic and structural issues are addressed. However, a relaunch is important and has the potential to give Bishops' Appeal new life and new impetus. To regain the loss of interest particularly in the Province of Armagh, the relaunch will have to be able to show a purpose which is in line with wider church thinking, challenge where

necessary and a degree of efficiency and modernity which some believe is currently missing.

4.2 Recommendations

4.2.1 It is clear that action on any recommendations in relation to the future of Bishops' Appeal will be subject to further discussions within the CIBA Committee and with other key stakeholders within the Church of Ireland. However the survey work has clearly shown variable support for Bishops' Appeal, particularly in Northern Ireland, and the need to improve understanding about it if it is to achieve its full potential. The following recommendations are aimed at addressing the key issues identified through consultation work:

- Bishops' Appeal should continue to work in addressing disaster and crisis situations and in supporting, and increasing understanding throughout the Church of Ireland of, the many justice and social issues adversely affecting people in the developing world and an appropriate Christian response to these.
- The name of Bishops' Appeal should be changed to something which better reflects its purpose. The new name should ensure that this purpose is clearly articulated and ownership is with the wider Church of Ireland. Care should be taken to ensure that the charitable nature and status isn't compromised in any name change
- A number of those consulted commented on the potential for Bishops' Appeal to more clearly align with the Anglican Communion's 'Five Marks of Mission'. The Committee should consider how this could be done and communicated to the wider church.
- Bishops' Appeal should seek support from the central church funds (Representative Church Body) to support all staffing and administration costs so it is able to promote that 100% of donations go directly to those in need.
- Consideration should be given to ways to improve communication with parishes throughout Ireland by making best use of staffing resources. It is clear that the role of Education Advisor is an important one but with limited capacity to work with all parishes. The Education Advisor should continue to promote the importance of addressing social justice,

environmental issues, gender violence and developing world needs, perhaps including production of videos to be used in church services, possibly supported by live video links.

- Consideration should be given to the structure of Bishops' Appeal. There needs to be clearer links between Diocesan Representatives and the CIBA Committee (including representation on this), better communication channels and understanding of Bishops' Appeal and what its purpose is. The role and nature of Bishops' Appeal Diocesan Representatives should be reviewed. A Job Description and Personnel Specification should be drawn up and those picked for this important, yet voluntary, role should be chosen for their enthusiasm for Bishops' Appeal, their energy and their willingness to commit to agreed activity levels, including development of, and support for, 'parish champions'. Care should be taken to ensure the structure has the full ownership of the hierarchy of the Church of Ireland and commitment to ensure its success.
- Bishops' Appeal should consider developing a small 'menu' of developing world projects that parishes can choose from and agree to engage, (perhaps 'twin') with on a more interactive and active manner. These links should be reinforced by materials, support structures and ideally Diocesan backing.
- Bishops' Appeal should consider the potential for a dedicated Sunday, perhaps during Lent, or possibly two Sundays, including one at Harvest time which would be themed and would seek to promote developing world and wider justice issues, climate change and gender issues, while also focusing fundraising for Bishops' Appeal.
- 2022 presents an opportunity to relaunch Bishops' Appeal in its 50th anniversary year. To be successful, the relaunch needs to show a revitalised and relevant mechanism to address the needs of the developing world.
- The Bishops' Appeal should be relaunched with a clear strategy for communication in future. This would recognise the limited staffing capacity available within Bishops' Appeal (which is a strength in ensuring most funding goes directly to beneficiaries) and should maximise the use of social media and other modern media, ideally involving skilled volunteers in developing and updating this information on a regular basis

5 Appendices

5.1 Audit Terms of Reference

5.1.1 Proposal for the Church of Ireland's Bishops' Appeal (CIBA)

Context

Bishops' Appeal will be celebrating its 50th anniversary in 2022. In the time leading up to this, it is appropriate to step back and assess the impact made by CIBA both in Col parishes and in the developing world.

Bishops' Appeal came into being in the 70s to respond to disasters and emergencies around the world. At its inception it was an Aid and Relief fund and parishes gave in times of emergencies such as War, Natural Disasters, Famine etc.

Over the years Bishops' Appeal has evolved to become:

- A fund that responds to disasters to provide emergency relief e.g., Cyclone Idai, Covid-19 Emergency Response, Super Locust Hunger Relief. Sometimes this is opened to parishes to give over and above their normal giving, sometimes the relief funds are given from available funds.
- A fund that supports long term rebuilding and development of communities e.g., Self Help Groups, Education, Safe, clean water, Income Generating Projects, Agricultural Supports. While the focus is on communities earning enough money for food and school fees, Bishops' Appeal often invests over several years in a project to see communities build up reserves so they can withstand a crisis.
- A fund that supports advocacy programmes such as legal challenges to multi-nationals throwing indigenous people off their land, helping communities respond to water contamination from large mining companies and campaigns to tackle femicide and other violence against women. These are programmes that tackle the root causes of injustice, yet which mission and development agencies find difficult to fund through parishes who like to engage with something more tangible.
- An awareness raising body of the work the Church of Ireland is funding overseas, an educator around good intentions versus best practise so the Church is always partnering overseas in ways that help rather than harm

and a support to key partner agencies. It disseminates information through an Annual Leaflet distributed via diocesan representatives and via its online presence as well as annual conferences on different justice issues.

Central Issue

However, there has been a considerable drop in year on year funding over the past 10 years – see Appendix. This is a trend worth investigating and a number of questions can be asked

1. How do parishes understand the role of CIBA?
2. Is that model attractive to them?
3. What does a parish prioritise when giving?
4. How are parishes hearing about the work of CIBA?
5. How would they like to hear about the work of CIBA?
6. Do parishes prefer giving directly to other organisations that carry out projects themselves?
7. How do they feel about those organisations struggling to fund advocacy programmes to bring long term change without Bishops' Appeal input?
8. How do parishes assess the current role being played by CIBA?
9. How do parishes see the future role of CIBA?

Audit

In order to find out the answers to the above questions the following parish audit is proposed – initially Phase 1 will be carried out in the Province of Armagh only:

1. Develop a proposed survey (to be agreed by bishops) that asks all the pertinent questions mentioned above.
2. Hold a meeting with each bishop concerned to consider the best approach to be made in each diocese. The plan would be to meet with clusters of clergy in each diocese and undertake the survey with them. Perhaps no more than 20 parishes per cluster.
3. Make all necessary follow-up contact with clergy to ensure the best quality of responses.

4. Collate all the responses into a final report to be presented to the CIBA Committee.
5. Suggest ways in which CIBA can engage in communication with parishes in order to provide a more 'hands-on' feel to promote ownership by parishes.
6. Hold a 'Mission evening' in each diocese – maybe two in larger dioceses – to consider the responses to the survey.
7. A commitment from parishes to agree on a strategy towards projects that gets them involved in world development on an ongoing basis.
8. Have a debate on world issues affecting mainly developing countries like poverty, water provision, climate change, education, war, migration, multi-nationals etc. This debate can then turn towards practical support of such projects to ensure that mission in the overseas context remains at the heart of our church.
9. Encourage parishes to consider a team visit to one or more of the partner projects supported by CIBA funding. This is aimed at helping those who actually donate funds to CIBA appreciate the impact such funding can make to the lives of ordinary people.

Purpose

Phase 1 will carry out an audit for every parish in all the Dioceses of the Province of Armagh – with the following objectives:

1. To survey parishes to ascertain their historical involvement with CIBA.
2. To explore their interest in continuing and developing this support.
3. Ascertain if parishes are involved with other development agencies in supporting community projects in the developing world – and to what extent this involves the whole parish.
4. Present a final report back to the CIBA Committee. This should indicate the current position with all parishes surveyed in terms of their involvement with appropriate community development programmes in the developing world.
5. Liaise with CIBA partner organisations to suggest a range of possible projects to parishes that do not support any project. These to be offered through CIBA.

6. Help the CIBA committee to reflect on their own understanding of the role CIBA plays in mission development and make any changes necessary to improve their impact.

Quotation

This would need to be based on the number of days anticipated at a cost per day. The consultant's quotation should be based on the following and include an estimated timetable - visits to bishops (7), putting together of questionnaire/survey document, arranging parish clusters and cluster visits – perhaps remotely, setting up database and logging returns, follow-up calls/visits, collate and finalise report, organise and participate in diocesan mission evenings and meetings with Bishops' Appeal Committee.

Bishops' Appeal Income 2010 – 2019

YEAR	TOTAL IN EURO	DISASTERS	EURO	STERLING
2019	328,270	57,370	201,373	107,342
2018	363,626	8,383	232,482	117,886
2017	487,560	155,234	278,171	185,458
2016	446,402	116,400	299,870	125,065
2015	774,039	363,284	464,152	228,387
2014	627,813	198,828	359,223	208,560
2013	650,070	267,512	414,355	195,691
2012	458,671	17,808	318,736	114,201
2011	701,172	216,300	410,549	242,758
2010	996,763	414,294	712,540	244,631

5.2 Questionnaire Summaries

5.2.1 Clergy Questionnaire

5.2.2 Parishioner Questionnaire

5.3 Suggested Alternative Names for Bishops' Appeal

With very exceptions, the name Bishop's Appeal was unpopular. Many respondents felt the use of 'Bishop' was misleading or problematic. A wide range of alternatives were suggested (the location of apostrophes is respondents):

- Emergency Crisis Fund
- sending help to where it is most needed
- Church of Ireland support in need fund
- Help Fund
- Help
- International & Domestic Project and Disasters Fund
- Church Appeal or Aid Appeal or CoI Appeal
- Perhaps Annual appeal (state what for)
- Church of Ireland Bishops' appeal for xxxxx "xxx" could be world aid and development as currently in subheading. Could also include reference to sustainability or sustainable development goals or some reference to purpose in addressing global inequality and injustice.
- Church of Ireland Charitable Collections for Communities in Need
- Church of Ireland Charities & Causes Collection
- In Hour of Need Appeal. Helping others in their hour of need.
- Appeal; Appeal Ireland; Church Appeal; Church Appeal Ireland;
- The Church's Appeal
- The Bishop's Justice Appeal
- The Care Appeal?
- Helping Others Worldwide. HOW
- Global Diocesan Appeal
- Church Appeal
- The Church of Ireland International Annual Appeal
- Church in the Modern World
- Anglican Outreach
- Real Church Practical Church
- Seed and Emergency Fund (S.E.F) (Seed as in providing funding and support to help start long term project)
- COI Aid Support
- Church of Ireland Global Development Fund
- Church of Ireland Global Mission Fund
- Church of Ireland Overseas Relief and Development
- CIMD - Church of Ireland Mission Department
- Church of Ireland Overseas Emergency and Mission fund OEMF
- Church of Ireland Relief & Development
- The Church of Ireland Emergencies Support Fund.

- Church of Ireland Appeal
- Perhaps use CHOIR as part of the name . . . Church Of Ireland. . . ? CHOIR Works
.....with Faith . . .
- Church of Ireland Emergency Relief Fund
- C of I 'World Aid' ... C of I 'Global Aid'
- Global Emergency Fund (Church of Ireland)
- Support for the Stranger
- Church of Ireland World Aid Fund
- Church of Ireland World development Appeal.
- Church's Global Mission Fund
- Global Aid - showing God's love to a world in need.
- World Development Fund
- Church of Ireland Emergency Relief Fund
- Church of Ireland World Outreach Fund
- Church of Ireland International Emergency Response Fund
- Church of Ireland Charity Appeal
- Developing Countries Appeal (C of I)
- 'Bishops' Appeal Today' (BAT - maybe not..)? Something to do with Good News,
Release and Recovery, Freedom and Favour
- Church of Ireland Global Aid Project
- Church of Ireland Emergency Response Fund.
- Church of Ireland Overseas Aid Project
- Church of Ireland Emergency Appeal Fund
- Church of Ireland Fund for Emergency Appeals and Development
- Emergency Response Fund
- Christian/Church Emergency Response Fund?
- International Partnership Fund
- Emergency and Development Fund / Appeal
- Church of Ireland Developing World Fund/Appeal
- Church of Ireland World Emergency Relief Fund/Appeal
- Developing World Project Fund/Appeal (of the Church of Ireland)
- Church of Ireland Overseas Support Fund
- Bishop's Disaster Relief Fund
- World's Concerns
- Church Emergency Response Fund (CERF)